

MANUSCRIPT REMAINS OF
BUDDHIST LITERATURE
FOUND IN
EASTERN TURKESTAN

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MANUSCRIPT REMAINS OF BUDDHIST LITERATURE

FOUND IN
EASTERN TURKESTAN

FACSIMILES

WITH TRANSCRIPTS TRANSLATIONS AND NOTES

EDITED IN CONJUNCTION WITH OTHER SCHOLARS

BY

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VOLUME I



PARTS I AND II MANUSCRIPTS IN SANSKRIT KHOTANESE

KUCHEAN TIBETAN AND CHINESE

WITH TWENTY-TWO PLATES

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PART I

GENERAL INTRODUCTION AND SANSKRIT TEXTS

GENERAL INTRODUCTION

BY A. F. RUDOLF HOERNLE

THE first volume of this Series was to have been issued some years ago. Changes in the staff of Contributors, and other causes over which the Editor had no control have occasioned the delay. On the other hand, the delay has enabled him to offer now what is practically a double volume.

A complete list of the Contributors is given on page v. To every one of these scholars the Editor is under great obligation for their valuable assistance, so patiently and ably rendered, often in the midst of other exacting professional duties, towards the execution of a task, the difficulties of which can be fully appreciated only by those who have been actually engaged in it. Especially is this so in the case of Professors Konow and Lévi, who very kindly agreed to deal with those texts, or fragments of texts, which are written in what till quite recently were known only as the 'unknown languages' of Eastern Turkestan.

In that portion of Central Asia, as is now well known, there once prevailed, in the early centuries of the Christian era, two distinct languages, which now are quite extinct, and have to be laboriously recovered from oblivion.¹ Broadly speaking one was spoken in the north, the other in the south. The northern language has been named 'Tokhāri' by Dr. F. W. K. Müller,² and the southern, 'Northaryan' by

¹ A succinct account of the discovery and identification of the two 'unknown' languages is given in Professor Geiger's Inaugural Lecture (1912) as Professor of the University of Erlangen on Die archäologischen und literarischen Funde in Chinesisch Turkestan und ihre Bedeutung für die orientalische Wissenschaft, pp. 11, 12, where all needful references will be found.

² 'Tocharisch', in Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1907, p. 960. Also Prof. Siegler and Dr. Siegler, *ibid.*, 1908, p. 916. See also Prof. Meillet, 'Les Tokharien' in Indogermanisches Jahrbuch, 1913, vol. 1, pp. 1, 2. Two other stillborn names are 'Kasgarisch', used by Prof. Leumann, 'Ueber eine von den unbekannten Literatursprachen Mittelasien' in Mémoires de l'Académie Impériale des Sciences de St. Petersburg, 1900 (Ser. VIII, vol. iv, No. 8), and 'Shulesprache', suggested by Mr. Emil Smith, 'Die neuentdeckte Indo-germanische Sprache Mittelasien' in Videnskabs-Selskabet Skrifter (Class II, 1910, No. 5).

Professor E. Leumann,³ and 'Śaka language' by Professor H. Luders.⁴ None of these names, however, based as they are on more or less disputable ethnic or historical considerations, has met with general acceptance.⁵ In the circumstances it seems preferable to adopt a suggestion, first thrown out by Professor J. Kirste,⁶ and to denominate them after the centre of the geographical areas,⁷ in which undoubtedly they once were spoken, and from which most of their manuscript remains have been recovered. In two masterly essays, recently published by Professors Sylvain Lévi and Sten Konow, it has been shown quite convincingly that the centres, or capitals, of the territories in which the northern and southern languages once prevailed were Kuchar (or Kuche) and Khotan respectively.⁸ Professor Lévi did this service for the northern language in the *Journal Asiatique* for 1913 (Ser. XI, vol. II, pp. 311 ff.), while Professor Konow did it for the southern language in the *Journal of the Royal Asiatic Society* for 1914 (pp. 339 ff.). Professor Kirste had originally suggested the names 'Turfanisch' and 'Khotamisch', but Turfan appears to be not so much the centre of the territory of the northern language, as of a subordinate dialect of it. Professor Lévi uses the name Kuchean (Koutchéen), and following his example, that name has been adopted in the present publication. It is preferable to the alternative form Kuchāri, adopted elsewhere, because the latter might suggest not so much the dead language of

³ 'Zur nordarischen Sprache und Literatur', 1912, p. 29, in *Schriften der Wissenschaftlichen Gesellschaft in Straßburg*, 10. Heft.

⁴ *Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften*, Berlin, 1913, pp. 406 ff. It was first suggested by Dr. A. von Le Coq in *Journal RAS*, 1909, p. 318. See also Prof. Reichelt 'Das Nordarische', in *Indogermanisches Jahrbuch* vol. I, 1913, pp. 20 ff.

⁵ See, e.g., Prof. Meillet, 'Les nouvelles langues indo-européennes trouvées en Asie Centrale', pp. 5, 17, 18 (in *Revue du Mois*, 1912, vol. XIV, pp. 137, 149, 150), also Prof. S. Lévi in *Journal RAS*, 1914 pp. 958-9. The first objection to Tokhāri was made by Baron de Stael Holstein, 'Tocharisch und die Sprache I', in the *Bulletin de l'Académie Impériale des Sciences de St. Pétersbourg*, 1909, pp. 479 ff., supported by Mr. E. Smith, above, note 2. See also Prof. Konow, 'Vedic dasyu', &c. in *Festschrift Wilhelm Thomsen*, 1912, and 'Khotan Studies' in *Journal RAS*, 1914, p. 343.

⁶ *Vienna Oriental Journal*, vol. XXVI, 1912, pp. 295-6. Also Prof. Konow in *Göttingische Gelehrte Anzeigen*, 1912, pp. 532 ff., and in *Journal RAS*, 1914, p. 343.

⁷ Kuchar lies 41° 42' N lat., and 80° 33' E long., Khotan, 37° 5' N lat., and 80° 1' E long. See my edition of the Bower Manuscript, *Intro.*, p. 1, footnote 2.

old Kuche, as the current language of modern Kuchar.⁸ For similar reasons of convenience the term Khotanese, rather than Khotanī, has been chosen to mark the dead language of Khotan

Kuchean, as Professor Meillet⁹ and other scholars have shown, is an Indo European language of extremely early affinities with the two hitherto known great western and eastern groups of that family of languages, its affinity, curiously enough, being rather closer with the European than the Indo-Iranian group. In the present volume it is represented by three detached folios from two manuscripts of the Buddhist Canon of the Sarvāstivādins, which are edited by Professor Sylvain Lévi (pp 357 ff)

The territory of Kuchar,¹⁰ as Professor S Lévi has shown in the essay above referred to, was colonized by an Indo-European people at some unknown date before the commencement of the Christian era. It first emerges into history in the second century B C, when it came into contact with the Chinese Empire and its Annalists. It was then already a flourishing and highly cultured little state under a dynasty which in the first century A.D. received from the Chinese the significant name of the 'White' (Po). It had also already adopted the Buddhist religion, which enjoyed a particularly flourishing period in the fourth century A.D. The state and its 'white' dynasty lasted down towards the end of the eighth century A.D., when both utterly disappeared from history in the course of the political and racial convulsions caused by the inroads of Tibetans, Uigurs, and 'Arahs'. 'About A.D. 1000 Turkish barbarism had finished by triumphing over Aryan culture' (JA. XI, ii, 380). But the Kuchean language which is now totally extinct, and till recently was utterly forgotten, is shown by recovered fragments of documents, dated in years of the reign of King Swarnate (Chinese Su fa-tie) of Kuchar, to have still flourished as a spoken language in the middle of the seventh century.

⁸ The old name is Kuche, as shown by Chinese transcriptions, in which there is no final *r*, the latter seems to be a late Turkish addition. See Prof Lévi in *Journal RAS* for 1914, pp 958 ff. For the same reason, Mr E Smith had suggested his 'Shulésprache', note 2.

⁹ 'Le Tokharien', in *Indogermanisches Jahrbuch*, 1913, vol 1, pp 12 ff. Also Prof Lévi and Meillet, *Etudes linguistiques sur les documents de la Mission Pelliot*, 1912-13, fasc 1, iii, v. Also Prof Lévi in *Journal RAS*, 1914, p 959.

¹⁰ Apparently including those of Uch Turfan and Aksu, both to the west of Kuchar.

The development of the southern or Khotanese, type of Gupta script probably did not commence quite as early. In that part of Eastern Turkestan the slanting type never came into vogue at all. It was the Indian upright Gupta which continued to prevail, and only very gradually came to modify the shape of some of its letters, notably those for the initial vowels or vocalic radicals (see p. xvi). There were however, two types of the modified Gupta script in use in the southern portion of Eastern Turkestan a calligraphic and a cursive. The former served literary purposes generally. Thus we have it in the Stein MS, Ch. II, 002, which is a large medical treatise.¹⁵ But it was employed specially, and in that case as it would seem exclusively, in copying sacred works of the Buddhist Canon, such as the Vajracchedika and Aparimitayuh Sutra manuscripts above referred to (see Plates V–XVII) also the Saddharma pundarika manuscript (Plate XVIII), and many others (Plates II, No. 4, XX, XXI). The cursive type¹⁶ was in common use in public and private letters and documents and for those purposes had superseded the Kharoshthi script which had previously prevailed throughout the southern portion of Eastern Turkestan during the earlier centuries of our era and the generally elongated *ductus* of which it imitated. The cursive type, however, was employed also in writing literary works of a secular character, such as the Stein MS, Ch. 003 which also is a large medical treatise,¹⁷ or in writing works of a religious but not canonical character, such as the Stein MS, Ch. 00277 which is a *stotra* or hymn, in praise of Buddha. Of this cursive type of the Khotanese Gupta script two specimens are shown in the present volume in Plate XVII, No. 2, obverse, and Plate XXII.

There is one point in which the Khotanese language strikingly differs from the Kuchean. The latter possesses a considerable number of sounds which cannot be expressed by any of the letters of the ordinary Sanskrit alphabet and for the expression of which consequently, new graphic signs had to be invented. Most of these peculiar Kuchean sounds are supposed to be modifications or a sort of attenuations of certain

¹⁵ It will be published in a subsequent volume.

¹⁶ It was deciphered by myself and published in 1897 in my article on the Godfrey MSS in the Journal ASIAT. vol. LXVI Pt. I pp. 229–234 ff.

Sanskrit sounds though their exact phonetic value is not known at present. The Sanskrit sounds in question are the three surd consonants *l*, *t*, *p*, the three sibilants *ś*, *s*, *ṣ*, and the four sonants *n*, *m*, *r*, *l*. The new Kuchean graphic signs expressing the corresponding attenuated sounds are accordingly indicated by those letters underlined, *l*, *t*, *p*, &c. In addition to these ten peculiar signs, the Kuchean alphabet possesses two other peculiar signs, expressing the sounds of *w* and *o*, which also probably in some way differ from Sanskrit¹⁷. With the exceptions of the graphic signs for *ś* and *ṇ*, all the others occur in the Kuchean fragments, included in the present volume, and may be seen in Plates XI, No 2, and XIX, Nos 2 and 3.

In the Khotanese language there is only one sound which is foreign to the Sanskrit, and which was thought by the scribes of Khotan to require a new graphic sign for its designation. This is a peculiar modification of the *r* sound which occasionally occurs at the beginning of a word or in conjunction with a consonant, and which is supposed to suffer a sort of syllabication, being sounded as *rr* or *rr*,¹⁸ though its actual value is not known. Its occurrence is indicated in the Khotanese script by a slight modification of the Sanskrit graphic sign for *r*, and is transcribed in the text-editions by *rr*. It may be seen particularly well on Plate II, No 4, Plate V, fols 2a 3a, &c. Besides this *rr* the Khotanese language has other sounds of its own, for which, however, it was not felt necessary to invent new graphic signs. For example, its sonant sibilant *ṣ* the Khotanese alphabet indicates by a ligature of the ordinary Sanskrit signs for *y* and *ṣ*, and what is of particular interest, this conjunct sign *yṣ* actually takes its place in the Khotanese alphabet or rather syllabary, among the simple alphabetic radicals exactly like the conjunct *lṣ*, which, being treated already by the Indian scribes as a simple radical, is made by them to close the Sanskrit table of alphabetic radicals¹⁹.

¹⁷ See Prof. Meillet 'Le Tokharien', in *Indogermanisches Jahrbuch* vol. 1 1913 pp. 6 ff.

¹⁸ This is the explanation of the sound by Prof. Leumann 'Zur nordarischen Sprache und Literatur', pp. 41 and 56-7. But see *infra* p. 228.

¹⁹ See my article in the *Journal IAS* 1911 p. 459, and Plate IV II. 4 5, also Bühler, 'Origin of the Indian Brāhma Alphabet' (2nd ed.) p. 28.

In this connection a sign remains to be mentioned which is used in both scripts of Khotan as well as of Kuchar, to denote the neutral vowel. It consists in two dots resembling the mark of diaeresis which are placed over the consonant in which the neutral vowel is taken to be inherent. It may be seen e.g. on Plate V fol. 2 Plate XI No. 2. This neutral vowel however is nothing peculiar to either of those two languages; it exists also in the mediaeval and modern Sanskrit languages of India. What is new is only that in the Khotanese and Kuchean scripts it enjoys a mark of its own to distinguish it from the ordinary short vowels.

There is one circumstance in the Khotanese script which has a considerable historical interest. The Sanskrit script as is well known possesses distinct characters for the denotation of the five radical vowels *a* *i* *u* *e* *o* see Fig. 1 line 3²⁰. While these characters are conserved in the Kuchean script they had a tendency in the Khotanese script to be abandoned in favour of retaining only the character for the vowel *a* and to adapt the application of that character to the vowels *i* *u* *e* *o* by adding to it the well known diacritical marks *h* *v* which in the Sanskrit syllabary those vowels are denoted when they occur in a post-consonantal position (Fig. 1 l. 1). The forms of the five vowels resulting from this tendency are shown in the subjoined Khotanese syllabary (Fig. 1 l. 2). What is interesting to note is that it is in these forms of the ultimate Khotanese script that the vowels appear in the alphabet of the U chan or ordinary script of Tibet. It should be added that the Sanskrit vocalic radicals (*matrka*) originally signified the vocalic sounds *a* *i* *u* *e* *o* without any reference to quantity. When later on it was found necessary to distinguish their length it was done by adding to them the same diacritical marks as those by which their length was distinguished when they held a post-consonantal position (Fig. 1 l. 3). The same practice was observed by the Khotanese script in its reformed alphabet and it reappears in the U chan script of Tibet²¹.

²⁰ On the occurrence of the form *अ* *o* in the modern Nagari script see below foot note 26.

²¹ See e.g. *i* in *ika* ° Pl. XI 2a¹ in the Kuchean script which conserves the Sanskrit practice and in *asta* Pl. V 5b^b *i* in Pl. V 2b¹ in the Khotanese script. Of course the

With regard to the introduction of the alphabet into Tibet, the traditional Tibetan account, as usually understood, says that it was imported from Magadha in Eastern India by Thon-mi Sambhota, during

Fig. 1.

KHOTANESE SYLLABARY.

		ka	kā	ki	kī	ku	kū	ke	kai	ko	kau	
	1.	𑖀	𑖁	𑖂	𑖃	𑖄	𑖅	𑖆	𑖇	𑖈	𑖉	
vocalic	2.	𑖐	𑖑	𑖒	𑖓	𑖔		𑖕	𑖖	𑖗	𑖘	Khotanese
radicals	3.	𑖙	𑖚	𑖛	𑖜	𑖝	𑖞	𑖟	𑖠	𑖡	𑖢	Sanskrit
		a	ā	i	ī	u	ū	e	ai	o	au	

TIBETAN SYLLABARY

ka	kā	ki	kī	ku	kū	ke	kai	ko	kau
ཀ	ཁ	ག	ཁྱ	ཀུ	ཀུྱ	ཀེ	ཀའི	ཀོ	ཀའོ
a	ā	i	ī	u	ū	e	ai	o	au
ཨ	ཨྀ	ཨི	ཨྱི	ཨུ	ཨུྱ	ཨེ	ཨའི	ཨོ	ཨའོ

the reign of King Sron tsan Gampo, about the middle of the seventh century AD. Dr A. H. Francke, in an excellent article in the *Epigraphia Indica*,²² has shown that, so far as the country of origin of the alphabet is concerned, that understanding is erroneous, and that the country from which Sambhota brought the knowledge of the alphabet

exact form of the diacritical marks of length varied according to the period the country and possibly the fancy of the scribe. Thus we find *a* expressed by | in *aryapatha* of a Sanskrit Vinaya text, in Pl. IV 1a^u, and in the same text, *a* by a curve attached to the foot of the character for *a*, in *asana agacchati*, in Pl. IV 1a^{iv} vi. It is this curve which reappears in the Tibetan script in the form of ཨ ཨྱ, the so-called *a chun*, or little *a* and which when appended to a syllabic character serves to indicate the length of its vowel.

²² 'The Tibetan Alphabet', vol. xi pp 266 ff., where all needful references to previous writers on the subject will be found. I may add that before I had seen Dr Francke's article I had reached the same conclusion, mainly on the grounds set out on pp xviii ff., which

of an existing Khotanese (i.e. Sanskrit) consonantal sign, is that for *h*, and this sign, therefore, most properly is classed as a new sign. The sign for *h* namely, as stated already in footnote 21, is really a modification of the Khotanese (i.e. Sanskrit) curve which serves to indicate the length of a vowel. The true origin of the sign is seen clearly from its import as an appendix to a syllable the vowel of which it is desired to indicate as being long.²⁴

The second point to be noted is that in the Tibetan alphabetical table, the sign for the radical *a* is not placed, as in the Sanskrit alphabetical table, separately and in advance of the consonantal radicals, but takes its place right at the end of the twenty four consonantal radicals which were taken over from the Sanskrit (Khotanese) and the series of which it concludes. Further, that the framer of the Tibetan alphabet understood it to be of the nature of a consonantal radical is evident from the fact that it is treated like any other consonantal radical for the vowel *a* is taken to be inherent in it, and the vowels *i*, *u*, *e*, *o* are indicated by attaching diacritical marks to it. If we were to transcribe the radical sign for *a* by *x* the Tibetan alphabetic, or rather syllabic, table presents the syllabic radicals *xa xi xu xe xo* &c. precisely in the same way as it presents the radicals *la li lu le lo*, &c. (see Fig 1). In short the Tibetan apparently vocalic radical for *a* really functions as a consonantal radical²⁵ and in that respect is reminiscent of the function of consonantal radicals, such as *alef* and *'ayin* in Semitic alphabets, and that is a fashion which is altogether foreign to any Indian alphabet. This is a noteworthy fact, and by itself it points to the conclusion that the Tibetan alphabet is not an importation from India,²⁶ but from some country the alphabet of which must have come

²⁴ Dr Francke's explanation of the origin of the signs for *w* and *h*, in *Epigraphia Indica* vol xi p 270 is different and in my opinion very fanciful.

²⁵ In confirmation I may refer to a Tibetan tradition (which however I am just now unable to verify) quoted by me in 1893 from Baboo Sarat Chandra Das in *Journal ASB*, vol. lxii, Pt I, p 6. He (Thon mi) based the four vowels called *a li* (or 'series of *a*', i.e. *i*, *e*, *o*, *u*) on *a*.

²⁶ It is interesting to observe that the modern 'Aṅgari script has the forms *ཨི* *o* and *ཨུ* *au*. But the practice of writing those two vowels with the radical *ཨ* is very modern indeed, it dates no further back than the early eighteenth century. It appears e.g., in the medical MSS of the India Office Nos 2644 and 2638, dated respectively A.D. 1720 and 1733, but not in No 2637, which is of about the same date. The practice arose

in some way under the influence of a Semitic fashion of writing. It has been stated already that Tibetan tradition distinctly refers to *La yul*, 'the land of Li', i.e. to Khotan, as the country of origin of its alphabet, and modern archaeological discoveries have shown abundantly that Semitic influences were at work in Eastern Turkestan for some time before the traditional date of that importation.

We have now to examine the manuscript remains recovered from the Khotan area to see whether and how far, the Khotanese alphabet and Khotanese writing preserved in them supply evidence in corroboration of the Tibetan tradition. The examination will have to take two things into account: first, Khotanese texts as written either in the Upright Gupta or the Cursive Gupta type of the Khotanese script, secondly, Khotanese writing as preserved in older literary texts or as presented in later official or private documents. The evidence, resulting from this examination, and quoted in the sequel, will be taken so far as possible from the manuscript remains included in the present volume. When that source fails, reference will be made to earlier publications of such remains in the *Journal of the Asiatic Society of Bengal*, as well as to, as yet, unpublished remains in Sir Aurel Stein's and my own collections. Accordingly the witnesses will be the following —

I In Upright Gupta script —

- | | |
|---|---|
| (1) The Vajracchedika (Vaj) 44 fols | } both included in the present
volume, Plates V-XVII |
| (2) The Aparimitayuh Sūtra (Ap),
20 fols | |
| (3) Stein MS, Ch n 002, Siddhasara Śāstra (Siddh), a medical
work 65 fols | |
| (4) Stein MS, Ch 00274 an unidentified Buddhist religious work
(Buddh) 39 fols. Neither No 3 nor No 4 is published as
yet | |

from the gradual blending of the characters for the vowels *a* and *au* from the tenth century onwards as may be seen by referring to Table V of Buhler's *Indian Palaeography* and comparing Nos ix xii xvii in traverses 1 and 9. That this is so is evident from the fact that the vowels *e* and *ai* have always been and are to the present day written with the special radical 𑖦 which could not blend with the radical 𑖦 .

- (5) Fragments (Fr) in the Hoernle Collection, of Buddhist canonical literature, 139 pieces, not published

II In Cursive Gupta script —

- (1) The two folios 7 and 8 of the Aparimitāyuh Sutrā (above mentioned, No 2), included in the present volume, Plate XV
- (2) The Khotanese texts of the Tibetan and Chinese bilingual fragments (Tib, Chin) published in the present volume, Plates XVII and XXII.
- (3) Documents (Doc), published in the Journal ASB, vol lxxvi, Pt I, 1897 Plates V-VII, and in the Report in the same Journal, Ex No, vol lxx, Pt I 1901, Plates VI, VII
- (4) Text Rolls (T R) of the Stein Collection, Ch 0041, Mahapratyangira Dharanī partly published in the Journal RAS, 1911, Plate V Also, Ch 0044 Kauśaki Prajñāparamita 70 lines of writing, and Ch 00266 with 382 lines of writing, neither published
- (5) Stein MS, Ch n 003 an anonymous medical work (Med), in 71 fols, not yet published
- (6) Sillibry Rolls (S R) of the Stein Collection, published in the Journal RAS, 1911, Plates I-IV

The evidence of these witnesses is as follows —

- (1) In the Upright Gupta script, all vowels (a a, i i, e ai o, au) are ordinarily written with the radical ञ. The only exceptions are the vowels u and u, which are ordinarily written with the special radical उ, there being only a single perhaps doubtful, example of short u, written with the radical ञ in Plate VI, 6^{au} 27

As to the other vowels, short i (as in initial) is a vowel of rather rare occurrence. With the special three dotted radical (◌◌◌) it never occurs in secular, and very exceptionally in canonical literature.

The details are as follows. It never occurs in Ap, and only once (with the radical ◌◌◌) in Vaj, Plate XIII, 41^u. In Siddh it occurs only eleven times, and always

²⁷ It occurs in the word *ulu* which ordinarily is written with the radical उ, e g Pl. VI, 6^u 7^u. See also footnote 29

with the radical 𑖀; fols. 1 ^l 1^l 3 ^l 4 ^l 7 ^l 10 ^l (*bis*) 102 ^a 140 ^l 147 ^a ^l. In Fr. it occurs three times, always with radical 𑖀, No. ¹₈₁², l. 3, No. ¹₉₈⁴, l. 4, No. ¹₁₁⁵, l. 2.

The long vowel *i* is of rather more frequent occurrence; but with the radical 𑖀 it is found very exceptionally, both in canonical and secular Buddhist literature, though the exceptions are more frequent in canonical literature, especially in Ap. and Fr.

The details are as follows. In Vaj. it occurs altogether 20 times; viz. 19 times with radical 𑖀, Pls. V ff., fols. 2 ^l 17 ^a ^l 19 ^a ^l 21 ^l 22 ^a 30 ^l 32 ^a 35 ^a ^l 36 ^a 37 ^l 39 ^a 41 ^l 42 ^a ^l, and only once with the radical 𑖀, Plate V 3 ^l. In Ap. it occurs only three times, always with the radical 𑖀, Pl. XIV 2 ^a 3 ^a, Pl. XV 10 ^a. In Siddh. it occurs 37 times with radical 𑖀; fols. 2 ^l 4 ^a 5 ^a 6 ^l 7 ^l 9 ^a (*bis*) ^l 11 ^l 14 ^a ^l 18 ^a 19 ^a ^l 20 ^l 104 ^a 107 ^a ^l 121 ^a 122 ^a ^l 123 ^a 126 ^a 128 ^l 131 ^a 133 ^l 134 ^l 136 ^l 138 ^a ^l 144 ^a ^l 155 ^l; never with radical 𑖀. In Buddh. it occurs 10 times with radical 𑖀; fols. 1 ^l 2 ^l 3 ^a 8 ^l 9 ^a 15 ^l 18 ^a 27 ^a 32 ^l 37 ^l; never with radical 𑖀. In Fr. it occurs 15 times with radical 𑖀; No. ¹₂₉², l. 2, No. ¹₂₉², l. 2, No. ¹₂₇², l. 5, No. ¹₂₈², l. 1, No. ¹₇₃², l. 1, No. ¹₁₄₄⁴, l. 5, No. ¹₁₄₄⁴, l. 5, No. ¹₅₀⁴, l. 5, No. ¹₂₈⁴, l. 2, No. ¹₁₁₇², ll. 3, 4, No. ¹₁₁₈², l. 6 (*bis*), No. ¹₁₁₈², ll. 2, 5; and 13 times with radical 𑖀; No. ¹₂₃², ll. 1, 2, No. ¹₂₃², l. 5 (*bis*), No. ¹₂₈², l. 6, No. ¹₂₃², l. 2, No. ¹₂₃², l. 1, No. ¹₂₃², l. 4, No. ¹₂₃², l. 4, No. ¹₂₃², l. 2, No. ¹₂₃², l. 3, No. ¹₂₃², ll. 3, 4. With the very old radical 𑖀 it occurs once in No. ¹₂₃², l. 4 (see footnote 21).

The vowels *e* and *ai* are of very rare occurrence; and written with the special radical 𑖀, they are still more exceptional, though the exceptions again are more frequent in canonical literature, especially in Ap. and Buddh.

The details are as follows. Neither *e* nor *ai* is ever found in Vaj. In Ap. *e* occurs seven times with radical 𑖀; fols. 16 ^a 128 ^l 152 ^a (*bis*) 155 ^l 156 ^a, but only once with radical 𑖀, fol. 11 ^a; while *ai* occurs only once, and then with radical 𑖀, fol. 100 ^a. In Buddh., *e* occurs six times with radical 𑖀; fols. 1 ^l 7 ^l 9 ^l 18 ^l 31 ^l 38 ^l, and only three times with radical 𑖀, fols. 6 ^l 9 ^a 17 ^a; while *ai* occurs only twice, both times with radical 𑖀, fols. 10 ^a 35 ^l. In Fr., neither *e* nor *ai* occurs.

As to the vowels *o* and *au*, neither very frequent, both may be written in two ways, either with the radical 𑖀, or with a special radical

२, peculiar to the Khotanese script,²² though the latter is practically restricted to canonical literature, the radical 𑖦 being ordinarily used in non-canonical writing

The details are as follows. In the canonical texts Vaj and Ap, the special radical २ is always used, never radical 𑖦. Thus *o* 24 times in Vaj (e.g. Plate V 3 *b^u*, Pl IX 32 *aⁱ* (*bi*), &c, see Vocabulary, pp 345-6), and five times in Ap (Plate XIV 2 *a^u* (*bi*), Pl XVI 13 *aⁱ* 14 *aⁱ* 16 *b^u*), again *au* five times in Vaj, Pl X 38 *bⁱ* (*tri*)^u ^u, and three times in Ap, Plates XIV 3 *a^u*, XV 9 *aⁱ*, XVI 13 *aⁱ*. In Buddh, also a canonical text, radical 𑖦 is used more often than the special radical २ with either *o* or *au*, thus *o* with radical 𑖦 four times, fols 27 *b^u* 31 *bⁱ* 34 *aⁱ* ^u, with radical २ six times, fols 19 *bⁱ* 26 *bⁱ* ^u ^u 24 *a^u* 26 *aⁱ*, and *au* with radical 𑖦 ten times, fols 23 *aⁱ* 29 *aⁱ* *bⁱ* 30 *bⁱ* 32 *aⁱ* 33 *bⁱ* 35 *bⁱ* 36 *aⁱ* 37 *bⁱ* 38 *bⁱ*, with radical २ six times, fols 7 *aⁱ* 12 *aⁱ* 15 *aⁱ* 26 *bⁱ* 24 *aⁱ* 25 *bⁱ*. In Fr, all of canonical texts, radical २ is always used, never 𑖦, thus with *o* 33 times, No 1²₁ 1 5, No 1²₂ 1 7, No 1²₃ 1 3, 4, No 1²₄ 1 5 (six times), No 1²₅ 1 1, 2, 3, No 1²₆ 1 3, No 1²₇ 1 4, No 1²₈ 1 4, No 1²₉ 1 1 (six times), No 1²₁₀ 1 2, No 1²₁₁ 1 1, No 1²₁₂ 1 3, No 1²₁₃ 1 3, No 1²₁₄ 1 2, No 1²₁₅ 1 6, No 1²₁₆ 1 6, No 1²₁₇ 1 2, No 1²₁₈ 1 3, No 1²₁₉ 1 1, No 1²₂₀ 1 6, and with *au*, three times, No 1²₂₁ 1 3, 4, No 1²₂₂ 1 4. On the other hand, in the non canonical medical Siddh, both vowels *o* and *au* are always written with radical 𑖦 never with the special radical २, thus *o* twice, fol 3 *b^u* ^u, and *au* 21 times, fols 2 *bⁱ* 3 *bⁱ* (*bi*)^u 7 *bⁱ* 9 *bⁱ* 10 *aⁱ* 19 *aⁱ* 100 *aⁱ* 104 *bⁱ* 107 *aⁱ* 123 *aⁱ* *bⁱ* ^u 128 *aⁱ* 133 *aⁱ* 139 *aⁱ* 140 *aⁱ* 149 *bⁱ* 151 *bⁱ* 155 *aⁱ*

(2) In the Cursive Gupta script, all vowels (*a*, *ā*, *i*, *ī*, *e*, *ai*, *o*, *au*), with the exception of *u* and *ū*, are invariably written with the radical 𑖦 *a*. The vowels *u* and *ū* are equally invariably written with the special radical २. The three special radicals for *i*, *e*, *o* never occur at all. In the whole extensive mass of cursively written manuscript remains, so far as I have been able to examine it, two of those three special radicals, namely those for *i* and *o* occur only in the concluding passage of the Kausāki Prajñāparamitā Roll, Ch 0044, once *i* in l 67, and twice *au* in lines 64 and 65. And with regard to this singular exception it is to be

²² See below p xxviii. In order to signify *au* the mark of length is added either in its fourth or fifth form (see *infra* p 140), usually the former (see, e.g., Plates X 38 *bⁱ*, XIV 3 *aⁱ*, XX 3) but once the fifth form (as in na Plate XVIII 3 *aⁱ*). The latter is the usual one in the Kuchean slanting Gupta script, as in *onolme*, Plate XI 2 *aⁱ*

noted that the passage consists of a short charm (*mantra*) in the Sanskrit, not in the Khotanese language. The details are as follows :—

The vowel *i*, written with radical 𑖦, occurs once in Tib., Plate XVII 2 *a*^x; three times in Doc., JASB., 1897, Plate V, l. 6; and 27 times in Med., fols. 54 *b*^u 67 *a*^v *b*^u 68 *b*^u 72 *a*^v 73 *a*^u 74 *a*^v 77 *a*^v *b*^u 80 *b*^v 81 *b*^v 88 *a*ⁱ 89 *a*^v 90 *a*^u 92 *a*^v 93 *a*ⁱ 96 *b*^v 97 *a*^u 101 *b*^v 102 *a*ⁱ (*bis*) 103 *a*^v *b*^u 104 *a*^u 115 *b*^u.

The vowel *ī*, with radical 𑖦, occurs twice in Tib., Plate XVII *a*^v ^u, twice in Chin., Plate XXII *b*^x ^u; five times in Doc., JASB., 1897, Plates V, l. 5, VI, No. 9, l. 4, No. 10, ll. 6 and 7; Report, Plate VI, l. 4; and 25 times in Med., fols. 46 *a*^u (*bis*) 47 *a*^v *b*ⁱ 52 *a*ⁱ 56 *a*^v 57 *a*^v 61 *b*ⁱ 63 *b*ⁱ 67 *b*^u 69 *a*^u 73 *a*^v 76 *a*^u (*bis*) 99 *a*^v *b*^u 100 *a*ⁱ 103 *a*^u ^u *b* 104 *a*ⁱ 109 *b*^u (*bis*).

The vowel *e*, with radical 𑖦, occurs once in Tib., Plate XVII *a*^v; and 16 times in Med., fols. 46 *a*^u 47 *a*ⁱ 50 *a*^v 51 *a*^v *b*^u 55 *b*^u ^u 58 *a*^u 59 *b*ⁱ ^u ^u 60 *b*ⁱ 61 *a*^u 62 *a*^v 65 *a*^v. In Doc. it does not occur.

The vowel *ai*, with radical 𑖦, occurs once in the Text Roll of the Mahāpratyāṅgī Dhā., JRAS., 1911, Plate V, l. 15; and four times in Med., fols. 47 *b*^u 48 *b*^v 58 *b*^u 62 *b*ⁱ. In Tib., Chin., Doc. it does not occur.

The vowel *o*, with radical 𑖦, does not occur in any of the cursively written manuscripts of the witness list, with the exception of the Syllabary Rolls, the evidence of which is given below.

The vowel *au*, with radical 𑖦, occurs three times in fols. 7 and 8 of Ap., Plate XV 7 *a*^v *b*^u 8 *a*^u (see also JASB., 1901, Pl. VI); once in Tib., Plate XVII *a*^u; twice in Doc., Report, Plate VII, ll. 2 and 5; and nine times in Med., fols. 44 *a*ⁱ (*bis*) 62 *a*ⁱ 63 *b*^v 66 *a*^v 72 *b*^v 81 *b*ⁱ 106 *b*^v 116 *b*ⁱ.

(3) As to the Cursive Gupta script, the evidence of the Alphabetical and Syllabary Rolls is particularly important. These Rolls, as explained by me in the Journal of the Royal Asiatic Society for 1911, pp. 450 ff., evidently exhibit the usages of writing by masters and pupils in the Buddhist monastic schools of Eastern Turkestan in the eighth century A.D. In these schools it appears to have been the practice to utilize the blank reverse of paper rolls, the obverse of which was inscribed with Chinese Buddhist texts, for the purpose of teaching and exercising the writing of the Khotanese ordinary script. With this object the reverse side is covered with tables of the Khotanese alphabetic radicals as well as tables of syllabaries inscribed in a fine, well-formed hand, apparently by the schoolmaster. Now in the alphabetic table, inscribed on Roll Ch. xl,

003, shown on page 455 of the Journal, only the two radicals 𑄌 and 𑄍 are prescribed for the whole of the ten vowels of the alphabet. That shows that all vowels, except *u* and *u*, were to be written with the radical 𑄌. The alphabet, in this form, with the solitary vocalic radicals 𑄌 and 𑄍, is repeated on the reverse side of Roll Ch 0042 (shown *ibid*, Plate III, l 13) apparently by a pupil, in a very ill formed hand. On two other Rolls, Ch lviu, 007 and Ch 0046 (shown *ibid*, Plate I, l 1, and Plate IV, l 17), the alphabetic table is given in much fuller detail. The complete series of ten vowels is shown in them, written with the radicals 𑄌 and 𑄍. But two points are particularly noteworthy. First, it is only the long *u* which is written with the radical 𑄍, while all the other nine vowels, including the short *u* are written with the radical 𑄌. Secondly, the diacritical mark indicating the sound of short *u* is not attached to the bottom of the radical 𑄌, in the form of a wedge, or a curve, or an angle, as it is usual with other consonantal radicals (e.g. the wedge in *ihu* and *ksu*, Plate I, ll 10 and 42; the curve in *lu*, *ibid*, l 9; the angle in *kyu khyu* *ibid*, ll 43 and 44), but is mounted on the top of the radical 𑄌, in the form of a curve or angle (the former in Plate I, l 1, the latter in Plate IV, l 17). The reason for this position of the mark, no doubt, is that the foot of the radical 𑄌 was already furnished with a wedge with which the diacritical mark of short *u* would have interfered, if it had been attached to the foot.²⁹ The same facts are suggested by the abbreviated form of the alphabet in Roll Ch xl, 002 *ibid*, Plate II, l 42. Here the characters are given for only the three vowels *a*, *u*, *u*, but while the long *u* is written with the radical 𑄍, the vowels *a* and short *u* are written with the radical 𑄌. Moreover, here too the character for the short *u* shows its diacritical mark, indicative of the sound *u*, in the form of a curve (similar to that in Plate I, l 1) attached to the head of the radical 𑄌.³⁰

²⁹ This reason will be appreciated if the shape of the character for the vowel *u* is examined in the word *u/u* in Plate VI 6a^d, where the position of the diacritical mark at the foot of the radical 𑄌 has resulted in an exaggerated wedge.

³⁰ In my remarks in JIAS for 1911, pp 456, 459, some of the features of the alphabet in these tables were not yet understood. Thus, the character for the short vowel *u* was read as *ä*, owing to its similarity to the real character for the vowel *a*, but the fact that

The conclusion to be drawn from the facts set out in the foregoing evidence is that in the seventh and eighth centuries A D, if not even earlier, the practice arose in the Khotanese area of Eastern Turkestan especially when using the cursive script of ordinary daily intercourse, to write all vowels, except *u* and *ū*, with the radical 𑖅 *a*, and further that this practice optionally, varying perhaps according to the locality or individuality of the writer, even extended to the vowel *u*. It seems probable that the Khotanese Brāhman Li byin, from whom the Tibetan scholar Thon mi is said to have learned his alphabet, was one of those scribes who were accustomed to write the vowel *u* with the radical 𑖅, and further it may be suggested that Thon mi, in adapting the alphabet of his teacher to his own purposes, with logical consistency extended the use of the radical 𑖅 to the long vowel *u*, so as to obtain a complete series of vowels, all framed with the radical 𑖅, and that he facilitated his object by the removal of the wedge which marks the foot of the radicals in the Khotanese script, but which is absent from the Tibetan script. On all grounds it cannot be doubted that it was the cursive script of Khotan to which Thon mi was introduced by Li byin.

In Khotan, as we have seen two types of script were in use, the Upright Gupta which was used principally in writing texts of a religious character, and the Cursive Gupta which was employed in writing anything of a secular character, and generally in the ordinary writing of daily intercourse. The latter arose gradually from the former by a process of modification such as is observable in many other countries. In the same way, e.g., arose the so-called 'headless' (*u me*) type of the Tibetan script from out of the original 'headed' (*u chan*) type framed by Thon mi. In the same way, also, arose the Indian cursive 'Kaithi' or 'Mahayana' type of Nagari from out of the literary 'Devanāgarī'. Moreover, everywhere that process of modification is marked by the common feature that the formal literary type of script has a tendency to conserve old ways of writing. This characteristic explains the fact that the Upright Gupta is more tenacious in the use of the old Indian vocalic

the character for *u* is written in this way in three entirely distinct and independent tables, shows that no scribal error is to be thought of. See also the Note on p. xxxii.

radicals of *z*, *u*, *e*, and *o*. Indeed, in the case of the radical *z o*, the conservatism of the Khotanese Upright Gupta is particularly striking, for it conserves that radical in a form in which it had disappeared at an early date from India itself. Originally the inferior curve of the radical took a rightward turn in India as may be seen in Buhler's Indian Palaeography, Table III, traverse 6, Nos viii and xiv, but as early as the Gupta period it began to turn leftward, *ibid*, Table VI, trav 13.¹ But in the Khotan area the rightward turn persists, in writing both vowels *o* and *au*, whether in Sanskrit or Khotanese texts.²

Another graphic feature of the Khotanese Upright Gupta may be noticed in this connexion. The diacritical mark of the medial short *z*, as Professor Luders has pointed out in his introduction to the Sanskrit *Saddharma-pundarika* (pp 141-168), is written in three different ways, which may be seen, e.g. in Plate XVIII, 3 aⁱ " *dz*, 3 a^{iv} *cġ*, 3 b^{viii} *ŋ*. A somewhat similar difference occurs in the Kucheian Slanting Gupta script. It is shown in the inset figure to the medical text of the Weber MSS. Part IX published by me in the Journal of the Asiatic Society of Bengal, vol lxx Pt I, Extra No 1901, p 1. The reason of this difference whether it is due to a mere whim of the writer³ or to exigencies of writing or to different phonetic values is not known at present. Though it occurs also in manuscripts containing a Sanskrit text, it has no foundation in the phonetic system of that language. In such cases the fact of its occurrence indicates only that the manuscript was written by a native of Eastern Turkestan and that if it has a phonetic implication it points to a phonetic peculiarity of the languages

¹ See also Table I in my edition of the Bower Manuscript.

² E.g. in the Sanskrit text on Plate XX 6ⁱⁱⁱ *vi*—A character practically identical with the Khotanese radical for *o* exists also in the Kucheian script where however, it is taken to signify the consonant *w* as in *wasampat* (Plate XI 2 a). It may be added that the Kucheian character at present understood to signify *o* (as in *onol ne* Plate XI 2 aⁱ) is identical with one of the alternative forms of the Khotanese character for *au* (see footnote 28) so that possibly it may really signify *au*. Whether any and what relation between the two scripts is indicated by this graphic coincidence remains to be discovered.

³ A mere scribal whim seems indicated by the fact that the difference may occur in the same Sanskrit word e.g. Plate XVIII 3 bⁱ *paŋyati* and *paŋyati*, Plate XXI 1^v *cittadhara*, *cittadhara*.

of that country, primarily in the Khotanese language; for it occurs mainly in Khotanese, rarely in Kuchean texts.

Another obvious indication of the nationality of the writer of a manuscript is the occurrence in it of the peculiar modification of the *r* sound, transcribed by *rr*. That letter, as above explained (p. xv), is peculiar to the Khotanese language, and is entirely foreign to Sanskrit. An immigrant from India, settled in Khotan, might acquire the Khotanese sound *rr*, but it is hardly conceivable that he would introduce it when copying a text composed in his own native Sanskrit language, while it would be almost unavoidable for a native of Khotan, who had acquired a knowledge of Sanskrit, to make an occasional mistake, and, when copying a Sanskrit text, to write *rr* where *r* should have been written; e.g. to write *prrabhā* for *prabhā* (Plate II 4iv) or *prrajānitum* for *prajānitum* (Plate XXI 3ii). Accordingly it is practically certain that any Sanskrit manuscript in which *rr* appears was written by a native of the Khotanese area of Eastern Turkestan. Moreover the frequency of the occurrence of *rr* in a Sanskrit manuscript may serve as a measure of the proficiency of the Khotanese scribe in the knowledge of Sanskrit. Thus the manuscript of which a fragmentary page is shown in Plate XX, No. 3, must be the handiwork of an illiterate scribe; for every Sanskrit *r* (it occurs nineteen times in the figured page) is replaced by the Khotanese *rr*. And this inference is confirmed by the fact that the language of the fragment, as its editor Dr. Thomas rightly observes (p. 121), is a 'curiously debased dialect' of Sanskrit. Very possibly the text is the scribe's own composition, and the manuscript may be his autograph. Of course, if in addition to a characteristically Khotanese script, a manuscript is written in the Khotanese language, the presumption of its being the production of a native of Khotan is overwhelming. Similarly, the appearance of the slanting type of Gupta characters in a manuscript is an unfailing indication of its being the production of a Kuchean scribe, even if it should be a Sanskrit manuscript. The Khotanese language, so far as my present experience extends, is never found in any manuscript written in Slanting Gupta characters; nor the Kuchean language, in any manuscript written in the Upright Gupta and Cursive Gupta scripts.

bod . skad dan l^{stun} . nas . gsal . byed . ŋi . ʕu . rtsa . ʔa . drug . rin . lcos . nas 1
 cum . cu . xdrad 1

This has been translated by Dr. Francke (Ep. Ind., xi, p. 267) to mean: 'Bringing them into agreement with the Tibetan language, they formed 24 *gsal byed* and 6 *Rins*, altogether 30 characters.' And commenting on this translation he remarks (ibid., p. 269) 'The Tibetans themselves distinguish between two types of characters in their alphabet. One type was taken directly from the Indian alphabet, whilst the other was invented by Thonmi Sambhota, or his forerunner. The first type is called *gsal byed* (consonants), and the second, *Rins*.'

The objection to Dr. Francke's translation is that he seems to take *gsal byed* and *rins* as the names of the Sanskrit (Khotanese) consonants, and the Tibetan supplementary consonant, respectively. But *gsal byed* is the Tibetan term for all the consonants of its alphabet, and *rins*, according to S. Ch. Das' Tibetan English Dictionary, mean 'hurry, haste', 'speedily, quickly'. Hence, in conformity with Col. Waddell's view who (in a letter to me, dated 11th March, 1915) translates the words *drug rins lcos nas* by 'hurriedly composing, or contriving, six', I would suggest the following as a more exact rendering of the sentence 'Comparing [the Sanskrit] with the Tibetan language, [and] quickly remedying [the deficiency in] the twenty and four consonants with six [others] they framed [an alphabet of] thirty [consonants]'. To bring out clearly the meaning of the sentence it may be thus paraphrased: On comparing the Sanskrit with the Tibetan language, Thonmi and his associates found that the Sanskrit supplied them only with 24 curable consonants, while the Tibetan required 30 consonants to express all its sounds, but a way quickly (*rins*) occurred to them to remedy the deficiency of 6 consonants, and thus to frame the required alphabet of 30 consonants. This quick remedy (*rins*), as may be seen from Fig. 2 on p. xix, consisted in simply adding a hook to three Sanskrit (Khotanese) consonants (*ts*, *tsʰ*, *d*), and a curve to two others (*r*, *l*), also by inverting and slightly modifying two more (*ʕ* and *k*).

The point to be noted, however, is that the Tibetan alphabet really possesses seven supplementary consonants (*ts*, *tsʰ*, *d*-, *r*-, *l*-, *ʕ*-, *k*), shown in Fig. 2 while the sentence in question speaks of only six (*ts*, *tsʰ*, *d*-, *r*-, *l*-, *k*). An explanation of this apparent inconsistency is given on pp. xviii-xx.

To p. xxvi. The transfer of the diacritical mark of short *a* from the foot to the head of the radical is not restricted to the radical *Ṛ*. It may be made in the case of any radical. In fact *v* is a general, though optional, mode of writing in Khotanese script, whether curve or upright. See my Note in the Journal RAS for 1915, p. 457.

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METHOD OF TRANSCRIPTION

Restorations are made —

- A. In the case of letters, or passages, which are extant in a damaged state, or obliterated, but can be obviously restored
- B In the case of letters, or passages, which are lost through breakage, but which can be supplied with more or less certainty.

Restorations are indicated as follows —

- (1) Both A and B letters or passages are printed in italic type
- (2) A letters or passages are printed in large italic type, and, if badly damaged, are placed within round brackets, but, if obliterated, within square brackets
- (3) B letters or passages are printed in small italic type, and indicated by the breakage mark ☐
- (4) Letters which cannot be restored, whether in an A or in a B passage, are indicated by an equal number of crosses (××)
- (5) Letters which stood on lost portions of a folio are indicated by an equal number of dots

Use of hyphen —

- (1) A single hyphen indicates the combination of two words in a compound, e g *deva datta*, *marg-ôpadeśa*
- (2) A double hyphen indicates the sequence of two words in a sentence, e g *c éyam* (for *ca iyam*) *dharmanśhunjan* (for *dharman śunyan*) or an euphonic insertion, e g *yakṣebhyaḥ m* (p 26, rev 1 2)

Sandhi between two words is indicated thus —

- (1) When two vowels coalesce, the compound vowel is marked by a circumflex, e g *c éyam* (for *ca iyam*) *marg ôpadeśa* (for *marga upadeśa*)
- (2) When two consonants combine in a compound word they are separated by a single hyphen, e g *samyak samśodhi*, but when they do so between two words in a sentence, they are placed apart without any sign, unless they have suffered some change, in which case their separation is indicated by a double hyphen, e g *śat sarve* but *dharmañ c'ūnyan* (for *dharman śunyan*)
- (3) When a consonant and a vowel combine between words in a sentence, they are simply placed apart without a sign, e g *etam eva*
Aragraha, not written in the original, is indicated by an inverted apostrophe, e g , p 19, reverse, l 3, 'egularantiyaḥ for *aryakaranityaḥ*

METHOD OF TRANSCRIPTION

Vīraṃ is indicated by a slanting stroke which, in the case of Sanskrit texts, is placed to the right but in Kucheian texts to the left of the foot of the consonant, e g, p 5 obverse l 1 *bhoklaṃgam*, but p 358, obverse l 2, *waṭ*
 Interpunctuations marked by dots in the original are represented as the case may be by large single or double dots see e g p 6
 Typographical distinctions adopted to mark differences in the original characters for the vowels *i* *u* *o* are explained on p 178

ABBREVIATIONS

Anc Khot = Sir Aurel Stein's Ancient Khotan Detailed Report of Archaeological Exploration in Chinese Turkestan
 B Psch = Mrs Rhys Davids Buddhist Manual of Psychological Ethics
 Cv = Cullavagga vols xvii and xx in Sacred Books of the East
 DN = Dīgha nikāya ed Pali Text Society
 Dh S = Dharma Saṃgraha in Anecdota Oxoniensia vol 1 Part V
 Divy = Divyāvadāna ed Cowell
 JA = Journal Asiatique
 JASB = Journal of the Asiatic Society of Bengal
 JRAS = Journal of the Royal Asiatic Society
 LV = Lalita Vistara ed Lefmann
 MN = Maṃḍiṃka nikāya ed Pali Text Society
 MW D_y = Sir Monier Williams Sanskrit Dictionary
 Mst = Mahāvastu ed Senart
 Mv = Mahāvagga, vols xiii and xvii in Sacred Books of the East
 Mvy = Mahāvīyaputta ed Manow in Bibliotheca Buddhica xiii
 PD_y = Childers Pali Dictionary
 PTS = Pali Text Society
 SBE = Sacred Books of the East
 SP = Saddharma puṇḍarīka ed Kern and Nanjio in Bibliotheca Buddhica x
 SS = Sīlāsa saṃuccaya ed Bendall in Bibliotheca Buddhica 1
 Suz AF = Suzuki's Awakening of Faith
 Suz OMB = Suzuki's Outlines of Mahāyāna Buddhism
 VOJ = Vienna Oriental Journal
 W GIL = Prof Winternitz Geschichte der Indischen Literatur
 ZDMG = Zeitschrift der Deutschen Morgenländischen Gesellschaft
 Others explain themselves

In references raised numerals always refer to lines *a* = obverse *b* = reverse
 as e g Pl XI 2 *a*¹ = Plate XI No 2 obverse line 2



MISCELLANEOUS FRAGMENTS

EDITED BY A. F. RUDOLF HOERNLE

Most of the fragments of manuscripts dealt with in this section belong to two consignments, marked by me as Nos 149 and 150. They were transmitted by Sir G. Macartney, K.C.I.E., British Consul-General in Kashgar, to the Government of India in Simla, who forwarded them to me in 1907.

The consignment No 149 comprised seventeen separate packets, of which those marked V–XIII contained a very large number of paper manuscript fragments. The fragments, now edited, belong to packet X. There was also a packet XIV, which contained two pieces of wood inscribed with letters. From Mr Macartney's letter accompanying the consignment to the Government of India (No 903/15 of October 10, 1906), it appears that packets V–XIV were given to him by Sahib Ali, the Indian Akasak at Kuchar. With reference to the *provenance* of those packets, the letter gave the following information, which was communicated to me by the Archaeological Department in Simla in their D.O. No 422, dated April 11, 1907 —

'Nos V–XIV have been found in Jigdalik and Kaya, near Kuchar. In a letter dated 15 Rajab 1324 H (September 4, 1906) Sahib Ali says: "I left Kuchar on the 26th Jamadiul-sani for Bai with a letter of recommendation from the Amban of Kuchar to the Amban of Bai. I reached Jigdalik in one day from Bai, and proceeded to the hills the next day and worked there for ten days. On the 11th day, a lot of old manuscripts were found from a house. The next day I returned to Bai with these things.'

It should be noticed that the manuscripts are said to have been recovered from a 'house'. That word appears to be usually employed by the natives of Eastern Turkestan to indicate a stupa, see, e.g. Sir Aurel Stein's *Ancient Khotan*, vol. 1, p. 483. The Bower MS, the Weber MSS, and others, as is now well known (see the Introduction to my edition of the Bower MS, chap. 1), were similarly recovered from the interior relic chamber of an ancient stupa. In India, e.g. in Benares, it is the practice, when manuscripts have become old and damaged, to prepare a fresh copy and consign the old one to the waters of the sacred river Ganges. In Eastern Turkestan an analogous practice seems to have obtained, of giving to old and damaged manuscripts an honoured burial in the relic chamber of a stupa.

With regard to the position of Jigdalik I may quote what, in response to my inquiry, M. Pelliot, who, as leader of the recent French expedition to those parts, possesses an exceptionally accurate knowledge of the oasis of Kuchar, wrote to me on January 4, 1912 —

‘L’oasis de Bai est assez loin de Koutchar et ni mes notes ni les cartes chinoises ne m’ont fait connaître un Dygdalyq sur son territoire. Le nom est assez répandu en Turkestan Chinois puisqu’il signifie seulement “l’endroit des oleasters”. Le stupa en question doit faire partie d’une ligne de stupa qui se poursuit d’ouest en est au sud de Bai et au nord de la chaîne du Tchol-Tagh.

The consignment, No. 150, comprised eight sets of which Set VII consisted of rather better preserved manuscript fragments. The single specimen (Dhāraṇī fol. 7, p. 52) edited in the present section belongs to that set. The whole consignment was transmitted to me from Simla on April 17, 1907, and in the accompanying letter I was informed that

‘Nos 7 and 8 [the latter set consisted of wooden tablets with letters] were purchased from Badar-ud-din, an Afghan trader in Khotan, and forwarded to us by Mr. Macartney with his No. 790/15 of the 25th August 1906. No information is forthcoming about the findplaces of Nos 7 and 8. Mr. Macartney is of opinion that they have been picked up in the Khotan Bazar and that they have been found in the neighbourhood of Khotan.

Sir G. Macartney’s surmise is fully corroborated by the character of the script of that fragment. It exhibits the peculiar marks of the Indian Upright Gupta script as developed in the literary usage of Southern Turkestan. Most probably it came from the ruins of the ancient Buddhist settlement at Khadahlk near Domoko, about seventy miles due east of Khotan. These ruins as Sir Aurel Stein tells us in his *Ruins of Desert Cathay*, vol. 1, pp. 236-7, used to be visited by an old village official, Mullah Khwajah for the purpose of searching for manuscript fragments, by the sale of which he hoped to make good the arrears of revenue due by him to the Ya-mên. The marketable value of such buried things had been realized in the country as a result of Sir Aurel Stein’s excavations during his first expedition in 1901. In fact it was his old guide to the ruins of Dandan Uluk that had put up Mullah Khwajah to his scheme. The fragments which the Mullah found, he used to sell in Khotan to the trader Badruddin, from whom they were purchased by Sir G. Macartney.

In addition to the fragments of the Hoernle Collection the present section deals also with a few manuscript fragments of the Stein Collection. These are, (1) three folios, Ch. vii, 001 B, recovered from the immured library in one of the Chien fo-tung, or Caves of the Thousand Buddhas, in the neighbourhood of the town of Tun huang as described by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol. II,

pp 159 ff, 179, and (2) fragments of two folios, dug out from the ruins of an ancient Buddhist structure at Khorā, near Karashahar, referred to *ibidem* p 372

For the identification of the fragments edited in this section, I am under great obligation to the distinguished Japanese scholar, Professor Dr Kaikoku Watanabe. With the kind intermediation of Professor E Leumann of Strassburg these, and other, fragments were transmitted by me to him during his residence in Strassburg in 1908-9. It is solely due to his thorough familiarity with the Buddhist Canonical Scriptures that the identity of the fragments has been recognized. In June 1909 he submitted to me 'a Preliminary Report on Studies of Khotan Fragments', containing his identifications, and collations with the Chinese Canon. In the following pages these 'Studies' have been, as far as possible utilized. The paragraphs based on them have been indicated by being placed within square brackets. For the remaining paragraphs especially the Roman transcripts and English translations, I am solely responsible.

The following is a list of the fragments —

PAGE

I Viṇaya Fragments

1 Monastic Regulations	Hoernle MS	No 149 $\frac{1}{12}$ (Pl IV, No 1)	4
2 do do	do	No 149 $\frac{2}{21}$ (Pl I, No 1)	8
3 Technical Terms	do	No 149 $\frac{3}{20}$ (Pl III No 5)	12

II Sūtra Fragments (Hīnayāna)

A. Durgā Nikāya

1 Saṃgīti Sūtra	Hoernle MSS	Nos 149 $\frac{1}{23}$ and 149 $\frac{2}{23}$ (Pl III Nos 1 and 2)	16
2 Aṭṭaṭṭiya Sūtra	Hoernle MS	No 149 $\frac{1}{2}$ (Pl I, No 2)	24

B. Madhyama Nikāya

3 Uṇh Sūtra	Hoernle MS	No 149 $\frac{3}{21}$ (Pl I, No 3)	27
4 Sūka Sūtra	Hoernle MSS	Nos 149 $\frac{1}{2}$ and 149 $\frac{2}{2}$ (Pl II, No 3)	46

C. Saṃyukta Nikāya

5 Pravaraṇa Sūtra	Hoernle MS	No 149 $\frac{1}{2}$ (Pl II, No 1)	36
6 Candrapama Sūtra	do	No 149 $\frac{2}{15}$ (Pl II, No 2)	40
7 Sakṭi Sūtra	do	No 149 $\frac{3}{16}$	44

III Sūtra Fragment (Mahāyāna)

Sitātapatra Mahapratyāyāra Dharaṇī	Hoernle MS	No 150 $\frac{1}{2}$ (Pl II, No 4)	52
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IV Stotra Fragments

1 Satapancasatīka Stotra	Hoernle MS	No 149 $\frac{1}{17}$ (Pl IV, No 2), and Stein MSS Ch VII 001 B ¹ $\frac{2}{2}$, and Khorā 005 b	58
2 Catuṣsatīka Stotra	Hoernle MSS	Nos 149 $\frac{3}{21}$ and $\frac{4}{22}$ (Pl III, Nos 3 and 4) and Stein MS Khorā 005 a (Pl XIX No 1)	75

VINAYA TEXTS

To this class belong the three Hoernle MSS, Nos 149 $\frac{x}{12}$, 149 $\frac{x}{20}$, and 149 $\frac{x}{23}$. Judging from their contents, Dr Watanabe considers that they must belong to some Vinaya text, though he is unable, either from the Chinese or the Pāli, to determine the particular text to which they may belong.

1 MONASTIC REGULATIONS

Hoernle MS, No 149 $\frac{x}{26}$ (Plate IV, No 1, Obverse)

This is a complete folio with the exception of a slight damage on its lower edge. It measures 290 × 86 mm ($11\frac{1}{2} \times 3\frac{3}{4}$ inches), and bears eight lines of writing in the Indian Upright Gupta characters, some letters of which, however, have become more or less illegible owing to the ink being rubbed off. For the same reason all trace of the folio number is lost.

The type of the Gupta characters of our fragment much resembles that of the astronomical treatise of the Weber Manuscripts, published by me in *Journal ASB*, vol LXII, 1893, p 9 and Plate I, fig 1. It belongs to the western division of the Northern Gupta script, as shown by the form of its cerebral sibilant *s*, and to that variety of it which used the flat-topped form of the palatal sibilant *ś*, see the Introduction to my edition of the Bower Manuscript, chapter III. The early Gupta form of the letter *m*, with its serpentine left limb shows that our fragment must be referred to some date in the late fourth or early fifth century A.D. Attention may be drawn to the peculiar way in which the numeral 12 is written on rev line 3, with the two strokes, which indicate 2, placed one above, the other below the sign for 10, the usual practice being to place both strokes below that sign. It occurs also in the Slanting Gupta script, see e.g. Pl I, No 2, l 6.

[The text treats of some monastic rules concerning begging of food and meals. In general these rules agree with the tenth chapter of the Dharmagupta Vinaya, fasc 56 (Tokyo xvi, 7, 1b, 9-14, see Nanpo, Nos 1128 and 1131), but there are differences in details, as below —

Sanskrit	Chinese	
10 Bhikṣa vṛtta	13 食法	Rule for eating
11 Bhikṣa-viśargana-vṛtta	14 與食法	Rule for declining food
12 Pindapāṭa-vṛtta	15 乞食法	Rule for begging food.
13 Pindacārika-vṛtta	16 乞食人法	Rule for one who begs food]

With the text of our fragment may be compared the regulations in Culla vagga viii 4 clauses 3 5 in Vinaya Pitaka vol ii p 214 translated in Sacred Books of the East vol xx pp 286-8 also the Suttavibhanga pp 180 ff, in Vinaya Pitaka, vol iv Part ii translated in SBE vol xiii Part i Patimokkha pp 59 ff

The text¹ reads as follows —

Obverse

- 1 sannisiditavyam² samprajanena³ gantavyam samprajanena³ sthata
vyam samprajanena³ nisiditavyam samprajanena³ bhoktavyam,
upasthita smrtina avi
- 2 ksipta cittena prasadikena iryapathā sampannena su samvrttena su
pratichhannena alpa śabdena utksipta⁴ caksusa yugantāra preksina
[sa] gaura(v)e[na]
- 3 (sa prai)sena (?) sa bhaya vaśā vartina nica manasa rajoharīna sama
cittena sthaviresu madhyesu navakesu maitra cittena hita cittena
anulampa
- 4 [nena] pitr bhratr putra samjñam upasthapyā asana kuśalena
nisadya kuśalena idam ucyate bhakta vrttam, 10) Bhakta-*visa*
- 5 [ryana] vrtta(m) katarat, (bhi)ksuna agrhitā pīṇapato visarjayā
tavyah na ca vasya va tasva va visarjayitavyah la
- 6 sya pīṇapato datavyah matur datavyah pitur bhratur bhaginyā⁵
datavyah jñatikasya datavyah adhyarama gatasya grhīno⁵
da(ta)vyah

¹ Interpunction when it occurs at all is indicated either by a single dot or a double dot. Thus we have the single dot in rev ll 2 and 7 and the double dot twice in rev l 6. The double dot however occurs also very frequently in its more usual way as visarga — As the first of a conjunct consonant *r* is written always upon the line never above it see e.g. obv l 3 *carī na* l 5 *visarjay tavyah* l 6 *bhraturbhaginya* (Pl IV No 1). As the second of a conjunct *v* is always spelled *b* as in obv l 8 *krta* rev l 6 *urdhham* l 8 *dbare* &c — The quantity of vowels is not carefully observed see below notes 2 5 — The *virama* when it occurs with the letters *m* and *t* as the final of a word is indicated by two marks viz by a sort of prone comma placed above the slightly lowered letter and also by the left head of the letter sweeping in a curving line outward and downward (see Pl IV No 1 ll 1 and 5). In the Slanting Gupta script this downward curving line is replaced by a straight line sloping upwards from the head of the lowered letter to the side or head of the preceding one (see e.g. Pl II No 3 l 2 XI No 2 a l 2)

² Read *sannisiditavyam*

³ Read here and elsewhere *samprajanena* See footnote 8

⁴ Read *avakṣipta* See footnote 8

⁵ Read *bhaginya grhīno tiryag° andrjair bhagini nātr kan duḥṣṭr* and *itl*

- 7 u[*palā*](*r*)ino dātavyah *apakārino* dātavyah vyasana-prāptasya glāna-
kasya bandhana-baddhasya dātavyah yadi stri kuksimati āgacchati
8 [*ta*](*syā* *api* *smr*)tim upasthāpya dātavyah tiryagyonī * gatasya āśāpo
'dātavya[h]××jyā prēksasya dātavyah tac ca *khandi*-krtbā ucchesi-k-

Reverse.

- 1 *ibā* (*idam* *ucyate*) *bhaktā*-*visarjana*-*vrttam*, 11) Pindapāta-vrttam
katarat, sa(t) r(*tya* *bl*)ksunā pindapātaḥ pratigrhī[ta]vyah [s]dva-
dānam sa[ma]-
2 *tikṭi*(*klam*) *sama* supikam *samprajānena*² upasthita-smṛtina avikṣipta-
cittena avikīratā. tāvattakañ ca pratigrhītavya[m] yāvattake
(*sa*)mya[k-pū
3 *rti*]r *bhavati* *idam* *ucyate* pindapāta-vrttam, 12) Pindacārika-
vrttam katarat, pindacārikena *bhikṣunā* *samprajānena*² gr[āmam]
pra[v]i[ḥ]itavyam
4 [*sa*]*m*prajānena² *gantavya*(*m* *sa*)prajānena² *sthātavyam*, upasthita-
smṛtinā avikṣipta-cittena prāsādikena iryāpatha-sam(pa)nn[ena su-]
5 [*sa*mtr](*te*)na su-praticchannena alpa śabdena utksipta-caksuṣā yugān-
tara-prēksinā antargatair indriyair * *abahirgatena mā*
6 (*nase*)na *pakūt* purah *saṃjñā*nā *ūrdhva*-*adhaḥ* *saṃjñā*nā : mātṛ-
mātrikāni dr̥ṣṭvā mātṛ-saṃjñām upasthāpayitavyā : *bhagīni*-mātr-
kām * dr̥ṣṭvā *bha*
7 *gīni* -*saṃjñām* upasthāpayitavyā *duhitr* * *mātrikām* dr̥ṣṭvā *duhitr*-*sa*-
jñā * upasthāpayitavyā * *pindacārikena* *bhū* *ṣunā* rathya viṭhī * -[*ca*]-
8 (*ta*ta) *śru*[gūta] *esu* dbāre dbāra śālāyām *nimitam* *udgrhītavyam*
grha-*dbāram* *upasaṃkramya* *ya*ti-śāl[da]m krtvā *śanair* (*mandam*
mandam *āgadam* a)

TRANSLATION

(Clause 10) he (the monk) should sit down, he should walk with circum-
spection *, he should stand with circumspection, he should sit down with cir-

* Read *saṃjñām*, as in the beginning of the same line, and see *saṃjñām* in I. 6 It is the accusative of manner

* Read *upasthāpayitavyā*, as in the beginning of the line, and in I. 6

* The spelling *samprajānena* and *utksipta* for correct Sanskrit *samprajānena* and *utksipta* seems to indicate clearly that the Sanskrit version of our fragment is based

cumspection, he should eat with circumspection, with fixed attention (to the four subjects of meditation),⁹ with unbewildered mind with agreeable, becoming deportment, well guarded (from soiling his hands and feet) well covered (with his robes), making little noise, with downcast eyes, looking in front of him to a distance of (no more than) a yuga (about six feet), with gravity, with reverence, being under the influence of fear (lest he should commit a fault), with lowly thoughts, with steadfast intent to suppress evil passions, with friendly and benevolent disposition to old, middle-aged, and young (monks), with kindness, attending to them considerately as to a father, brother, or son, behaving with propriety in (choosing) his own seat as well as towards the assembly of the (other) seated (monks)¹⁰ Thus runs the rule about eating food

(Clause 11) What is the rule about declining food? A monk, should decline alms food by (merely) not accepting it, but he may not decline any one's (alms-food) indiscriminately. Whose alms food (then) may be (properly) given (and therefore not declined)? A mother's may be given, a father's, brother's, sister's may be given, a relative's may be given, a householder who has gone to the monastery his may be given, one who has done a service, his may be given, one who has done a disservice, his may be given, one who has met with a misfortune, who is invalid who is bound with bonds his may be given, if a pregnant woman comes, her's also, fixedly attending (the while to the four subjects of meditation¹¹) may be given, one who has intercourse with an animal. his may not be given, ¹¹ his may be given, moreover (what is given) should consist of broken foodstuff or of the leavings (of the food of the giver) Thus runs the rule about declining food

on a vernacular original. The spelling *utksipta* is probably a scribal error for *otksipta*, for *o* and *u* are written very nearly alike, and *otksipta* is a barbarous Sanskritizing of the vernacular *ollhitta* for Sanskrit *arakṣita* downcast. The writer of *utksipta* in our fragment perhaps meant to correct the mongrel form *otksipta*, for *utksipta* is a correct Sanskrit word but as it means 'upraised', it is out of place in the context which requires a word meaning 'downcast'.

⁹ On the four subjects of meditation (*smṛty-upasthāna*) see *Sikṣa-samuccaya* (ed. Bendall) chap 13 p xxxvi, *Mahāvastu* (ed. Vironow) No 38 p 16, *Dharma-samgraha* (in *Anec Oxon*), No 44 pp 9 44 where other references are given. Only three are mentioned in *Divyavadāna* (ed. Cowell) p 126 l 13, p 182 l 20, but four in p 208 l 7. The Pali term is *sati patthana* *Cullavagga* (ed. Oldenberg) ix, 1, 4 (vol ii, p 240) transl in SBE vol xx p 30a. On the peculiar meaning of *smṛti* see P Dy, p 466 b *Dhammapada* in SBE vol x p 27 footnote.

¹⁰ See *Cullavagga* in *Sacred Books of the East* vol xx, p 287, clause 3 where it is said that the monk is to take his seat without encroaching on (the space intended for) the senior monks or ejecting the junior monks from the seats or spreading his upper robe out (as a mat).

¹¹ Translation uncertain, the text being mutilated and illegible.

(Clause 12) What is the rule concerning alms-food (placed in the monk's bowl)? With due care the monk should receive alms-food into his bowl, item by item (without rejecting any), with the proper amount of condiments, and the proper amount of cooked split pulse,¹² with circumspection, with fixed attention (to the four subjects of meditation¹³), with unbewildered mind, not dropping about (the alms food) So much only should be received (by the monk) as will satisfy his need Thus runs the rule about alms-food (placed in the monk's bowl)

(Clause 13) What is the rule concerning the collection of alms-food? A monk, collecting alms-food, should proceed to a village with circumspection, walk with circumspection, stand with circumspection, with fixed attention (to the four principles of conduct), with unbewildered mind, with agreeable, becoming deportment, well guarded (against soiling his hands and feet), well covered (with his robes), with little noise, with down-cast eyes, looking in front no further than a yuga, with his senses turned inwards, with his thoughts not turned outwards, conscious of things behind and before, conscious of things above and below, seeing a woman, old enough to be his mother, he should address her by the name of mother, seeing a woman, old enough to be his sister, he should address her by the name of sister, seeing a woman old enough to be his daughter, he should address her by the name of daughter¹⁴ A monk, collecting alms-food on a high road, a market street, a square a crossway, at a doorway,¹⁵ in the porch before a door, should take note of any encouraging sign, having approached the door of a house, and having made noise on the post¹⁶ (to announce his presence), he should slowly, softly softly, (withdraw) the bolt

2 MONASTIC REGULATIONS

Hoernle MS, No 149₂, (Plate I, No 1, Reverse)

This is a complete folio, with only slight damages round the margins, measuring 213 × 71 mm (8½ × 2¾ inches). It bears six lines of writing in Slanting Gupta

¹² Regarding the meaning of the words *sama tikkam* with the proper amount of condiments and *siradanam* item by item not rejecting any, see Journal RAS for 1912, p 736 also for 1913 p 681

¹³ Regarding the mode of address to women, there is an example in Sacred Books of the East vol xx, p 315

¹⁴ Regarding the exact meaning of *dvāra* doorway, see *ibidem*, p 160, footnote 3

¹⁵ Meaning uncertain, perhaps doorpost, not a walking stick, which is usually called *lattara-danda* stick of a weak or old man, Mahavagga, v, 6 2 (p 188, l 18), Cullavagga, iv, i, 4 (p 76 l 30) viii, 1, 2 (p 208, l 25), 2, 2 (p 210, l 36), 6, 3 (p 217, l 32) See the following fragment

characters which, being in deep black ink, are perfectly legible. It also bears the damaged folio number 90 on the left margin of the reverse side, facing the third line of writing, and showing the very early form of a circle with a cross inscribed within, see Buhler's Indian Palaeography, Plate IX. This, so far as it goes tends to confirm the early date of the Slanting Gupta script, see Journal RAS, 1911, p. 448.

[The text refers to two monastic practices (*larma*) one relating to the monks' bed, the other to the permission given to a feeble old monk to carry a stick and string. The latter practice has many parallel passages in the Pali and Chinese Vinaya, see Dharmagupta vinaya, Nanjio No 1128, Tokyo xv, 7, 39b, Sarvastivada vinaya, Nanjio, No 1131, Tokyo, xviii, 63b.]

As regards the regulation concerning the bedstead of the monks, a fragment of which stands on the obverse side of our folio, no parallel appears to exist in the Pali Vinaya. The nearest parallel to the regulation concerning the use of a staff and string in carrying the almsbowl, which commences on the reverse side, occurs in the Culavagga, i, 24 (in Vinaya Pitaka vol. ii, pp 131-2, translated in Sacred Books of the East vol. xx pp 134-5). Here the Pali version speaks only of 'a certain monk' (*annatato bhikkhu*), while the Sanskrit version in our fragment refers the occasion of the regulation to a particular monk, named Aryasoma. The former version also speaks of three distinct permissions (1) to use a staff (2) to use a string and (3) to use both a staff and a string. In the Sanskrit version, perhaps there may be an indication of the same threefold permission in the fact that in l. 6 only the staff (*danda*) is spoken of while ll. 2 and 4 mention both staff and string (*danda sikya*), though, of course, the omission of the string (*sikya*) in l. 6 may be a clerical error.

The text reads as follows —

Obverse

- 1 *ñicasam¹ ca₁₀spañicasam¹ trayopañicasam dvapañicasam ekapañicasam*
pañic[a]ṅga[m] vars[a]nām s[ar]yā]
- 2 *sāṃam grahayāmi tataḥ pascad ekopañicasād varsamām aṣṭaśatvāram*
śat yavatam
- 3 *cātvarīṣād varṣanam śaiyyasanam grahayāmi tataḥ pascad ekōṇa*
cātvarī

¹ Complement [*paicapā*] *icasam*, also read *catuspañicasam* and see footnote 2. As a curiosity it may be noted that throughout this first line (but not in l. 2, *paicasad*) *śam* is placed slightly lower than the preceding *śca* and attached to it by a slanting line exactly in the way in which *vīramā* is indicated in Kuchean texts, see e.g. wat, 'uñe', 'lyk, in Pl. VI, No 2a. 1. 2.

3 TECHNICAL TERMS

Hoernle MS, No 149 $\frac{x}{2}$ (Plate III, No 5, Reverse)

This is an incomplete folio, being short on the left side by about one third, as shown by the absence of the string hole. Its extant size is about 230 x 78 mm (9 x 3 inches). It bears seven lines of rather faded writing in Slanting Gupta characters, one of which, however (line 7 on the obverse, and the corresponding line 1 on the reverse), has become illegible by fraying.

The text contains a list of technical terms of the Buddhist Vinaya, divided into sections. One section ends on the fourth line of the reverse, and is followed by another section commencing with an enumeration of the various ways in which a Buddhist monk might be initiated into his order (*upasampada*). It reads as follows —

Obverse ¹

- 1 [d]r[^s]t[ⁱ] pā(pīl a)ya drstyā utkṣepa(ni)yam ² karma ~ [pari]vāsa xxx
xxxxxxxxxx
- 2 kṁkaranam, ³ mānāpyam kīmanuśamsam, āvra(ha)nam ⁴ puna(h kīm-)
karanam, ⁵ tat-svabhav āśnyam dānam,
- 3 [pa]ttih duseñl-āpattih aduseñl-āpattih sa-pratīharm āpattih apratī-
harm āpattih sāpatti pratika(rm a)
- 4 svācānyam karma ~ sakile-karma ~ anovāda ⁶ anovāda-prasthāpanā
anovāda viśthāpanā ~ (a)
- 5 [r]avarana sthāpanam, anto vustam, ⁶ anta(h) pakvam, sia-pakvam,
bhikṣu-pakvam, udgrhītam, ⁷ aprī *
- 6 [n āsthi/āni ~ puskarīni ~ āsta(rak) anistīrah uddhīrah anuddhīrah
guru(ha) (h pa)riṣkarah la *
- 7 lost by fraying, except a few superscript vowel marks

¹ Interjunction is marked throughout this fragment by means of a prone comma. See Note *infra*, p 62.

² With *n* (not *ṇ*) as in Pali.

³ The original apparently has *kṁkaranam*, *ka* being written as in *ḥka* obv I 6, and in *ḥka* rev I 5, but the apparent *ā* is a mere scribal flourish as in the apparent *pā* and *ā* of *upāśnyāla*, rev II 4 5.

⁴ For *atārhanam*, Mahavyūṭpatti, No 265, 18, has *atārhanam*.

⁵ Skr *anavaraṇa* Pāli *anuvāda*.

⁶ Lariarous Sanskritization of *lāh anto-ruttham*, see *Mv vi*, 17, 3, p 211, l 10.

⁷ I read *udgrhītam*.

⁸ Probably read *apratījītam*, and *laghulāh pariṣārāh*.

Reverse

- 1 lost through fraying, except a few traces of subscript vowels and consonants
- 2 𑀓(sah) pamea śata vinaya samgītiḥ śrīpta śata vinaya samgītiḥ ~ vi naya samuddānam\
- 3 𑀓lpa⁹ vana-kalpāḥ paryāna²-kalpāḥ deśa kalpāḥ dīśa kalpāḥ janapada kalpāḥ cīvāra ka
- 4 𑀓s tu samaptam\ 𑀓 𑀓 Upasampāda katama ~ upetya sampadayaḥ itī upa sampada ~ aḥ-
- 5 𑀓lānam\ upasampada pañcakanam jñān ābhīsamajenā upasampadā ~ ayusmato maha (l a)¹⁰
- 6 𑀓vināḥ prāśna vyākaranena upasampada ~ ebibhī(l su)kataya upasam pada ~ trai vaci(tve)[na]
- 7 𑀓[[d]esu vi[naya]dhara pamecmena¹¹ ~ samghena [u]pasam[pada]xxx
xrre xxxxxxxxxx

TRANSLATION

(Obverse l 1) . the act of suspension on account of false doctrine, probation, (l 2) punishment work, degradation, punishment lesson, tearing off, repeated punishment work, gift sought by one's own nature (r), (l 3) grave offence, not-grave offence, offence (done) with atonement, offence (done) without atonement, offence (done) with atonement and (subsequent) offence (l 4) the act of issuing a command, act of *sakāśa* (), censure, initiating censure, preventing censure, (l 5) inhibiting pravaraṇā ceremony, (food) kept indoors cooked indoors, cooked of one's own accord cooked at the wish of a monk, (fruits) picked up (and) not received (l 6), without stones (or seed), (plants) growing in ponds, spreading out (and) not spreading out (of robes), taking up (and) not taking up (of robes), important requisites (and) unimportant requisites),

(Reverse l 2) rehearsal of the Vinaya by the Five-hundred (monks), rehearsal of the Vinaya by the Seven hundred (monks), table of contents of the Vinaya, (l 3) chapter on groves, chapter on circumambulations (or formulas) chapter on regions, chapter on directions, chapter on countries, chapter on robes, (l 4) is finished || || What is upasampadā? Having approached (as a candidate) he is initiated (into the status of a full monk) That is (the meaning of the word)

⁹ For l [la]pāḥ and paryāyāna or paryāya

¹⁰ Probably supply mal ā 𑀓jāyārya pā ca jatila śata na] jñānāḥ

¹¹ For the restoration see Divyavāla a p. 21 l 17, pratipantimeṣu janajadenti vana ja

upāsampada (or initiation) (l 5) initiation of initiation of the Five through
(their) comprehension of the (true) knowledge initiation of the venerable
Mahaka[syapa] (l 6) through the explanation of his queries initiation with the
formula Come O monk! [initiation] upon the threefold declaration (of taking
refuge) (l 7) initiation by the Saṃgha consisting [in outlying localities]
of five members one versed in the Law and four others

NOTE

On *utthāsepaniya karma* (Pāli *utthāsepa iya kamma*) act of suspension see SBE vol xiii p 236 n 2 vol xvii p 274 n 2 also Mvy No 265 8 On *parivāsa* probation see SBE xvii p 384 n 1 and Mvy No 265 11 On *manappa* (Pāli *ma aṭṭa*) a sort of social boycott or degradation for one or more days see SBE xvii pp 397 ff and Mvy No 265 14 The etymology of the word is obscure. It may be suggested however that it is a compound of *mana* respect and *appa* irregularly short for *apaya* disappearance. The Pāli *munatta* (wrongly identified with *ma aṭṭa* in P Dy) is probably Skr *mana aṭṭa* withdrawn or *ma a aṭṭa* injured. On *dustulayatti* see SBE xvii p 316 n 2. The word is spelled with *st* while Pāli has *litt/ullapatti* with *tt*. The Sanskrit form suggests its real derivation (not as in P Dy) from *dusta* corrupt and that it is a barbarous Sanskrit transcript of the vernacular *duṭṭhā* from *l ttha* with the suffix *ulla* see Pischels Pr Gr § 593 pp 402 ff also Ś S p 116 note 5. On *apratikarmapatti* see SBE xvii p 376 No 81. On *savacaniya* see SBE xvii p 338 n 6 p 386 n 2. *Sakhi karma* is not intelligible at present. On *anorada prasthapana* (Pāli *anuvādo patthapetabbo*) see Cv 1 5 6. On *pravarana sthapaṇa* and *sapatti* see Mv 1 pp 170-1 SBE xiii pp 340 ff. On the terms *anto vusta* down to *jusharani* see Mv vi 17 3 vi 20 2 vi 32 1 2 see also Prof de la Vallée Poussin in Ind Ant xxxvii (1908) pp 5 6 n 28. On *astara* (Pāli *atthara*) and *udthara* the spreading out and taking up of robes (*kaṭṭiṇa*) see SBE xiii pp 18 ff xvii p 148 n 1 p 157 1 2. The *gurutak parikara* apparently refer to the eight requisites of a monk see P Dy p 342 b also Mvy No 233 1. On the two *saṃgī* or rehearsals before the two synods of the 500 and 700 monks see the 11th and 12th divisions of the Cv in SBE xx pp 370 ff 386 ff.

Regarding the terms of the initiation ceremony it would seem that our fragment enumerates them in two sets and in either of them in chronological order the one of the first set in rev ll 4-6 referring to Buddha himself and his earliest converts while those of the second set (rev ll 6 7) refer to the successive modes of initiation. On both points the first Book of the Mahavagga gives information see also note 1 on pp 73-4 in SBE vol xiii. As to Buddha himself the course may be said to have initiated himself, upon attaining *saṃvaddi* as he himself explains Mv 1 6 28 29. This self initiation (*si ma upasari paṭa* Mahavastu vol 1 p 2 1 15) probably stood on ll 4 5. The surviving letter at the end of ll 4 might be the initial of *ariya* the first term of the chain of education (Mv 1 1 2) the insight into which initiated Buddha in his enlightenment. His first converts were the five ascetics in the deer park at Benares (Mv 1 1 47) their initiation comes on rev 1 5. The next converts in importance were

the three brothers Kāśyapa, the heads of three Jāṭila ascetic communities in Uruvilvā (*Ururelā*, Mv. i, 15, 1; cf. i, 22, 4). The oldest of them was the so-called Uruvilvā Kāśyapa, who was converted after a series of wonderful tests and questions put to Buddha (Mv. i, 15-21; cf. Mst. iii, 424 ff.). It is he in all probability who is referred to, in rev. II. 5, 6, as having got his initiation in consequence of *praśna-ryākaraṇa*, or explanation of questions (Mvy., No. 244, 48), and the remnant of whose name must be completed as Mahākāśyapa. There is a celebrated monk of that name, who after Buddha's death succeeded to the headship of the Order. There is no record of the circumstances of his conversion in the Buddhist records; and this otherwise inexplicable fact is explained if he is identical with the Kāśyapa of Uruvilvā. By reason of his being the eldest of the three brothers he would naturally come to be called Mahākāśyapa, or the Great Kāśyapa.

Regarding the modes of initiation, it was originally conferred by Buddha himself with the formula *chi bhikkhu*, Come, O monk! (Mv. i, 6, 32). Afterwards, when the number of applicants grew unwieldy, the power of initiation was delegated by him to his Bhikshus individually, who might confer initiation on any applicant on his simple declaration of the three *śaraṇa-gaṇana*, i.e. the declaration of his desire to take refuge with the Buddha, the Doctrine, and the Congregation (*Buddha, Dharma, Saṅgha*) (Mv. i, 12, 4). Still later, to provide against abuses, the power of initiation was withdrawn from the individual Bhikshu, and restricted to the Saṅgha, i.e. the Bhikshus assembled in Session, to be carried out by a regular prescribed process (Mv. i, 28, 3 ff.). It may be noted that the second form of initiation, upon the simple declaration of taking refuge, was originally employed by the Buddha himself in the case of the admission of an Upāsaka, or lay-adherent; and in that case it was not called *upasampadā*. Moreover, before the rise of the Saṅgha, while Buddha was the solitary professor of his doctrine, the lay-applicant was required only to declare his taking refuge with two, viz. the Buddha and the Doctrine; and in this case (of the two merchants Tapussa and Bhallika) the admitted ones were called *dvevācika* (Mv. i, 4, 5). It was only after the rise of the Saṅgha, in consequence of the conversion of the first five (*pañcaraggiya*) Bhikshas (Mv. i, 6, 32 ff.), that the declaration of taking refuge with three was required, and the initiated were now called *terācika* (for the first time, in the case of the Setṭhi, the father of Yasa, Mv. i, 7, 10). There were, thus, two methods, a higher for the initiation of Bhikshus, and a lower for the admission of Upāsakas, both employed by the Buddha himself. It was the lower method alone which Buddha delegated to his Bhikshus, and which they were now permitted to use for the initiation of a new Bhikshu. But while thus delegating to them the lower method, for himself he retained and continued the use of both methods for the initiation of Bhikshus and the admission of Upāsakas respectively. Thus, at a later time, he initiated by the *chi-bhikkhu* formula the fifty friends of Yasa, and the five hundred Jāṭila followers of Uruvelā Kassapa (Mv. i, 10, 4, and i, 20, 19 ff.), and admitted by the *terācika* formula two female Upāsikās, the mother and wife of Yasa (Mv. i, 8, 3). At a still later time Buddha withdrew the delegation from the Bhikshus in their individual capacity, and vested the power of initiation, by means of a regular process, in the Saṅgha, i.e. the whole body of Bhikshus at any local centre assembled in solemn session, though he still left the power of admission of Sāmaṇeras, or novices, to the individual Bhikshus (Mv. i, 54, 3). The quorum at such a Saṅgha was not to be less than ten (Mv. i, 31, 2; v, 13, 2; ix, 4, 1), except in very outlying localities, where

the quorum might be *vinayadhara pañcama*, that is, consist of only five members, a Bhikṣu versed in the disciplinary law, and four others (Mv. v, 13, 2, ix, 4, 1, see also Divyāvadana, p 21, l 17). Thus counting the two possibilities of a Saṃgha separately, there result four varieties of initiation. These are enumerated in Mahavastu, vol. 1, p 2, ll 15, 16, as (1) *śrama-upasampada* (for *śrayam upasampada*), or self initiation, (2) *chibhikṣukaya upa*, or initiation by the formula 'Come, O monk!', (3) *daśa-vargena ganena upa*, or initiation by a chapter of ten monks, and (4) *pañca-vargena ganena upa*, or initiation by a chapter of five monks. In our fragment, with the exception of the first, all the above-mentioned kinds of initiation are named, only for the more usual form *chibhikṣuka* (as in Mahavastu, vol 1, p 2, l. 15, Divyāvadana, p. 48, ll 19, 20, &c) we have *chibhikṣukata*, and for the threefold declaration before the Saṃgha we have *traiṇācitra*. The name *śrama-upasampadā* does not occur, but, as above suggested, the nature of that initiation was probably described earlier, in rev. ll 4, 5

4 SAMGITI SŪTRA

Hoernle MSS, No 149 $\frac{1}{2}$ and $\frac{2}{25}$ (Plate III, Nos 1 and 2)

These two pieces belong to the Saṃgiti Sūtra of the Dīrgha Nikāya. They are fragments of two folios, which, moreover, probably belong to two different pothis, as shown by their difference in width. Fol $\frac{1}{25}$ measures about 145 x 75 mm, or 5 $\frac{3}{4}$ x 3 inches and fol $\frac{2}{25}$ about 180-225 x 85 mm or 7-8 $\frac{1}{2}$ x 3 $\frac{3}{4}$ inches. In their complete state they would have measured about 310-325 mm, or 12-13 inches. The writing consists of six lines on either side, in the Slanting Gupta character. It is, however, especially in the top and bottom lines imperfectly legible. The smaller fragment, $\frac{1}{25}$, which formed the left side of the folio, originally bore the folio-number on its reverse side facing the fourth line of writing, but it is now quite illegible, being almost entirely obliterated, together with the four adjacent syllables of the text. The folio number of the larger piece, $\frac{2}{25}$, which formed the right side of the folio, is lost with the broken-off portion.

[The Saṃgiti Sūtra contains an enumeration of the Buddhist Dharmas or technical terms, as divided into ten classes according to the number of items (from 1 to 10) which constitute each dharma. The larger of our fragments, No $\frac{2}{25}$, contains a portion of the third, or 'threefold', class, i.e. the class which comprises the dharmas, consisting each of three items. The smaller fragment, No $\frac{1}{25}$, similarly contains a portion of the fourth, or 'fourfold', class. From the subjoined parallel transcripts it will be seen that the Sanskrit text of our fragments differs not inconsiderably from the Pali. The latter, the Saṃgiti Suttanta, forms the thirty third Sūtra of the Dīrgha Nikāya, in volume III, pp 207-71 of the Pali Text Society's edition. In the Chinese Dīrgha Āgama, the Saṃgiti Sūtra, translated by Buddhayaśas, is the ninth, as given in Nanjo, No 545, col. 136, and Tokjo, XII, 9 416. There exists, however, also a separate Chinese translation by Dīnapīla,

Nanjio, No 938, and Tokyo xii, 10, 85 a The subjoined comparative table shows the order of the dharmas of our fragments, in the three versions, Sanskrit, Pali, and Chinese

THREEFOLD DHARMAS, in No 149²

Sanskrit	Pali ¹	B	D	Chinese ²
(a) obv, 1 1, rasi	xxviii, rasi	23	13	三聚
(b) „ 2-5, tathāgatasya araksaniya	xxx, tathagatassa arak- kheyya	—	28	三淨
(c) „ 6, pndgala	xxxvi, puggala	—	—	—
(d) „ 6, sthavira	xxxvii, therā	35	—	三長老
(e) „ 6, codana vastu	xxxix, codana vatthu	—	—	—
(f) „ 6, 7, agni ³	xxxiii, aggi	—	—	—
(g) „ 7, punya-kriya- vastu	xxxviii pññā kriya-vat- thu	—	18	三種福事 成就慧行
(h) rev, 1 1-3, kamōpa patti	xi, kamnpapatti	27	16	三欲本生
(i) „ 4-7, sukhōpapatti	xli, sukhupapatti	28	17	三樂生

FOURFOLD DHARMAS, in No 149²

(a) obv, 1 1, apāśrayana	viii, npiśsena	—	—	—
(b) „ 2, dhammapada	xxii dhammapada	18	13	四法足
(c) „ 3, sāksī-karāniya	xxx, sacchī karāniya	—	—	—
(d) „ 4, adhithana	xxvii, adhitthana	—	—	—
(e) „ 4, dharmaskandha	xxv, dhamma kkhandha	—	—	—
(f) „ 5, dhatu	xvi, dhatu	—	—	—
(g) „ 5, 6 ahara	xvii, ahara	—	18	四取
(h) „ 6, viññana sthiti	xviii, viññana-tthiti	28	12	四識住所
(i) „ 7, rev, 1 1, trsuōt pada	xx tanhuppada	—	—	—
(j) rev, 1 2, agatī gamana	xix, agatī gamana	—	—	—
(k) „ 3 prāsna vyaka- rana	xxxviii, pañha vyakarana	35	37	四記論
(l) „ 4, daksinavisuddhi	xxxix, dakkhina visuddhi	—	9	四種布施 清淨
(m) „ 5, samgraha vastu	xi, samgaha-vatthu	19	24	四攝法
(n) „ 6, yoni	xxxvi yoni	—	—	—
(o) „ 6, 7, atma-bhūva- pratilambha	xxxviii atta bhava pati- lābha	—	—	—

¹ In the numerical order of the PTS edition

² B=Buddhayaśas, D=Danapala

³ Agni dharma the text of which in Il 6 and 7 is very badly legible, is misread out in Dr Watanabe's Notes

It will be seen from the foregoing table that the Sanskrit version agrees neither with the Pāli, nor the Chinese, though there is more agreement with the former than the latter. On the other hand, there is a similar amount of agreement between the two Chinese versions. The case of the *Atanatiya Sūtra*, which is noticed after this, points in the same direction, for it is entirely absent from the Chinese *Dirgha Āgama*, while the Pāli and Sanskrit versions of it differ very considerably. Dr Watanabe would explain these differences by the suggestion that the Chinese version of the *Dirgha* probably belonged to the *Dharmagupta School*, because the translator, *Buddhayaśas*, propagated the *Vinaya* of that School (see *Chu-an tsan-ci-tsi*, Nanjio, No 1476, fasc 4 and Tokyo, xxxviii, 1, 83 b, also Nanjio, No 1117), while the Eastern Turkestan Sanskrit text may perhaps belong to the *Sarvastivāda School*, because in the *Vinaya* of that School (Nanjio, No 1115, fasc 24, and Tokyo, xvi, 4, 53a) we find the *Atanatiya Sūtra* mentioned among the Scriptures, mostly belonging to the *Dīgha Nikāya*, which are appointed for the consolation of sick persons, thus we have —

No 7, 摩訶娑摩壹劍 *Mahāsamayika*

No 8 阿吒那吒劍 *Ātanatika*

In the Chinese translation of the *Samanta Pāsādika*, which has been identified by Dr Takakura with Nanjio, No 1125 the same appointments are mentioned (fasc 11, and Tokyo, xvii, 8, 63a) 若國王及聚落大檀越有病者, 遣人至寺, 請比丘, 爲說咒, 比丘爲說阿吒那吒, 18 'if the King of the country, or any of the great alms givers (*maha-dānapati*) of the locality are sick, they send to the temple and request the Bhikṣhus to recite incantations for them, the Bhikṣhus recite for them the *Ātanatika Sūtra*.'

The Sanskrit text of our fragments is given below, in parallel columns with the Pāli text, extracted from the Pāli Text Society's edition, vol iii, pp 217-18, and 224, 228-32

(1) No 149₁₈ Obverse

SANSKRIT

PĀLI, pp 224-32

1 xelā dharmā prat[i](seta)t(e) sa(m)khyāya elā dharmā pra ¹ tatasayati	vii ekam patisevati sammāy' ekam [adhivāseti]
2 dharmapadam avyāpadaḥ sam- yaḥ smṛtiḥ samyaka samādhiḥ	xiii dhammapadam, avyapādo[dha°], sammā sati sammā-samādhi

SANSKRIT.

3 cakṣuṣā : sarīti prajāyā : sākṣi-
kartavyā : u

4 xā (adh) iṣṭhānāni skandhās ca-
pāśrayās ca pa

5 b-dhātus tejo-dhātuṛvāyu-dhātu-
catvāra āhārāḥ

6 (jñā) nam caturthaḥ catasro vij-
ñāna-sthītiyāḥ rūpō (pā)

7 xr bhikṣ[ṣ]or vā bhikṣuṇ[y]ā vā
tṛṣṇā utpadyamānā u tpadyate

Reverse.

1 [sa](na)-hetor iti-bhav[ā]tibhava-
hetos tṛṣṇā utpa dyamānā
utpadyate

2 rchandād agatim gacchati dveṣān
mohād bhayād agatim ga
cchati

3 'vyākaraṇīyaḥ sthāpanīyaḥ pras-
naḥ ca taśra

4 xx(d) āyakataḥ asti nāiva dāya-
ka taḥ

5 vastūni dānaḥ priyavādita artha-
ca rya

6 niḥ catvāraḥ ātmabhāva-prati-
lambhāḥ asty ātma bhāva-
pratīlamb

7 bhāḥ para-saṁceta[nā] kramati
nā-ātma-saṁcetanā a sti

PĀLI, pp. 224-32.

xxx [pubbe-nivāso] satiyā [s.°, cutū-
papato] cakkbunā [s.°, atṭha
vimokkā kāyena s.°, āsavānaṃ
khayo] paññāya sacchika-
raṇiyo

xxvii adbhittānāni • xxv, [dham-
ma-]kkhandā • viii, apassa-
yāni(?)

xvi āpo-dbātu, tejo-dhātu, vāyo-
dhātu • xvii, cattāro [āhārā]

viññānaṃ catuttham; xviii, catasso
viññāna-tṭhitiyo, rūpūpāyaṃ

xx civara-betu vā bbikkbuno taṇhā
uppañjamānā uppañjati

xx [senā]sana-hetu [vā bhi° ta°
uppa° uppa°] iti-bhavābbava-
hetu [vā bhi°]tṛṣṇā uppa[jja-
mānā uppañjati]

xix chandāgatiṃ gacchati dosā-
gatiṃ ga° mohāgatiṃ ga°
bbayāgatiṃ ga°

xxviii 'vyākaraṇiyo tṭapaniyo pa-
ṇiḥ • xxxix, Ca[tasso]

xxxix [visu]jhati no dāyakato; atthi
[dakkhiṇā] nāeva dāyaka[to]

xl vatthūni, dānaṃ peyyavajjam
attha-ca[rīyā]

xxxvi [yo]ni • xxxviii, Cattāro
attabhāva-paṭilābhā, attbi
atta[bhāva-paṭilābho]

xxxviii para-saṁcetanā kamati no
atta-saṁcetanā, a[tthi]

NOTE The text does not seem to be in good order Thus in obv, l 1 one expects to read *ekam dharmam*, but the reading *eka dharma* is distinctly legible — In obv, l 3 the reading *samt* makes no sense, it suggests a reminiscence of the Pali *satiya* and seems to be intended for *smṛtiya* Also the apparent Sanskrit order of the four terms, *layena, colusa smṛtiya, prayāya* differs from the Pali, which has *satiya, cakkhuna kayena, paṇṇaya* — In obv, l 4 there appear only the key words of three classes of terms one of which (*apaśraya*) moreover, should be already enumerated in line 1 — In rev l 2 read *cchandaḍ*, the apparent akshara *reha* is a badly formed *ccha* see below footnote 5 on p 29 and footnote 4 on p 61 — In rev, l 6 the syllable *nik* is evidently the last syllable of *upapaduka yonik*, the last item of the 36th class

TRANSLATION

[Obverse, l 1] (The monk) provides himself with a necessary thing, he bears with a necessary thing,⁴ [l 2] the virtue [of the absence of covetousness] the absence of malice perfect recollection (of duties) perfect concentration (of mind)⁵

[l 3] the need of realization by sight by recollection by wisdom⁶
[l 4] [four] resolves⁷ bodies of doctrine,⁸ and observances,⁹ and [l 5] element of water, element of fire element of air¹⁰ There are four [nutriments]
[l 6] consciousness is the fourth¹¹ There are four foundations of intelligence constituted by form¹² [l 7] whether in a monk or in a nun desire tends to arise

[Reverse l. 1] for the sake of lodging for the sake of continued existence desire tends to arise¹³ [l 2] from lust one passes into an evil course, from hatred from infatuation from fear one passes into an evil course¹⁴ [l 3] (there is such a thing as) a question which may not be answered but must be set aside¹⁵ There are four [parities in gift] [l 4] [when it is on the receiver's side but not] on the giver's side (when) it is neither on the giver's side [nor on

⁴ The reference here is to the *apaśrayas* see P Dy 49a Mvy No 19 80 The two necessities in the text are (1) the four requisites of a monk and (2) heat and cold Skr *pratiśrayaḥ* = Pali *adhiśaya*

⁵ P Dy p 118a where the first term is *anabhidhya-dīrghapada* For another set of four *dharmapada* see Dh. S. No 25

⁶ Cf Mvy No 70 3

⁷ P Dy p 136 Mvy No 80

⁸ P Dy p 117b

⁹ See footnote 4

¹⁰ P Dy, p 121b Mvy No 101

¹¹ P Dy p 20a, Mvy No 118

¹² P Dy p 579a

¹³ P Dy p 496: The four causes of *trama* are dress food lodging and continued existence Skr *bhāradbhava* = Pali *bhāradbhava* The Pali texts ignore the nuns

¹⁴ P Dy p 17a

¹⁵ P Dy, p 328b From Childers's explanation it follows that *vyākaranajah* of our text must be understood to stand for *aryakaranajah* and to be preceded by *°prafno* so also in the Pali version

the receiver's side] ¹⁶ [L 5] [There are four] elements [of popularity], liberality, affability, beneficent rule ¹⁷ [L 6] birth. ¹⁸ There are four re-obtainments of one's personality; ¹⁹ there is a re-obtainment of personality [L 7] (by which) consciousness of others arises, but not consciousness of self; there is

(2) No. 149₂₃. Obverse.

SANSKRIT.

- 1 Tra^{yo} rāsayah mithyatva-niyato rāsīh samyaktva-niyato rāsīh ~ a(ni) yato rāsīh
- 2 arakṣaṇīyāni Tathāgato na pratichhādayati kaccin me pare na vi^{jā} niyuh katam[ā]u[i] tr[īni]
- 3 (ma) parisuddha-kāya-samudācāratāyām Tathāgataḥ pra^ṇ cchādayet kaccin me (pa-)
- 4 ***** pa^{ri}suddha-vāk-[s]amu-
dācāratāyām Tathāgataḥ pra^ṇ cchādayet ka-
- 5 ***** Tathāgatā nāma parisuddha - manah - samudācāra -
tāyām Tathāgataḥ
- 6 ***** (pu)dgālāḥ sthavira-tri-
tayaṁ rāsīs codanā cāpy arak-
ṣitaḥ || trayo (gna) yāḥ
- 7 ***** (h-āgniḥ) trīṇi puṇya-kri-
yā-vastūni ~ dānamayaṁ śīla-
mayaṁ bhā^{ra}ṇāmayaṁ

PĀLI, pp. 217 ff

- xxviii Tayo rāsi, micchatta-niyato rāsi, sammatta-niyato rāsi, aniyato rāsi]
- xxx arakkheyyāni, parisuddha-kāya-samācāro Tathāgato, n-atthi Tathāgatassa kāya-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ paro aññāsiti;
- parisuddha-vaci-samācāro Tathāgato, n-atthi Tathāgatassa vaci-duccaritaṁ yaṁ Tathāgato rakkheyya mā me idaṁ, &c. ; parisuddha-mano-samācāro Tathāgato, n-atthi Tathāgatassa, &c.
- xxxvi puggalā . xxxvii, Tayo therā . xxviii, rāsi . xxxix, Codanā-vatthūni . xxxiii, [Apare pi] tayo aggā [mo]haggi . xxxviii, Tīṇi puñña - kiriya - vatthūni, dānamayaṁ [p°-k°-va°], śīlamayaṁ [p°-k°-va°], bhāvanā, &c.

¹⁶ P. Dy., p. 110a.

¹⁷ P. Dy., p. 447a; Dh. S., No. 19; L. V., p. 35, l. 9; Mst., vol. i, p. 3, ll. 11, 12.

¹⁸ P. Dy., p. 605a; Dh. S., No. 90.

¹⁹ Cf. Dry., p. 70, l. 3; B. Psych., pp. lx, 175, 207.

Reverse

SANSKRIT.

- 1 ***** $\text{sth}[i][\bar{a}]h$ $l[\bar{a}]m[i]k-$
 $[\bar{a}]\bar{v}ary[e]$ $vaś[e]$ $va[r]ta-$
 $yant[i]$ $tadyathā$ $manusy[\bar{a}]$
 $ek[e]$ 'nya[c] ca
- 2 ***** (rye) $vaśe$ $vartayanti$ $tad-$
 $yatha$ $devā$ $nirmāna-ratayah$
 $idam$ $dvitīyā$
- 3 ***** (se) $vartayanti$ $tadyathā$
 $devā$ $parinirmita - vaśa - vartī$
 nah $īyam$ $tr-$
- 4 ***** (ie) $kajena$ $pri[tī]-sukhe-$
 na $abhyasyandīyamti$ $pari-$
 $yandayanti$ pa
- 5 bharati $spharanyam$ $yaduta$
 $vīrekajena$ $pri[tī]sukhena$ te
 $tēna$ $sukhena$ xx
- 6 $kā$ $īyam$ $prathamā$ $sukh$ $ōpapa-$
 $tī$ $santi$ $satīā$ ya i (se) $vakā-$
 yam $samādhī$
- 7 spharamti i $āsty$ $esam$ $kīlīcit$
 $sarvatah$ $kāyad$ $asphutam$ bha
 $īa$ ti sphara(ni) yam $yaduta$

PĀLI, pp 217 ff

- xl $[\text{paccupa}]tthita-kāmā$, te $paccu-$
 $patthitesu$ $kāmesu$ $vasam$ $va-$
 $ttentī$ $seyyathā$ pi $manussā$
 $ekacce$ ca
 $kāmesu$ $vasam$ $vattentī$ $sey-$
 $yathā$ pi $devā$ $nimmāna$ $ratī$,
 $āyam$ $duṭṭiyā$
 $[va]sam$ $vattentī$ $seyyathā$ pi
 $devā$ $paranimmīta-vasa-vattī$,
 $āyam$ $ta[tīyā]$
- xlī $[Tisso$ $sukkhupapattiyo$, $santi$
 $satta$ $uppādetvā$ $uppādetvā$
 $sukham$ $viharanti$, $seyyathā$ pi
 $deva$ $Brahma$]
- $[kāyī]ka$ $āyam$ $prathamā$ $sukh-$
 $upapatti$, $santi$ $sattā$ $[sukhena$
 $abhisanna$ $parisunnā$ $paripūrā$
 $paripphuta$ te $kādāci$ $kārahaci$
 $udanam$ $udānenti$ aho $sukham$
 aho $sukhan$ $tī$, $seyyathā$, &c]

NOTE. The Sanskrit text, as will be seen, differs very considerably, especially with regard to the 41st dharma, rev II 4-7 — In obv I 6, there is a similar case to that noticed in the preceding fragment, obv I 4, only the key-words *elharita* and *codana* are mentioned, as well as *rasi* and *arakṣita* which are already enumerated in lines 1 and 2. The two cases are so much alike, that, after all, the two fragments may belong to the same pothi — The Pali version enumerates two classes of *agni*, Nos xxii and xxxiii. It is the former class which the surviving traces, obv II. 6 and 7, seem to indicate as mentioned in our fragment — As to the class, called *arakṣita* or *arakṣita* in our fragment (obv II 2, 6), the Sanskrit reading, with the negative prefix *a*, is supported by the Pali reading *arakkheyyam* (see footnote 3, in PTS edition, p 217), which gives a very good sense (see the translation below) — Attention may be called to the scribe's correction in II 3 and 4 of the obverse, where

the syllable *ti* had been inadvertently omitted, it was afterwards inserted below the line, and the place of insertion indicated by a cross above the line — With the help of collating the extant traces and allowing for the probable number (38–40) of syllables in a line as well as for the string holes, it is possible practically to reconstitute the Sanskrit text of classes xxx and xl which do not materially differ from the Pali, but that of class xli, which differs considerably from the Pali cannot be satisfactorily restored, though some phrases of it occur in the Mahavastu (vols 1, p 228, ll 4, 5, and II, p 131, l 17, p 132, l 1, see also Childers's Pali Dictionary, under *ghana*, p 169, and Samyukta Nikaya vol II p 211) The reconstituted text would run as follows —

Obverse ll 2–5 xxx Trini Tathāgatasya araksani [1 2] jani : Tathagato na pratichādayati laccin me pare na vijaniyuh katamani trini [some words missing] tasmāt Tathagatā nama, [1 3] parisuddha kaya samudacaratayam Tathagatah pratichadayet laccin me pa [1 4] re na vijaniyuh tasmāt Tathagatā nama, parisuddha vak samudācaratayam Tathagatah pratichadayet ka [1 5] ccin me pare na vijaniyuh tasmāt Tathagatā nama, parisuddha manah samudacaratayam Tathagatah pratichadayet laccin me pare na vijaniyuh (1 6) Trayah pudgalah &c

Reverse, ll 1–3 xl Tisrah kam opapattayah, santi sattvah kam ops [1 1] sthitah kamik-āśvārye vase vartayanti, tadyatha manusya eke nyac ca [1 2] deva eke vinipatika, iyam prathama kam opapattih, santi sattvah kam opasthitah kamik-āśvārye vase vartayanti, tadyathā deva nirmana-ratayah iyam [orig idam] dvitīya [1 3] kam opapattih, santi sattvah kam-opasthitah kamik āśvārye vase vartayanti, tadyatha deva para nirmita vasa vartinah [orig parinirmita?] iyam tū [1 3] tiya [orig tritīya] kam opapattih II xli Tisrah sukh opapattayah, santi sattva ye vivekajena priti sukhena abhisandayamti parisandayamti pa [1 5] ripuryante spharamti (yesam kimert?) bhavati spharanīyam yadnta vivekajena priti sukhena te tena sukhena [n] [1 6] tpadya sukhe viharanti?, tadyatha devā brahma kajika, iyam prathama sukh opapattih Santi sattva ya 1x(se)valayam samadhi [1 7] jena priti sukhena abhisandayamti parisandayamti spharamti (vasty) esam kimert sarvatah kayad asphutam bhavati spharanīyam yadnta, &c

TRANSLATION 20

[Obverse, l 1] xxx There are three masses 'mass of absolute or undoubted falsehood mass of absolute truth and accumulation which is neither one nor the other, but a congeries of truth and falsehood' 21 [ll 2–5] There are three things that need not be guarded by a Tathagata 22 A Tathagata does not hide (any wrong thinking) 'let's hope others did not observe me' What are the three things? [1 3] His conduct being altogether pure in act, how should a Tathagata have to hide (any wrong thinking) 'let's hope others did not observe me' That is why they are called Tathāgatas [1 4] His conduct being altogether pure in word, how should

20 Based on the re-constituted text see preceding Note

21 P Dy p. 401b Mst vol III p 318 l 5 and vol I p 517, note Mvy No 95 11–13

22 P Dy, p 546 See Note on p 22

a Tathagata have to bide (any wrong, thinking) let's hope others did not observe me [1 5] That is why they are called Tathagatas His conduct being altogether pure in thought how should a Tathagata [1 6] have to bide (any wrong thinking) let's hope others did not observe me There are three kinds of individuals,²¹ there is a triad of elders²⁴ and (similarly triads of) masses²¹ causes of accusation²⁵ and things that are not guarded.²² There are three kinds of fire²⁶ [1 7] fire of passion fire of hatred, fire of infatuation There are three ways of acquiring religious merit that which consists in almsgiving that which consists in virtuous living, that which consists in spiritual meditation.²⁷

[Reverse 1 1] xl There are three kinds of sensuous existence there are beings subject to sensuous desires that live under the impulse of the power of sensuous desire Some of them are human beings others [1 2] are those devas that are not in any of the states of penal existence This is the first kind of sensuous existence There are beings subject to sensuous desires that live under the impulse of the power of sensuous desire These are those devas that enjoy extra pleasures of their own devising This is the second [1 3] kind of sensuous existence There are beings subject to sensuous desire that live under the impulse of the power of sensuous desire These are those devas that live under the influence of (pleasures) devised by others This is the third [1 4] kind of sensuous existence²⁸ xl There are three kinds of blissful existence there are beings that are merged plunged and thrilled in the bliss of pleasurable sensation born of reason whose [1 5] thrill that is to say is through the bliss of pleasurable sensation born of reason they being born with that bliss live in that bliss These are the devas endowed with bodies of the Brahma world [1 6] This is the first kind of blissful existence There are beings that are merged plunged and thrilled in the bliss of pleasurable sensation born of meditation [1 7] in whose case there is some thrill altogether unaffected by a body that is to say &c²⁹ [These are the *Abhasara* or Shining Devas This is the second kind of blissful existence &c]

5 ATANATIYA SUTRA

Hoernle MS No 149 $\frac{1}{2}$ (Plate I No 2 Reverse)

This fragment comprises nearly the whole of the right half of a folio In its present condition it measures 185 210 x 80 mm or 7 $\frac{3}{8}$ -8 $\frac{1}{8}$ x 3 $\frac{1}{8}$ inches Its lines

²¹ P Dy p 390a

²² I Dy p 107b

²³ P Dy p 393a cf LV p 1015 Mvy

²⁴ I Dy, p 182a

²⁵ P Dy p 504a

²⁶ P Dy, p 18a

No 93 S S p 138 note 2

²⁷ P Dy p 488a.

No 545 col 136) Thus we have in both the refrain *putta pi tassa baharo* In la nama mahabbala and the same list of names of Mahayakshas from Candano to Janesabho (PTS ed., vol II p 207 in pp 198, 204) The transfer of names from one class of supernatural beings to another points in the same direction Thus Daḥimukha (rev 1 l) who is really a Naga (see Bower MS VI 6 p 224) appears as a Yaksha in the list of the Atanatiya Suttanta (PTS vol III p 200)

The text of the fragment reads as follows —

Obverse

- 1 (mo dya mama yadau sira)su vandi(tu) tatraññ antarh(i)taḥ udgrhñi
(dhiam bhikṣa)
- 2 Paryavāpn ta yavad eva anabhi(prasam)nanam vya(danam) yaḥsa
(nam)
- 3 xixavaya i[da]m vocat (Bhaga)ñan apta manas² te bhikṣavo
Bhaga(ia)
- 4 xx[ma](h)urajña Indro Vaiśravaṇo (Ya)ma Kuberau Dhrtirastrau
ca (tra)tarah (sa)
- 5 xla x[ma]hayakṣo (H)marāmta kṛtālaya³ 2 Jayanto vijayamtaś⁴ ca
(y)al (s as ca
- 6 xxxxx(r)na Maha(ha)ño jvali(t)o (da)pya na sa(du): Vidyā vira
mahayaḥ sa

Reverse

- 1 (lah) esa(m) xxxxx(t sas ta)tha yakṣa Dadl(i)mukha⁵ 5 Satagiri
Himavata yan ca Ax
- 2 xabhi ga(rbha)s tesam Atanati mahayasah yakṣebhyo m⁶ abhi
anujñataḥ putranam⁷ (j)ivi
- 3 xx(xpi) preṣitah sarve Buddha satv āhitas tatha 8 Kumbhanda ra
kṣaṣa gl ora
- 4 xxx[sada 9 Hṛdaya: Atanatisya sarva karina prasadanah pravartay

¹ Nom s ng of the base *aptamana* but 1 the Pravaraṇa Sutra rev I 5 (p 39) *aptamanasas* of the base *ajtamana*. To the former base belongs the abstract *attamanato* in the Saka Sutra fol 56a (p 48) as well as the regular Pali *attamano* (P Dy p 66a). Both bases occur s de by side in Mst vol II p 54 ll 19 20 *attamanah* and *attamano* but *attamanah* seems to be the more common nom s ng e g Mvy No 145 3 Dry p 2 l 11. The form w th *apta* m gl t very well be the original.

² Read *kṛtālayah* rev I l *dadl mukha* l 6 *carina*

³ Double dot as mark of interpolation at end of half verse

⁴ Faphon c ir ert on of m

⁵ Read *putranam*

⁶ Read *vijayantaś*

5 ***[¶](sa)makulah t-āpī samagataḥ sarva rakṣam⁸ kurvamtu me
sada 11 Cimba⁹

6 ***[¶]gā jalā carina³ 12¹⁰ Apalala mahānaga Elabhadro¹¹ mahabalāḥ (ma)

TRANSLATION¹²

(Obverse, l 1) to day, having revered my feet with his head, he too disappeared there Keep O ye monks! (l 2) (this charm) and apply it always (for your protection) from ill-disposed, mischievous Yakshas (l 3) To this spake the Blessed One With receptive minds those monks (welcomed what was said) by the Blessed One (l 4) the great Rajas, Indra, Vaisravaṇa, Yama Kuhera, and Dhritirāḥṭra the saviours, (l 5) the great Yaksha who has made his abode in the Himalayas (End of verse) 2 The victorious and the conquering¹³ Yaksha, (l 6) Mahākarma the ardent may he never cause injury (?), the mighty in magic,¹³ the great Yaksha

(Reverse, l 1) among them also the Yaksha Dadhimakha (End of verse) 5 Satagiri, Himavanta, and (l 2) among them Ātanati the much renowned By the Yakshas favoured, of the sons (l 3) they are sent all also pledged to the truth of the Buddha (End of verse) 8 Kumbhandas, Rakshasas terrible beings, (l 4) always (End of verse) 9 The heart (or essence) of Ātanati furthering all acts promoting (l 5) they are very much agitated, and may they all, coming together, give me protection always (End of verse) 11 Bimha (l 6) (beings) living in water (End of verse) 12 Apalala the great Naga, Elabhadra, the very powerful

6 UPĀLI SUTRA

Hoernle MS, No 149₂₁ (Plate I, No 3 Obverse)

This fragment is only a comparatively small portion of the original folio which must have been about three times as large The lines of writing on the extant portion consist of 22 or 23 syllables As the text is written in aryā verse^a and as

^a Read *rakṣam*.

^b So orig, but probably read *cimba* (*limba*)

¹⁰ Note the position of the figure for 1 above and below the figure for 10 and see p 4

¹¹ Apparently for *Elapatra*, cf Divyavadāna p. 61, footnote, for Skr *Elapatra*, see Bower MS, Pt. VI, 10 p 224

¹² Owing to the very mutilated condition of the text only a tentative translation can be given

¹³ Possibly *jayanta* and *vijayanta* are proper names, compare Jaya and Vijaya in Divyavadāna, p 366 l 7 So also perhaps *vijayanta*

we have the corresponding Pali text to restore the full text of the mutilated verses, it is easy to calculate that, in their complete state, the lines must have had 53 or 54 syllables. And as the extant fragment measures about 192 x 78 mm ($7\frac{1}{2}$ x 3 inches), the complete folio must have had a length of about 480 mm ($18\frac{1}{2}$ inches). For an Eastern Turkestan Pothi this is a rather unusual length in proportion to its width of about 3 inches (or 78 mm). There are, on either side of the folio, six lines of writing in Slanting Gupta characters, but on the reverse side the ink is considerably abraded, making the writing rather difficult to decipher. The folio number, having stood on the missing portion, is not known, and it is impossible, therefore, to say whether the Pothi to which the folio belonged contained only one Sutra or a collection of Sutras.

[The text of our fragment belongs to the Upāli Sūtra of the Madhyama Āgama, where, in the Chinese translation, it is the 133rd, fasc. 32, in Nanjio, No. 542, col. 131 in Tokyo, xi, 6, 59a 1-11¹. In the Pali Maṅgala Nikāya it is the 56th Sutra in the Pali Text Society's edition, vol. 1, pp. 371-87. There is a French translation of it by Leon Feer, in the *Journal Asiatique*, vol. ix, 1887, pp. 309 ff., and a German free translation by K. E. Neumann in his 'Reden des Gantamo Buddha', vol. II, pp. 74 ff.]

The Upāli Sutra concludes with a poem by Upāli in honour of Buddha. That poem consists of ten stanzas, each of which is made up of three āryā verses, and each stanza ends with the refrain 'Of him, the Blessed One, Upāli is a disciple'. The beginning of the poem is wanting, having stood on the preceding folio. The folio, to which our fragment belongs, appears to have commenced with the second stanza, though this point is not quite certain, see below, note (1) (p. 31). The whole, or rather fragments of the whole, of the remainder of the poem, as well as a final short clause in prose are comprised in our folio. It contains moreover an eleventh stanza to which there is no counterpart in the Pali version (PTS, I, p. 386). The latter, though in the main identical with the Sanskrit version, differs considerably also in other details. Thus it differs in the consecutive order of the stanzas and in the distribution of the verses which constitute the stanzas. Occasionally even the component parts of the verses are differently allotted, or the reading of such a component part may differ. In all these respects, the Chinese translation, according to Dr. Watanabe, accords very closely with the Sanskrit version of our fragment. See the Comparative Columns, pp. 30-1.

The text reads as follows —

¹ On the authors and dates of the Chinese translation of the Madhyama Āgama see Nanjio, No. 542, col. 127. [On the comparison of the Chinese and Pali versions, there is an article by Anesaks entitled 'Corresponding Texts in the Pali Maṅgala Nikāya and the Chinese Madhyama Āgama', in *哲學雜誌*, for June, Tokyo, 1904. W.]

Obverse

- 1 [pti] prāptasya vyakaranesu ² ~ smṛtīmato vipaśyasya anabhīna[ta]
- 2 [sya] aprameyasya gambhīrasya mauna prāptasya ~ ksemam karasya
vedī
- 3 [Upali 4] Nagasya prānta ³ śayanasya kṣīna samyojanasya mu
- 4 [ka]sya Śakrasya Bhagavatas tasya śravaka Upali 5 Samyag gatasya
dhya
- 5 [pta]sya viśaradasya nīpunasya Bhagavatas tasya śravaka Upali 6
- 6 [ddhasya] śamita-vairasya virasya vipra[sannasya] Bhagavatas tasya
śra[va]

Reverse ⁴

- 1 [pratipudgalasya] atulasya ~ samga[ti]gasya padakasya Bhagavata
- 2 [ru]cīrasya niskamksasya prabhasakarasya ~ mava rechid⁵ hy ama
yasya Bha
- 3 [pta]sya ~ Tathagatasya sugatasya uttama pūdgalaśya amamasya ~
yaś[ō]
- 4 [pu]rīam avitarkitam vidad Upali ~ purato nigrantha⁶ parisadaś
varnam varnam
- 5 [la] ~ tadātha bhadanta daś[ō] malakaro va malakar ānterasya va vicī
- 6 [va] tasya Bhagavatas Tathagatasya ābhataś samyaś sambuddhasya
ānandaś

The relation of the Sanskrit version of our fragment to the Pali version and the Chinese translation may be seen from the subjoined parallel columns. The missing portions of the Sanskrit text may be conjecturally restored from the corresponding portions of the Pali text, and are shown in italic type but for obvious reasons no attempt is made to reconstitute the actual *acanson* of the verses. The Chinese parallels are taken from Dr Watanabe's notes. The stanzas are indicated by numbers their component verses, by letters.

¹ The reading *vyakaranesu* is quite distinct and it might be correct but it does not accord with the general structure of the verses and is more probably a clerical error for *vyakaranasya* or rather *vai,akaranasya*.

² Here there is a vacant space in the line showing traces of a wrong syllable having been washed out by the scribe see p 54 footnote 8.

³ On the reverse side the numbering of the verses is neglected.

⁴ For *ma-ja-rechido* see Note on p 20 and footnote 4 on p 61.

⁵ For *nigrantha*, apparently conforming to the Pāli *nigā jha*.

CHINESE

SANSKRIT

PĀLI

- 1 a-c 1 a-c stood on the preceding folio
 2 a 2 a [Obv 1 1] *Āryasya bhavitāt manah prāptiprāptasya vyakaraṇaṣu* 1
 2 b 2 b Smṛtimato vipaśyasya anabhinata[1 2] *īya no apanatasya* 1
 2 c 2 c *Aniṣṭasya vaṣiprāptasya Bhagavatas tasya śravaka Upāli 2 n*
 3 a-c 3 a-c Apparently missed out
 4 a 4 a *Nisabhasya aprameyasya gambhīrasya monaprāptasya* 1
 4 b 4 b *Kṣemamkarasya vedināḥ [1 3] dharmasthasya samvṛtīmanah* 1
 4 c 4 c *Dantasya nippapañcasya Bhagavato tassa savako* *Upāli 4*
 5 a 5 a *Nagasya prantaśāyanaśāksa-samyogānasya mu[1 4]ktasya* 1
 5 b 5 b *Pratimantakasya dhauṭasya prajña-dhṛṇasya vitaragasya* 1
 5 c 5 c *Anavṛttibhāgya Śakrasya Bhagavatas tasya śravaka Upāli 5*
 6 a 6 a *Samyaggatasya dhyā[1 5]yinaḥ ananugātāntarasya suddhāsyā* 1
 6 b 6 b *Amīṭasya alpahīnasya pavivṛitasya agraprāptasya* 1
 6 c 6 c *Viśaradasya nipunasya Bhagavatas tasya śravaka Upāli 6*
 7 a 7 a 1 6 *Snātakasya prāṭiparyāśra-dhāsyā viditavedāsyā* 1
 7 b 7 b ~~xxxxxxxxx~~ *śīlāraddhasya sammita vairasya*
 7 c 7 c *Virasya viprasannasya Bhagavatas tasya śrāvaka [Rev. 1 1] Upāli 7 n*
 (W om)
 8 a 8 a *Santasya bhūripajānasya mahaprajñasya vīṭalobhāsyā* 1
 8 b 8 b *Akhaṇṭhāsyā akhaṇṭhāsyā padgalasya atulasya* 1
 8 c 8 c *Samgatigasya padakasya Bhagavata[1 2] tasya śravaka Upāli 8*
 9 a 9 a *Asamāpasya kṣāntasya cānāyikasya sārathivarasya* 1
 9 b 9 b *Anuttarasya dharmarucirasya nikkāmaṃkasya pabbhāsakasya* 1

- 1 a-c
 7 a Anyassa bhāvitattassa pattipattassa veyyakaraṇassa 1
 7 b Satimato vipassissa anabhinatassa no apanatassa 1
 7 c Aneṣṭassa vasippattassa Bhagavato tassa savako 'ham asmi
 2 a-c
 4 a Nisabhasya appameyyassa gambhīrassa monapattassa 1
 4 b Khemamkarassa vedassa dhammatthassa samvuttattassa 1
 5 c Dantassa nippapañcassa Bhagavato tassa savako 'ham asmi 11
 5 a Nagassa pantaśānassa khīna-samyogānassa muttassa 1
 5 b Patimantakassa dhonaṣa paññadhāgya vitaragassa 1
 6 c Parindadassa Sakkassa Bhagavato tassa savako 'ham asmi
 8 a Sammagatassa jhāyissa ananugātantarassa suddhassa 1
 8 b Asitassa appahinassa pavittattassa aggapattassa 1
 9 c Viśaradassa nipunassa Bhagavato tassa savako 'ham asmi 11
 6 b Nahataṭassa padakassa pas-saddhassa viditavedassa 1
 1 b or 6 a (see note below), vud-dhāṣīlāsa susamañittassa 1
 3 c (?) Manacchidassa virassa Bhagavato tassa savako 'ham asmi 11
 Or 8 c (?)
 9 a Santassa bhuripajānassa mabā-paññassa vīṭalobhassa 1
 10 b Abhūneyyassa jakkhassa uttama-puggalaṇa atulassa 1
 4 c Samgatigaṇa muttassa Bhagavato tassa savako 'ham asmi 11
 3 a Asamāpasya kṣāntassa cānāyikassa sārathivarassa 1
 3 b Anuttarassa dharmarucirassa nikkāmaṃkassa pabbhāsakassa 1

CHINESE	SANSKRIT	PALI
9 c	9 c Mayacchido hy amaya-sya Bha [1 3] garatas tasya arataha Upali 9	3 c Manacchidassa virassa Bha gavato tassa savako ham asmī
10 a	10 a Trenacchido hi buddhaya ritadhumaya anupraliptasya	10 a Tanhacchidassa buddhassa ritadhumassa anupalittassa
10 b	10 b Tathagatasya sugatasya nī tamapudgalasya amamasya	10 b Tathagatassa sugata-sa appati puggalassa amamasa
10 c	10 c Ya-o [1 4] gopraplasya arahato Bhagavatas tasya arataha Upali 10	10 c Mahato yasaggapattassa Bha gavato tassa savako ham asmī
11 a	11 a Missing	11 a-c Probably representing the Pali prose passage kadda san nubha pana te gahapati ime samannassa Gotamassa vanna ti
11 b	11 b [xxxxxxx] purvam avitar kītam avadañ Upali	
11 c	11 c Purato nigranthaparisadah varnam varnam [1 5] Bud dhaya 11 (Prose about 17 syllables missing) mala tadyatha bhadanta dakso malakaro va malaka rantevasi va vicī 1 6 tam malani grathā yat nanapū panasi mahapūsparas m etam eva tasya Bhagavatas Tatha gatasy arhatah samyak-sam buddhasy ananda x	Seyyatha pi bhante nanapuppā nam mahapuppārasi tam enam dakkho malākaro va malakarantevasi va vicītram malam gantheyya evam eva kho bhante so Bhagava ane kavanno aneka atavanno

* The results of the comparison of the two versions may be summed up as follows —

(1) The whole of the third stanza appears to be missed out in the Sanskrit text of our fragment possibly by the scribe's inadvertence. That stanza might conceivably have occupied an earlier position so that the two initial stanzas of the eulogium may have stood on the preceding folio. But in view of the position of the corresponding third stanza in the Chinese translation and of the fact that the order of the stanzas in that translation is throughout the same as in the Sanskrit text that hypothesis does not seem probable.

(2) Fourteen verses viz 2 a and 2 b 4 a and 4 b 5 a and 5 c 6 a and 6 c 8 b and 8 c 9 b and 9 c 10 b and 10 c can be definitely identified with certain Pali verses from the extant remains of the Sanskrit text.

(3) But at the same time the order of many of these verses differs from the Pali. Thus Sanskrit 2 a and 2 b are identical with Pali 7 a and 7 b. Sanskrit 5 c is the same as Pali 6 c. Sanskrit 6 a and 6 c are identical respectively with Pali 8 a and 9 c. Similarly Sanskrit 8 b and 8 c with Pali 10 b and 4 c. Sanskrit 9 b and

9 c are the same as Pali 3 b and 3 c, and Sanskrit 10 b is the same as Pali 9 b Only Sanskrit 4 a b, 5 a, and 10 c stand in the same order as in the Pali version For some other differences of order see below, note (5)

(4) The position of some verses, of which the text has not survived, relative to the Pali text, can be determined from certain words in the Chinese translation which have been noted by Dr Watanabe Thus he observes that 'in verse 5 b, the Pali word *paññadhajassa* is translated in Chinese by 慧性 or 'layer of wisdom', which seems to show that it is based on the slightly different Sanskrit reading *prajñadhajasya*'—Again verse 6 b is identified with the Pali verse 8 b by the Chinese words 常笑無有恚 that is, 'is always smiling, has no anger', though the second Chinese word would seem to point to a different Sanskrit reading from the Pali *appahinassa*—Similarly verse 7 a is identified with the Pali verse 6 b by the Chinese words 淨浴如明燈, that is, 'has cleanly bathed himself, is as a bright lamp', where, however the second Chinese word points to a Sanskrit reading *pradīpasya* instead of the Pali *padakassa* (see below note (6))—In connexion with these identifications, it may be noted that the identity of two verses, which are included above in note (2), is corroborated by certain Chinese words In verse 5 a, as Dr Watanabe observes, the Chinese renders the Sanskrit *prāṇtasāyanasya*, Pali *pantāsenaṇṇa*, by a word which signifies 'who delights to sit on an elevated seat', and which rather points to the Sanskrit reading *prītasāyanasya* Similarly in verse 8 b the Chinese has 可祠無上眼 that is, 'who is deserving of an offering, who has highest eyes', which obviously renders the missing Sanskrit *aharanyasya aksasya*, and the corresponding Pali *ahuneyyassa yakkhassa* (see below, note (6))

(5) There remain seven verses, viz 2 c, 4 c, 7 b c, 8 a, 9 a, 10 a, the identity of which with Pali verses remains uncertain According to Dr Watanabe's arrangement of the Chinese identities, as shown in the preceding columns, Sanskrit and Chinese 2 c are identical with Pali 7 c, similarly 4 c with Pali 5 c, 7 b with Pali 6 b, 8 a with Pali 9 a, 9 a with Pali 3 a, and 10 a with Pali 10 a—In the last case (verse 10 a) alone the order is the same in all three versions, and this is confirmed by the fact that the mutilated ending of the verse, *ptasya*, which is all that is preserved of the Sanskrit text agrees with the ending of the final Pali word *anupalittassa* (Skr *anupralīptasya*) In the case of Sanskrit and Chinese 7 c, Dr Watanabe appears to have recognized no Pali parallel The only Pali verse, as yet unaccounted for, is 8 c. This verse, however, commences with *tinnaṇṇa tirayantaṇṇa* (Skr *turnaṇṇa tarayataṇṇa*), and is obviously not identifiable with the commencement of Sanskrit 7 c, *virasya vipravannasya* On the other hand the latter verse has the word *virasya* in common with the Pali verse 3 c (*virassa*) while this Pali verse, again, has some similarity (*mansekkhulassa*) with the Sanskrit verse 9 c (*mayacchulo*), which is recognized by

(8) The presence of the epithet *yakkha* in verse 106 of the Pali version is puzzling. Buddha could not, with any propriety, be called a Yaksha, particularly in a hymn in his praise. The Chinese translation which says 'who has highest eyes' (note (4)) supplies the solution. Its Sanskrit original must have had the word *akṣaya* eye. Buddha is called the eye, the seer, or overlooker just as he is called (in verse 7a, note (4)) *pradīpa*, the lamp or enlightener, and as the synonymous *locana* is applied to the female Bodhisattva Tāra (see the Mahapratyangira Dhāraṇī obv 1 4 p 54). Compare also the name Avalokita, which is traditionally understood to mean 'who sees with the eyes' (see Professor Grunwedel's *Mythology of Buddhism*, p 128). The Pali *yakkha*, therefore is clearly *akṣha* with an initial euphonic *y*, just as we have it in *na yimassa, yaci yera kinci yutham* &c — Again the Pali *nisakha* of which the Sanskrit equivalent is not preserved in our fragment appears to represent a Sanskrit *nīśakṣya* (from the root *śakḥ* or *śak*) 'powerful', which is not noticed in any dictionary, but which is analogous to *prasakḥ* and *prasaḥ* and the Vedic *nīśak*.

TRANSLATION

Stanza 2 Of him who is noble who has trained his soul who has attained the highest goal who delivers religious instructions,⁷ who possesses a recollection (of all happenings) who perceives everything⁸ who feels neither inclination towards, nor disinclination against anything, who is untouched by any passion who has attained mastery (over his senses) of that Blessed One Upali is a disciple

4 Of him who is powerful who is unlimited who is profound, who has attained the state of a Muni (or holy sage) who keeps himself in (perfect) peace who possesses (true) knowledge who is established in the Law who has control over himself, who has subdued (his appetites) who is without any swerving (from the right path), of that Blessed One Upali is a disciple

5 Of him who is the (white) elephant,⁹ who has his lodgings in the outskirts,¹⁰ in whom the (ten) bones are decayed, who delivered (from transmigration), who is facile in argumentation who is cleansed (from evil) who bears the banner of wisdom,

⁷ On *śāraṇa* see M. Sierst's note on p 627 of his edition of the *Mahāvastu* vol 1 where it is used as a synonym of *śāra* vol 11 p 257 l 13, p 293 ll 13-15.

⁸ For the original *vipaśyaya* one would expect *vipaśyāḥ* as the equivalent of the Pali *vipassīti*.

⁹ White elephant apparently in allusion to the story of the conception of Buddha. *śaṅga* means also a snake, but in that sense the word would be as inappropriate of Buddha as the epithet *Yaksha* in the Pali verse 106 — see above note (8).

¹⁰ 'Outskirts' refers to the Buddhist *sanghārāma* settlements in which Buddha resided and which lay on the borders or outskirts of towns.

who is void of (all) passions who has never to return to (mundane) existence, who is the (true sovereign) Sakra, of that Blessed One Upali is a disciple

6 Of him who walks blamelessly, who is given to meditation, who is not the follower of any other, who is pure, who does not smile, who is not abandoned,¹¹ who is detached (from the world), who has attained the highest (goal), who is learned who is skilled, of that Blessed One Upali is a disciple

7 Of him who has taken his final bath,¹² who is the lamp (of the world) who is tranquil, to whom (all) knowledge is known, , who is advanced in the (ten) duties (of a monk), in whom (all) animosity is appeased, who is a hero, who is serene, of that Blessed One Upali is a disciple

8 Of him who is in peace, whose wisdom is manifold, whose wisdom is great, who is void of desire who is worshipful, who is the eye (of the world), who has no rival who has no equal, who has outgone the (five) attachments, who is familiar with the words (of holy writ), of that Blessed One Upali is a disciple

9 Of him who has no uncertainties, who is meritorious, who is versed in the rules of discipline, who is the best of (religious) guides, to whom none is superior who is brilliant in the Law, who is free from doubts, who causes enlightenment, who destroys illusion (in others), who has no illusion (himself), of that Blessed One Upali is the disciple

10 Of him who quenches the thirst for re-birth, who is the Buddha, who is void of smoke,¹³ who is unsoiled (with evil) who is the Tathagata who is the welcome-one, who is the best possible person, who is not self-conceited, who has attained the height of glory, who is the great-one, of that Blessed One Upali is a disciple

11 Undisputed Upali spoke before the Nirgrantha community the several praises (of Buddha)

Line 5 Just as, Reverend Sir, a clever maker of garlands or the mate of a maker of garlands, may knit a variegated garland of many flowers, forming a long row of flowers, [line 6] even so of the Blessed One, the Tathagata, the Arhat the perfect Buddha, joyfully (Upali spoke a long series of verses),

¹¹ According to Dr Watanabe the Chinese translation has 'who has no anger', which points to a Sanskrit reading *akrodhanasya*.

¹² The 'final bath' was symbolic of having completed one's training in sciences (Brahmaric) or morals (Buddhist).

¹³ The meaning of the metaphor is not quite clear, smoke may signify something unsubstantial such as idle talk (cf. verse 40 on p. 82) or something that obscures. The meaning may be that Buddha does not indulge in idle talk or in darkening counsel. M. Feyer's translation *qui a cœur la racine (du mal)* seems to be based on a reading *rita mulasmi* which is not noticed in the PTS edition p. 362.

7 PRAVĀRANA SUTRA

Hoernle MS, No 149 $\frac{1}{2}$ (Plate II, No 1, Reverse)

This is a complete folio in almost perfect condition. It measures 205 x 50 mm (or 8 x 2 inches). It bears on either page five lines of writing in Slanting Gupta characters, in well-preserved black ink. On the left margin of the reverse side, it bears what appears to be a double reckoning, consisting of the four figures 2, 100, 30, 2, arranged in column, and apparently to be read as 2 and 132, or possibly as 134 if 4 may be taken to be indicated in the same way as 2 in the verse number 12 in the Atanatiya Sutra, Pl I, No 2, l 6 (see p 27, footnote 10, also p 4). In any case, the folio must have belonged to an extensive pothi, numbering upwards of 132 leaves. The text of our folio is a portion of the Pravaraṇa Sutra, which is one of the sūtras of the Pāli Samyutta Nikāya in the Sutta Piṭaka. In Feer's edition of the Pāli Text Society, that sutra occurs in Part I, pp 190-2. It there forms the 7th paragraph of the VIIIth Book, entitled Vangisa Thera Samyuttam. It is a very small sutra, consisting of twelve clauses, of which three, the 10th, 11th, and 12th, are preserved in our fragment. It would seem therefore, that the figure 132 may refer to the total Samyutta while the figure 2 may refer to the Pravaraṇa Sutra, that sūtra being written on two folios of which the second alone is preserved.

The Sanskrit version of the sutra which is contained in our fragment, agrees, on the whole, closely with the Pāli original as may be seen from the transcript below. But there is one important difference. The Sanskrit text as extant in our folio, concludes with a hymn of seven verses, while the Pāli text consists of only four verses. These four verses are found also in the Mahanipāto, of the Thera Gāthā p 111, Nos 1234-7, of the PTS edition by Oldenberg and Prichel. They correspond to the 1st, 5th, 6th, and 7th verses of the Sanskrit text.

[The Pravaraṇa Sutra is found in both Chinese translations of the Samyukta, namely, in the older, fasc 12 (T xii, 4, 63b, 9-14), and in the later fasc 45 (T xii 5, 76b, 14-19). The name of the sūtra does not occur in these Chinese texts, but in a verse of nūmā (uddana) in fasc 13 (T xii, 5, 82a 1) of the older version, we read the name of the sutra clearly as 自恣 which is the accustomed Chinese word for the Sanskrit *pravaraṇa*, and means 'self-indulgence', that is to say, pointing out the faults of others, in compliance with the latter's own wish, with a view to making confession of them. In order to understand the procedure at the pravaraṇa ceremony, reference may be made to the IVth chapter of the Mahāvagga in SBE,

vol xiii, pp 325-55 (text in Vinaya Pitaka vol 1, pp 157-78), and to Takakusu's translation of I-tsing, ch xv, pp 86-90¹

There exist also two separate Chinese translations of the Pravaraṇa Sūtra, one by Dharmarakṣa (T xiv, 8, 263, 13-17), and the other by Dharmabhadra (T xiv 8, 6a ff, N 923, 解夏經) Dharmarakṣa's translation has some introductory verses, and its concluding verses number only four, the same as in the Pāli version. It is not included in Nanjio's Catalogue, because it is preserved only in the Korean edition of the Tripiṭaka. Dharmabhadra's translation agrees very closely with the sūtra in the later Chinese translation of the Samyukta. Its concluding verses number seven, the same as in our fragment. The shorter version of the hymn, consisting of only four verses, is also quoted in a commentary on the Ekottara Āgama, named 分別功德論 *Fan pieh-kun toh-lun* (N 1290, T xxiv, 4, 59b), translated under the later Han dynasty (A. D. 25-200).

Thus of the five Chinese versions, three, namely the two of the Samyukta, and that of Dharmabhadra, agree with the Sanskrit version in having seven verses, while the other two, those of Dharmarakṣa and of the *Fan pieh-kun toh-lun*, have only the four verses of the Pāli version.

From the subjoined parallel transcripts, it will be seen that there are certain differences of reading between the Sanskrit and Pāli versions of the hymn. With reference to this point, it may be observed that Dharmarakṣa and the *Fan-pieh kun-toh lun* in their translations follow the Pāli version, and so does, on the whole, the older of the two Samyukta versions, though it adopts the seven verses of the Sanskrit version². The latter version is adopted in the later translation of the Samyukta and in that of Dharmabhadra. Three periods, accordingly, may be distinguished. To the first period belong the Pāli version, and its translation by Dharmarakṣa and *Fan pieh-kun toh lun*. Then comes a transition period marked by the incoming of the enlarged Sanskrit version, and represented by the older Samyukta translation. Lastly, we have the third period, in which the Sanskrit version is fully established, and which is represented by the later Samyukta and the Dharmabhadra translations. This arrangement of periods is supported by known dates. The *Fan pieh kun toh lun*

¹ [I tsing transcribes the word *pravaraṇa* by 鉢羅婆剌拏. In Dharmarakṣa's translation of another Pravaraṇa Sūtra (N 763) the word is repeatedly transcribed by 鉢和蘭 (T xiv, 8, 286, 8 9 10, 11, 17 &c.)]

² [Thus in the fifth verse the older Samyukta version 'As a universal emperor, followed and surrounded by his ministers wanders through the world up to the great ocean', represents the Pāli reading *amacca-parivāṇito samanta anupariyeti* while the later Samyukta version, 'As a universal emperor, getting the faithful heart of his followers, with a merciful mind gives instruction, which the world reverentially accepts', rather points to the Sanskrit reading *sacivraṇa*].

was translated before A D 220 The separate translation by Dharmaraksha was made between A D 266-317 (*San pao ki* fasc 6 in T xxxv 6 43 b see also N App II 23, col 391) About half a century later the older version of the Samyukta appeared under the three Tshin dynasties A D 350-431 (N 546 col 138) The complete collection of the Samyukta was first translated under the earlier Sun dynasty (A D 420-479) by Gunavarman, who worked from A D 435-443 (*San tsan ki* fasc 14 in T xxxviii 1 68 a see also N App Nos 78 9 col 410)]

The Sanskrit text of the fragment is given below in parallel columns with the Pali text, extracted from the Pali Text Society's edition pp 190 ff The first verse apparently, is a giti verse with an unusual scansion There are thirty instants in either line which scan as follows —

1	2	3	4	5	6	7	8
—	—	—	—	—	—	—	—
—	—	—	—	—	—	—	—

The last four feet in both lines are exactly alike the third and seventh feet are contrary to the usual rule amphibrachs The other verses are regular slohas

TEXT :

Obverse

SANSKRIT

- 1 Sugata . pratibha(tu) te Vagisa
Bhagavan ivocat, ath ayus
mam Vagisas tasyam velayam
gatham ba
- 2 bhaseṇ Iha pamcadaśi viśuddhika
samitṛi pamcaśataś ca bhik
ṣuvāḥ samyojana ba
- 3 ndhana : cchidaḥ sarve kṣmā
bhava maharṣayah 1 Śuddha
upāśate śuddham vipramukta
punarbhā

PALI

- Sugata tī patibhatu tam Vagisa
ti Bh gava avoca, atha kho
ayasma Vagiso Bhagavantam
sammukha sarupahī gathahī
abhiṭṭhavin Ayya pinnarase viśud
dhiya bhikkhu pañcāsata sa
magata : samyojana ba
ndhanā-cchida vugha khina punā
bhava ISI || 1 ||

* Note the occurrence of the upadhi man ja in rev 1 2 *sacchāyapari aritah* and of
init al au in obv 1 4 *auddhatya* — On the system of interpunction see the note on p 62
* Read *bandhana-cchidaḥ* The *v sarga* as well as the usual double dot of interpunc
tion is here and throughout this fragment replaced by a single stroke After *bandhana*
it might be a mark of junction See Note 2 on p 51 and the Note on pp 62-3

SANSKRIT.

- 4 *vā* ~ prahina-jāti-maranāḥ kṛta-
krtyā nirāsravāḥ 2 Auddhatya-
vicikitsā ecchā-māna-gra-
5 *ntha*-bhava-ecchidāḥ trsnā-śal-
yasya hartāro 'cita-trsnā-
punarbhavāḥ 3 Simho 'si
nirupādānam prahina-

PĀLI.

Reverse

- 1 bhaya-bhairava⁵-upadhim samatī-
krāntaḥ⁶ āsra⁷vā nihatā⁸ tvayā
4 Cakravartī⁹ yathā rājāsacivai-
2 h parivāritaḥ samantād anuśāst-
simām sagar-āntām vasun-
dharām, 5 Tathā vijita¹⁰-sam-
grāmam
3 sārthavāham anuttaram, upāsate
* śrāvaka¹¹stvā¹² traividya-mṛtyu-
hāyina¹³ 6 Putrās¹⁴ te
4 sarva evāṣṭe plavi hy atra na
vidyate ~ hartaram sarva-śal-
yānām vande tvā¹⁵āditya-bān-
dhavam, ¹⁶[7] I-
5 dam avocad Bhagavān āpta-
manasas¹⁷ te bhiksavo Bbaga-
vato bhāsitaḥ abhyanandam¹⁸ ||
Pravāraṇa-sūtram ||

Cakkavatti yathā rājā amacca-
parivārīto samantā anupariyeti
sāgarantam mahim imam || 2 ||
Evam vijita sangāmam

sattavāham anuttaram sāvaka¹⁹
payirūpāsanti tevijjā maccu-
bhāyino || 3 || Sabbe

Bhagavato puttā palap-ēttha na
vijjati tanhā-sallassa han-
tāram vande ādicca bandhu-
naṃ ti

⁵ Read *bhairavaḥ* and below, *hāyinaḥ*

⁶ Read *samatikranta*

⁷ Read *nihatās*

⁸ Read *cakravartī*

⁹ Read *vijita*

¹⁰ Read *tram*

¹¹ *Pu* has an imperfect stroke attached, as if it were *pu*; cf. *sū* in *sūtram* in l. 5

¹² *Teśāditya*¹³ is an anomalous contraction for *tram aditya*¹⁴, similarly *teśānupaneyo* in

rev. l. 3 on p. 78 — The original omits 7.

¹⁵ See footnote 2, p. 26

¹⁶ Read *abhyanandan*

TRANSLATION

[Vagīśa, approaching the Buddha, said 'Am I welcome,] O Sugata?' 'You are welcome, Vagīśa,' said the Blessed One. Then the reverend Vagīśa, at that time, spoke the (following) hymn —

(Verse) 1 Here is the fifteenth, the day of purification! and assembled are the five hundred monks, every one of them severed from engrossing ties, great sages, having done with the continuity of existence,

2 Pure, they pursue the pure, delivered from the necessity of re-birth, no longer are they liable to birth and death, having attained their ideal, and being unswayed by the action of the senses,

3 Severed are they from the bondage of arrogance, unsettledness, covetousness, self-conceit, removed have they the thorn of worldliness, nor are they liable any longer to its renaissance

4 A lion art thou, with no attachment to life, having done with fears and terrors, overcome hast thou the (attraction of the) Appearance, and the impulses of the senses have been suppressed by thee

5 Just as a world-wide sovereign, surrounded by trusty friends, everywhere directs this sea-bounded earth,

6 So upon thee, the victorious champion, the incomparable leader, thy disciples wait, having abandoned the deadweight of Brahmanic theology

7. All these are but thy sons, there is here no (other) ferryman¹⁵ I extol thee, the remover of all troubles, the friend of the sinner

This spoke the Blessed One¹⁶ With receptive minds the monks welcomed what was said by the Blessed One (Here ends) the Pravaraṇa Sūtra

8 CANDRÔPAMA SUTRA

Hoernle MS, No 149¹⁷ (Plate II, No 2, Reverse)

This folio is mutilated, about one-third of its length, on the right side, being broken away. In its present condition it measures about 203 × 62 mm (or 8 × 2½ inches). Its full length may have been about 284 mm (or 11 inches). It bears, on either side, six lines of writing in Slanting Gupta characters, and on the left margin of the reverse side, the folio number 23. It contains portions of two sūtras,

¹⁵ Figuratively, to ferry men across the sea, or river, of mundane existence

¹⁶ The logical sequence is not quite clear, for the hymn which immediately precedes is spoken, not by the Blessed One, but by his disciple Vagīśa. It may refer to the preceding main clauses of the sūtra, which contain the Buddha's declaration of Sariputra's and the other five hundred monks' innocence of all offence

one ending on the fifth line of the obverse side the other which is named the Candropama Sutra beginning on that line and continuing on the reverse As the Candropama is a small sutra the high folio number shows that the folio must have belonged to a pothi which contained a selected collection of sutras.

[The Candropama is one of the sutras of the Samyukta Nikaya In the Pali Text Society's edition of the Samyukta Nikaya it is found as the third Sutta of the Kassapa Section in vol II pp 197 200 In the Chinese Samyukta Agama it occurs in Fasc. 41 Nanjio No 544 and Tokyo xiii 4 37b 2-4 There is however also an older Chinese translation in Fasc 6 and Tokyo xiii 5, 37b 15-18 There exists, moreover a separate Chinese translation of the sutra by Danapala in Tokyo xiv, 8 fol. 37b 16-38a 1 and noticed in Nanjio No 948 It may be noted that there exists a shorter collection of twenty five selected sutras of the Samyukta Agama in Chinese (see Nanjio No 547) Our folio may belong to a similar shorter collection As may be seen from the subjoined parallel transcripts the Sanskrit version of the Candropama Sutra is much longer than the Pali and in this respect the Chinese translation agrees closely with the Sanskrit version e.g. the term *cakṣuṣman* and the clause repeating the praise of Kāśyapa (rev II 1 4) are not found in the Pali version but occur in the Chinese translation, which therefore clearly was made from a Sanskrit text such as in our fragment]

The text of the fragment reads as follows —

Obverse

- 1 mana¹ va brahmana va stoka stokam muhurtā muhurtam sarva satva
prāna bhutesu matram cittam bha²
- 2 sam sa cet kāscaid upasamkramatī³ vyado va vakso va amanusyō va
naivasiko⁴ va avatara pre⁵
- 3 ram na labhate alamhanam anyatra sa vyado va yakso va amanusyō
va naivas⁶
- 4 syat tasmāt tarhi bhiksava⁴ stoka stokam muhurtā muhurtam pur
vavad yavat, go-do⁷

¹ I read *framana*

² Read *upasamkramatī* as in rev II 4 6 so also *upasamkramata* in rev II 1 3

³ *na vasika* means ingulfer swallower an epithet of *ajagara* python see Mahavastu vol III p 33 l 4 compare also the Vedic *urvasa* killed in M W Dy under *√ras* 3 and 7 (pp 932 933) It might also be a confusion with *navrasika* from *√nar-ras* and might account for the obscure Pali *nippesika* v.l. *n bhesika* in DN I 1 20 vol. I p 8

⁴ *bhiksava* for *bhiksaras* or *bhiksarak* with reference to the dropping of the final sibilant or visarga see Whitney's Sanskrit Grammar (1st ed) paragr 173 p 55 and Professor Macdonell's Vedic Grammar paragr 78 c 2 p 71

- 5 vyam, ॥ ॥ Evam mayā śrutam ekasmim⁵ samaye Bhagavām⁵ Rāja-
grhe viharatī De ॥
6 ksūn āmantrayatī • candrōpamā bhiksavo viharata • nityam navakā
iva hrīmantā ॥

Reverse

- 1 sya cittam kulany upasamkramata² tadyathā caksusmām⁵ puruso
jarōdapānam vā nadi-durga ॥
2 sya cittam vyavalokayed evam eva candrōpamā viharata⁷ nityam
navakā iva hrīma ॥
3 kṛsya cittam kulāny upasamkramata² Kaśyapo hi bhikṣus⁵ candrō-
pamo viharatī m(tya) ॥
4 *vakṛsya kāyam avakṛsya cittam kulany upasamkramatī² tadyatha
caksusmām⁵ puruso ॥
5 mam vā avakṛsya kāyam avakṛsya cittam vyavalokayed evam eva
Kaśyapo hi bhikṣus⁵ ॥
6 hrīmām⁵ kulesv apragalbbah avakṛsya kāyam avakṛsya cittam kulany
upasamkrāmātī² ~ kim mā ॥

The relation of the Sanskrit text to the Pālī is shown in the subjoined parallel columns —

SANSKRIT.	PALI
Obv. 1 6 Evam mayā śrutam ekasmim samaye Bhagavām Rājagrhe viharatī ⁶ Devadattam labha satkara slokam arabhya bhī [1 6] ksūn āmantrayatī • candrō pamā bhikṣavo viharatī • nityam navakā iva hrīmantā ⁵ kulesv apra- galbbah avakṛsya kāyam avakṛ	Savatthiyam viharatī candupamā bhikkha- ve kulani upasamkamatha • apa- kasse vā kāyam apakasse vā cittam micca navakā kulesu uppagabbhā •

⁵ Final n in sandhi invariably changes to anusvara, instead of remaining unchanged according to ordinary practice. read *ekasmin bhagavan caksusmām hrīman*

⁶ The line is probably to be completed by *Devadattam labha satkara-slokam arabhya bhīksun &c.*, as in *Samyutta Nikāya*, II, p. 211

⁷ I read *viharata*, as in obv. 1 6. The mark of interpolation (a dot) has, by a scribal error, got attached to the preceding *t* thus producing *ta*

SANSKRIT.

Rev., l. 1, sya cittam kulāny
 upasamkramata । tadyathā cak-
 susmām puruso jarôdapānam vā
 nadidurgam । *ta pariata-visamam vā*
avakṛṣya kāyam avakṛ[2] sya cit-
 tam vyavalokayed evam eva
 candrôpamā viharata nityam
 navakā iva hrīmantah kulesv
apragalbhah avakṛṣya kāyam ava-
[3] krṣya cittam kulāny upa-
 samkramata [1] Kāśyapo hi
 bhikṣus candrôpamo viharati
 nityam navaka iva hrīman kulesv
apragalbhah [4] 'vakṛṣya kāyam
 avakṛṣya cittam kulāny upasam-
 krāmati । tadyathā caksusmām
 puruso jarôdapanam vā nadī durgam
vā pariata-iso [5] mam vā ava-
 krṣya kāyam avakṛṣya cittam
 vyavalokayed evam eva Kāśyapo
 hi bhikṣus candrôpamo viharati
 nityam navaka iva [6] hrīmām
 kulesv apragalbhah avakṛṣya
 kāyam avakṛṣya cittam kulāny
 upasamkrāmati । kim manyatha,
 &c

PĀLI.

seyyathāpi
 bbikkhave puriso jarûdapānam vā
 olokeyya pabbata visamam vā nadi-
 duggam vā apakasse vā kāyam
 apakasse vā cittam । evam eva
 kho bbikkhave candupamā kulāni
 upasamkamatha apakasse vā kāyam
 apakasse vā cittam nicca navakā
 kulesu appagabbhā ।

Kassapo bhik-
 khave candupamo kulāni upasamka-
 mati apakasse vā kāyam apakasse
 vā cittam nicca navako kulesu
 appagabbho ।

tam kum maññatha, &c.

TRANSLATION

Thus it has been heard by me At one time the Blessed One was staying in Rajagriha Referring to Devadatta, who boasted of his gain and honour, he said to his disciples, 'Ye monks should resemble the moon, always be like the new moon, modest, unassuming among the people, controlling your body, controlling your mind, (while you) move among the people Just as a man with eyes would keep

a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and mind, even so do ye, resembling the moon, be always like the new moon, modest, unassuming among the people, controlling your body and mind (while ye) move among the people. For Kasyapa was a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved among the people. Just as a man with eyes keeps a look-out for old (disused) wells, or impassable holes in a river, or dangerous precipices on a mountain, controlling his body and his mind, even so Kasyapa lived a monk, resembling the moon, always like the new moon, modest, unassuming among the people, controlling his body and his mind (while he) moved about. What think ye? &c

NOTE *Jarólapana* and its Pali equivalent *jarúdapana* is not noticed in any Sanskrit or Pali Dictionary. Dr Watanabe states that in the Chinese translation of *Danapala* it is rendered by 大水深廣, 'deep and great water', while *nadidiga* is rendered by 河江險惡 dangerous rivers and streams, and *parata usama* by 山巖高下, 'mountains and cliffs, up and down'. But it really signifies an old disused well. In India such wells are still, and were much more so formerly, a source of danger to any unwary wanderer in the country.

9 ŚAKTI SUTRA

Hoernle MS, No 149 $\frac{1}{10}$ Obverse

The conclusion of this sutra stands on the obverse of the fragment which has been described in the preceding article on the Candrôpama Sutra. Its text, a transcript of which has been given in that article, occupies the initial four lines of the obverse, while the rest of the fragment is occupied with the Candrôpama Sutra.

[According to Dr Watanabe the sutra of which we have here the conclusion, corresponds to the Satti Sutta which is the fifth of the Opamma Samyutta in the Pali Samyutta Nikāya, in the Pali Text Society's edition, Part II p 265. There is however, as may be seen from the subjoined comparative table no actual textual agreement between the Sanskrit and Pali versions. A Chinese version of the sutra occurs in the later translation, fasc 47, Tokyo xiii 4 75a 12-14 where, however, it bears no name. In the older Chinese translation it is not found. As the comparative table shows the Chinese version is a translation, supplied by Dr Watanabe, of a rather shorter Sanskrit version than that of our fragment.]

PĀLI.

[Clause 5.] *Evam eva kho 'bhikkhave yassa kassaci mettā cetovimutti bbāvitā bahulikā yānikā vatthukatā anuṭṭhitā paricīṭā susamā vaddhā* ॥ Tassa ee amanusso cittaṃ khipitabbaṃ maññeyya ॥ attha kho svedha amanusso kilamathassa vigbātassa bhāgi assa ॥

[Clause 6.] *Tasmāt iha bhikkhave evaṃ sikkhitabbam* ॥ Mettā no ceto vimutti bhāvitā bhavissati bahulikā yānikā vatthukatā anuṭṭhitā paricīṭā susamā vaddhā ti ॥ Evaṃ hi kho bhikkhave sikkhitabbam ti ॥

SANSKRIT.

Obv., l. 1. Ye śramaṇā vā brāhmaṇā vā stoka-stokaṃ muhūrta-muhūrtaṃ sarvasatva-prāṇa-bhūteṣu maitraṃ cittaṃ bbāvayeyuḥ . . . te [l. 2] *śāṃ sa cet kaścid upasaṃkramati vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā avatara-prēkṣi* [l. 3] *raṃ na labhate ālambanaṃ anyatra sa vyāḍo vā yakṣo vā amanuṣyo vā naivāsiko vā . . .* [l. 4] *syāt* ॥ Tasmāt tarhi bhikṣava stoka-stokaṃ muhūrta - muhūrtaṃ pūrvarad yāvat, godhana-mātraṃ maitra-cittaṃ bhāvayita- [l. 5] *vyam* ॥

CHINESE (W.).

If Śramaṇas or Brāhmaṇas, [moment after moment, minute after minute¹] practise a merciful mind towards all living beings, (up to the time of milking a cow), then all malignant spirits who are seeking the weakness of others cannot find a chance, (and they shall destroy themselves on the contrary.)

Therefore all Bhikṣus shall learn to have a merciful mind, and practise it repeatedly always at all times up to the time of milking cows.

¹ [These words are omitted in the Chinese translation of this sūtra, but they occur, 時節須臾, in a preceding sūtra (Tokyo, xiii, 4, 75a, l. 4), where they express the same thought, in the same construction with another simile. W.]

TRANSLATION

If Sramanas and Brahmanas will, moment after moment, minute after minute, exercise a merciful mind toward all existing living beings, [line 2] then if any mischievous being or Yaksha or superhuman being, or devouring spirit,² desire to descend to make an attack upon them, [1 3] that mischievous being, or Yaksha, or superhuman being, or swallowing spirit shall not find any opportunity to do so [1 4] Therefore O Bhikshus, do ye, from moment to moment, from minute to minute up to the time of milking cows³ exercise a merciful mind towards, &c, as before

10 ŚUKA SUTRA

Hoernle MS, Nos 149; and ; (Plate II No 3 Reverse)

These two folios are in an excellent state of preservation. They are complete and consecutive folios measuring about 260 x 60 mm (10½ x 2½ inches), and bearing, on the left side of the reverse margin the folio numbers 56 and 57. To judge from these high numbers the two folios must have belonged to a large pothi containing several sutras possibly a pothi of one of the sections of the Madhyama Āgama. Each of their four pages bears six lines of writing in Slanting Gupta characters.

They are inscribed with a small portion of the Suka Sutra which is one of the sutras of the Madhyama Āgama. In the Chinese translation of that Āgama it is the 170th sutra (Nanjio No 542 col 132). In the Pali Majjhima Nikaya it corresponds to the 135th sutra, Cula kammavibbanga Sutta (PTS ed vol iii pp 202-6). It will be seen however from the subjoined parallel transcripts that though the general tenour of the Sanskrit and Pali versions is the same their correspondence, in point of wording is of a very loose character, neither version can be called exactly a translation or transcription of the other. The Suka Sutra explains the doctrine of Karma or Retribution, by way of enumerating a series of good or bad retributive effects in a future existence of varieties of human conduct in the present existence. In the two versions the sequence of the retributive conditions does not quite agree. In the Sanskrit version the (ixth and xth) paragraphs on the causes of being re-born in a low or high family precede the (xith and xuth) paragraphs referring to re-birth in a state of penury or affluence. In the Pali version that sequence is just the reverse. In both respects wording and sequence the Sanskrit text very closely accords with the Chinese translation. There are, how-

² On *naravanka* see footnote 3 on page 41. All four terms refer to classes of superhuman beings, immal to men.

³ The completion of the mutilated clause which does not occur in the Pali Sutta Sutta, is supplied from the preceding Ukkā Sutta (p 261 clause 2) *gadduhana-mattam ja metta-cittam bhūva jja*

ever, according to Dr Watanabe's notes five Chinese translations of the sutra which, in extent, differ from one another, but from the indications in our fragment of the Sanskrit version regarding the order of the retributive states (see below) it is possible to determine the translation of which it must be the original

[The five Chinese translations are those noted in Nanjo's Catalogue as Nos 542 (sutra 170 in col 132) 610, 611, 739, and 783. Of these No 542 is an integral part of the Madhyama Agama, all the others are separate translations of the sutra. In the case of No 739 the textual extent of the sutra accords, as Dr Watanabe observes, much more nearly with the Pali version. The latter after a general remark, at once proceeds to the exposition of the above mentioned series of retributive states, after which it finishes with a summary, and a concluding remark. All the Chinese translations, with the exception of No 739 insert, after the opening remark, an introductory story of a white dog in the house of a grhapati or householder named Suka in Sravasti a précis of which is given in No 611. In these translations accordingly the sutra is represented as having been spoken in reply to a query by the grhapati Suka while in the Pali version it is represented as addressed to a mānava or young man Suhka of the Todeyya family, who in the Subha Sutta (PTS, vol II p 196) is described as a Brahman grhapati. On the other hand No 739, as well as No 783 agree in very considerably augmenting the original series of retributive states. In the Pali version, and in the Chinese translation included in the Madhyama Agama the number of those states is fourteen but in No 739 it is increased to sixty-two and in No 783 even to seventy-one¹.

With regard to the question of which of the five Chinese translations our fragment of the Sanskrit text is the original Dr Watanabe supplies the subjoined comparative table of the serial order of the retributive states.

State	Sanskrit	Order			Pali
		Chinese 739	Chinese 783	Chinese 542	
* Alpa sakya	vii	vii	ix	vii	vii
Mahā sakya	viii	viii	x	viii	viii
Māṇa kula	ix	ix	vii	xi	xi
Ucca kula	x	x	viii	xii	xii
Alpa bhoga	xi	xi	xi	ix	ix
Mahā bhoga	xii	xii	xii	x	x

¹ Dr Watanabe incidentally observes that the two ideograms 兒, 男 *to u do* in the title of No 611 do not represent the Sanskrit *devadatta* but Suka's patronymic *Taudeya* (Pali: *todeyya-putta*) which in No 783 is transcribed by 兒 爾 野 *to u erh* (ni) *yeh*.

This table shows that our Sanskrit text is the basis of the Chinese translation No 739, for in both the retributive states stand in the same order. The order in the translation, No 542, which is included in the Madhyama Āgama, agrees with that in the Pali version, while No 783 has a peculiar order of its own.]

The Sanskrit text of the two folios is given below in parallel columns with the Pali text, extracted from the Pali Text Society's edition vol II, pp 204-5

Folio 56 Obverse

SANSKRIT

- 1 [vii] śakyāt kuśalaṃ mūlad vicchan
danam, alpa śakyānam pudga
lanām paribhavaḥ ime daśa
dharma alpa śakya
- 2 samvartaniyaḥ || [viii] Daśa .
dharma mahā śakyā² samvar
taniyāḥ katame daśa . anirṣ
yukā³ parasya labha-ātka
ra
- 3 ślokaḥ āttamanatā parasya kīrti
śabda ślokaḥ āttamanata :
ryatra⁴ pradanam, bodhicitt
ōtpadati
- 4 Tathagata : bimba karamam, mā
tipitnām pratyudgamanam,
aryanām pratyudgamanam,
alpa śakyāt kuśa
- 5 la mūlad vicchandānam, mahā
śakye kuśala mule samadāpra
nam, ime daśa dharmā mahā
śakya-samvartani

PALI

- Page 204 [vii] Idha mānava ekacco
itthi va puriso va issāmanako
hoti, &c, so kammena evam
samattena, &c, appesakkho
hoti, appe sakkha samvatta
nika esa, &c
- Page 205 [viii] Idha pana manava
ekacco itthi vā puriso vā anis
samānako hoti para labha sak
kara - garukāra - manana - van
dana pujanasu na issati na upa
dussati na issam bandhati, so
tena kammena evam sama
ttena evam samadinnena
kāyassa bheda param maranā
sugatim saggam lokam uppaj
jati no ce kāyassa bheda
param marana sugatim saggam
lokam paccajjati mahesakkho
hoti, mahesakkha samvat
tānikā esa mānava patipada
yadidam amissāmanako, &c, na
issam bandhati n

¹ Read śakya

² Read anirṣyukāḥ

³ Read yāra the sign of r above y being a clerical error for the sign of length

SANSKRIT

- 1 yah ॥ [ix] Daśa • dbarma nica-
kula-samvartaniyah katame
daśa ~ amatrjñatā ~ apitrjñā-
ta ~ āśramanyata ~
- 2 abrahmanyata⁵ ~ kñle na jyesth
ānupalakātvam, asana⁶ na
pratyutthānam, asane nā
nimantranam,
- 3 matapitror asūsruṣa⁷ āryanam
asūsruṣa⁷ nica kula jatanam
puḍgalanam antike⁸ pari
- 4 bbavab ime daśa dbarma nica
kula samvartaniya⁹ ॥ [x] Daśa
dharmā ucca kula samvartani
yah katame daśa :
- 5 matrjñāta pitrjñāta ~ śraman
yata ~ brahmanyata ~ kule
jyesth ānupalakātvam, āsanat
pratyutthā

PALI

- [xi] Idha manava eḥacco itthi va
puriso va tbadbo boti atimāni
abhivadetabbam na abhivadeti
paccutthātabbam na paccutth
eti asanarahassa asanam na
deti maggarahassa na maggam
deti sakkatabbam na sakka-
roṭi garukatabbam na garu-
karoti mānetabbam na māneti
pujetabbam na pujeti, so, &c
micakulino hoti, micakulina
samvattanikā esa, &c ॥
- [xii] Idha pana manava eḥacco itthi
va puriso va attbadbo hoti ana
timam abhivadetabbam abbi
vadeti paccutthatabbam pac-
cutteti asanarahassa asanam
deti maggarahassa maggam
deti sakkatabbam sakkaroti

- 1 nam, āśanen-ābbhinimamtranam,
matapitroh āśruṣa ~ aryanam
sūsruṣa nica-kula-jatanam pu
- 2 dgalanam aparibhavaḥ ime daśa
dharma ucca-kula-samvartani

garukatabbam garukaroti ma
netabbam maneti pujetabbam
pūjeti, so tena kammena ucca
kulino hoti, uccakulina samva
ttanika esa, &c ॥

⁵ Read *abrahman yata*

⁶ Read *asanat* The vowel mark for *a* over *d* is really meant for the superscript
curve which marks the virama, and *d* should have been written below the line exactly as
in the case of the final *m* of the following word

⁷ Read *asūsruṣa* as below in *fuṣruṣa* fol. 57, obv. l. 1

⁸ And *ibid* *antike* looks like *andhike* on account of the slovenly written *nt*

⁹ Read *samvartaniyah*

SANSKRIT

- yah || [xi] Daśa dharma a alpa
bhoga samva
3 itanyah katame daśa a adattāda
nam a adattadana : samadapa
nam, adattādanasva
4 ca varna-vadita a adattādanena
attamanata matapitrnam vṛtṭy
upacchedah aṛyanam vṛtṭy¹⁰
upa
5 cchedah parasya alabhena attama
nata parasya labhena n ātta
manata a parasya labh āntara

Fol 57

- 1 yo durbhikṣa yacana ca a ime da
śa dharma alpa bhoga samvar
tanyah || [xii] Daśa dharma
mahabhoga samvarta-
2 nyah katame daśa a danam
adattādana vairamanam a ad
attādana vairamanasya varna
vadita a
3 adattadana vairamanena attama
nata a parasya alabhena anat-
tamanata a parasya
4 labhena attamanata parasya labh
advogah danasya bhyanimo-
danam, dan vimuktanam
pudga
5 lanam sampeal arsanam, subhikṣa
yacana ca a ime daśa dharma
mahabhoga : samvartanyah ||

PALI

- [ix] Idha manava ekacco itthi va pu
riso va na data hoti samanassa
va brahmanassa va annam pa
nam vattham yanam mala
gandha vilepanam seyyavasa
thapadipeyyam so tena kam
mena evam samattena evam
samadinnena kayassa bheda pa
ram marana apayam duggatim
vinipatam mirayam uppajjati
no ce kaya-ssa bhedaparam &c
yattha yattha paccaja

Reverse

- yati appabhogo hoti appa
bhoga samvattanika esa &c
x Idha pana manava ekacco itthi
va puriso va data hoti sama
nassa va brahmanassa va
annam panam vattham yanam
mala gandha vilepanam sey
yavathapadipeyyam so te
na kammena evam samattena
evam samadinnena kayassa
bheda param marana sugatim
saggam lokam uppajjati no ce
kayassa bheda param marana
sugatim saggam lokam uppaj
jati &c yattha yattha pacca
jijjati mahabhogo hoti maha
bhoga samvattanika esa &c ||

NOTES

1 The following words are not noticed in any Sanskrit dictionary fol. 56^a^v, *vicchandana*, contentment with, fol 56^aⁱⁱ, *anīryula*, freedom from envy, fol 56^aⁱⁱⁱ *et passim*, *attamanata*, ready-mindedness, readiness (see footnote 2 on p 26), fol 56^bⁱ, *anupalakatra*, cherishing supporting, fol 57^a, *abhinimantrana*, inviting, fol 57^a^v and fol 57^bⁱⁱ, *varna tadula*, speaking in praise of, fol 57^b^v, *abhyanu modana*, approval Nor, fol 57^bⁱⁱⁱ, *tairamana* with the general meaning of 'abstaining from', nor, fol 56^aⁱⁱⁱ, *yatra*, journey, as a nenter, nor, fol 57^b^v, *durbhikṣa* and *subhikṣa* as feminine Nor, buddhist terms such as *bodhicittōtpada*, fol. 56^aⁱⁱⁱ

2 Regarding the system of interpunction, see the Note on p 62 The double dot is sometimes found, (1) to mark interpunction, as in fol 56^aⁱⁱⁱ (after *attamanata*), and fol 56^b^v (after *kalame dāsa*), or (2) to mark composition, as in fol 56^a^v (in *tathagata lumba*), fol 57^aⁱ (in *adattādāna-samadāpana*), fol 57^b^v (in *mahabhoga sarvārīṇiyak*), also (in this case a bar) in No 7, ohv 1 3 (p 38), *bandhana-ecchudak*, though the double dot, or bar, thus used, may be a mere scribal error

TRANSLATION

(Fol 56^a) [vii] , contentment with a position (only of great) power, contempt of persons of small power these ten ways of conduct needs lead to re-birth in a state of small power

[viii] Ten are the ways of conduct that needs lead to re-birth in a state of great power Which are these ten ways? They are, freedom from envy, a ready mind to congratulate another on his success, a ready mind to praise another, gifts for a journey, fostering a mind for the truth, making images of the Tathagata, advancing to meet one's parents, advancing to meet respectable people, contentment with a position of great power, taking the cost of (religious) enterprises on one's self when in a position of great power these are the ten ways of conduct that needs lead to re-birth in a state of great power

(Fol 56^b) [ix] Ten are the ways of conduct that needs lead to re birth in a low family Which are those ten ways? They are, not honouring one's mother, not honouring one's father, not living like a Sramana, not living like a Brahmana,¹¹ not cherishing the elders in one's community, not rising from one's seat to receive them, not inviting them to a seat, not caring to listen to one's father and mother, not caring to listen to respectable people, contemptuousness in the presence of persons born of a low family these are the ten ways of conduct that needs lead to re birth in a low family

[x] Ten ways of conduct there are that needs lead to re birth in a high family Which are those ten ways of conduct? They are, honouring one's mother, honouring

¹¹ According to Dr Watanabe the Chinese translation has 'not honouring the Sramana' not honouring the Brāhmanas', which presupposes the textual reading *asrama na jata, abrahmanajata*

one's father, living like a Sramana living like a Brahmana¹¹ cherishing the elders in one's community rising from one's seat to receive them (Fol 57a) inviting them to a seat caring to listen to one's father and mother caring to listen to respectable people not being contemptuous towards persons born of a low family these are the ten ways that needs lead to rebirth in a high family

[xi] Ten are the ways of conduct that needs lead to rebirth in a state of small means Which are those ten ways of conduct? They are, taking things wrongfully, taking the costs of enterprises on one's self with things taken wrongfully speaking in favour of taking things wrongfully rejoicing in taking things wrongfully, cutting off the livelihood of parents cutting off the livelihood of respectable people rejoicing in the ill success of another not rejoicing in the success of another interfering with the success of another (Fol 57b) and begging at a time of famine these are the ten ways of conduct that needs lead to rebirth in a state of small means.

[xii] Ten are the ways of conduct that needs lead to rebirth in a state of large means Which are the ten ways of conduct? They are giving largesses abstaining from taking things wrongfully speaking in favour of the abstention from taking things wrongfully rejoicing in the abstention of taking things wrongfully not rejoicing in the ill success of another rejoicing in the success of another promoting the success of another approving the giving of largesses encouraging persons who are disposed to giving largesses and begging in a time of plenty these are the ten ways of conduct that needs lead to rebirth in a condition of large means

11 THE MAHAPRATYANGIRA DHARANI

Hoernle MS No 150,² (Plate II No 4 Obverse)

This folio contains a small portion of the Mahapratyangira Dharani It is a complete folio measuring 245 x 46 mm ($9\frac{7}{8} \times 1\frac{1}{2}$ inches) It bears on each side four lines of calligraphic writing in Upright Gupta characters and on the left margin of the obverse side the folio number 6 The character of the calligraphic script is in the main of exactly the same type as that of the Saddharma pundarika manuscripts shown on Plate XVIII and fully discussed by Professor Luders (pp 140ff) For the present purpose it will suffice to point out that the peculiar Khotanese *rr* occurs regularly in *vojrra* (obv II 2 4) and *bhadrra* (rev I 2) and optionally in the prefix *pra* (*prabha* rev I 1) or *prra* (*prrabha* obv I 4 *prrasastar* rev I 2), but not in *mundra* (rev I 1) and *grahana* (rev I 4) nor ever in *trra* (rev II 3 4) Also the occurrence of the peculiar pronoun *at'la* (obv I 3) may be noted

To judge from the number of the folio the pothi to which it belonged commenced with the Mahapratyangira Dhāraṇī and in all probability as may be inferred from the insertion of the name of the writer or owner of the pothi (see

footnote 15), it contained no more than that Dhāraṇī. Portions of that content were not uncommon. There are, e.g. the Nepalese manuscripts, Nos 61 and 77, of the Royal Asiatic Society Collection (Cat, pp 43-49), Add 1348 and 1358 of the Cambridge Collection (Cat, pp 63, 68) and No 46, of the Bengal Asiatic Society Collection (Cat, p 227). There is also the Roll, Ch 0041, from the Temple Library near Tun huang, in the Stern Collection, which is noticed in the Journal RAS, 1911 pp 460 ff, and which contains the Dhāraṇī in the peculiar corrupt Sanskrit current in certain parts of Eastern Turkestan. The text of our fragment occupies ll 36-43 of that Roll¹. There are further, two Chinese translations, one of which (Tokyo, xxvii 6, 19a 11-16) is noticed in Nanjio, No 1016.

[With regard to these Chinese translations, Dr Watanabe notes that both were made under the Yuen dynasty (A.D. 1280-1368). The other translation (Tokyo, xxvii, 6 21^b 6-22 a²) which is not noticed in Nanjio's Catalogue, was made by Sha lo pa who died A.D. 1314 (see Nanjio, No 170, col 458). The whole of the Sanskrit text of the Mahapratyangira Dhāraṇī was transcribed in Chinese characters (Tokyo xxv, 6 50a³ 15) by the famous mystic teacher Amoghavajra (A.D. 704-774, see Nanjio No 155 col 444), and incised by the court chaplain 曇貞⁴ on a stone tablet which was set up in the court monastery 青龍寺, or Blue dragon temple in Chan an. It may be added that the Dhāraṇī exists also in the Japanese Tripitaka.]

The portion of the Dhāraṇī, which is comprised in our fragment contains, in the main a series of epithets of the goddess Tāra written in Sanskrit śloka verses, more or less corrupt. It runs as follows —

Obverse

- 1 śānta śānta vaidāṇśa⁴ puṇḍra saumya rūpa⁵ maha śveta arya-tara maha
- 2 bala - apara vajra śambhala c āṇḍa vajra kāmara kulamdhara vajra-
- 3 hasta ca vidya kāmara-mahā - kusumbha ratana Vairācana kurya

¹ The Dhāraṇī is included also in the Gigantic Poll noticed in the same Journal pp 470-471-3. There it occupies ll 46-55. In both Polls the full name of the Dhāraṇī is *Tathagatānanda-nīlāpatram nama aparayita mahapratyangira*. Translated into Tibetan it is found as Col Waddell informs me in Kagyur Tantra section Vol PA (14) fols. 212-24 and in a shorter recension in fols 224-9, also in the Dhāraṇī section Vol II a fols 133-8 (Schmidt's Catalogue of Kāgyur p 163).

² [The life of this chaplain 內供奉 is not known. W.]

³ ś is written in small size above ca.

⁴ Or possibly *vaidesa*, for the upper curve indicative of *ai* is partially rubbed off and may be cancelled.

⁵ ru is badly formed as if it were *riha* or *tiha*.

4 rth-âuṣṇisa vajrrembhamānā* nā'ca vajra-kanaka-prrabhā lauvanā'
vajra- ndi*

Reverse

1 ca śvetā ca kamal-ākṣā śaśi-prabhā ity ete mundra-gana* sarve
raksām kurvam-

2 tī mama Kumāra bhadrasya ॥ Om, rīsi-gana-prraśastās Tathāgat-ōsni
3 sa hum trum jambhana būm trūm stambhana hūm trūm para-vidya-
sambhaksana-kara hūm

4 trūm sarva dustānām stambhana-kara • hum trūm sarva-yaksa raksasa
grahānām vi-

Amoghavajra's Chinese transcript, with its romanization as supplied by Dr Watanabe, is given below. Dr Watanabe explains that the hyphen which combines two ideograms represents the words 二合, or 'two together', in the edition, indicating a Sanskrit conjunct consonant, and the asterisk placed on the right of an ideogram represents the original word 引, indicating a long vowel. The romanization represents the Japanese pronunciation, which is closer to the Sanskrit sound than the Chinese.

尾奢羅者扇多吠泥訶布爾踰躁咩魯波摩訶
bi sha ra sha sen ta bei dei ka pu ni(ji) ta so mya ro pa ma ka

始吠踰阿利耶踰羅摩訶末羅阿跋羅縛日-
shi bei ta a ri ya ta ra ma ka ma(ba) ra a pa ra ba ji

羅商迦羅制縛縛日-羅矯摩利俱蘭馱利縛日-羅訶-
ra sho ka ra sei ba ba ji ra ko ma ri ku ran da ri ba ji ra ka

娑多者摩訶尼爾也但多建者曩麼理迦俱蘇-唵
sa ta sha ma ka bi ni ya ta ta ken sha na ma ri ka ku so on

娑羅踰那制縛吠盧者曩俱娜利免瑟膩娑尾菴臨波
ba ra ta na sei ba bei ro sha na ku na ri to shi ni sha bi jya rin ba

* For ryma'lamāna. The syllable na had been inadvertently duplicated, and is cancelled by a circle of dots around it. Two similar cancellations occur in the Sanskrit Vajracchedikā MS fol. 2a^v and fol. 7a^v, and have been noticed by Mr Pargiter, in his footnotes pp. 179, 182.

* After vajra there is a vacant space showing marks of the obliteration of two akṣaras. Probably they were false akṣaras which the scribe deleted, but for which he forgot to substitute the correct ones. As the parallel texts show, only one is wanted, the required word being vajra tuṇḍi. Cf p. 29 footnote 3.

* Apparently for mudrā

摩* 拏* 者 縛 日-羅 迦 曩 迦 鉢 羅 婆 魯* 者 曩 縛 日-羅 頗
 ma na sha ha ji ra ka na ka pa ra ba ro sha na ba ji ra ton

膩 者 始 吹 多* 者 迦 麼 羅* 訖-又 捨 施 鉢-羅 婆
 ni(ji) sha shi bei ta sha ka ma ra ki sha sha se pa ra ba

TRANSLATION

Fol 6a, l 1 [*large eyed*] and placid worshipped by foreigners (or people of Videha) ¹⁰ of benign aspect of great whiteness (is) noble Tara ¹¹ (l 2) very mighty, unrivalled and verily (girdled) with a chain of thunderbolt^s the thunderbolt maid the family prop (?) (l 3) with thunderbolt in hand magic (personified), with a golden garland, with the jewel of safflower, (l 4) with the diadem of Vairochana's race ¹² with knitted brows ¹³ of the golden hue of the thunderbolt with (ob-servant) eyes with thunderbolt at the navel ¹⁴ and white, lotus-eyed, and of the moon's brightness These are her many mystic marks may they all give protection to me, Kṃmāra bhadrā ¹⁵ Hail to the lauded of all the Rishis the crown of the Tathagatha' Hum trum crusher, hum trum paralyser hum trum devourer of the enemy's magic, demolisher of all the Yak-shas, Rak-shasas, and (evil) planets

¹⁰ The epithet *vaideśa*-(or *vaideha*) *puyita* has a very strange look. According to Col Waddell (see footnote 1 p 23) the Tibetan version has *tha rnam kyis mel od-ma* adored by all the gods. This points to a different original perhaps *vaśādeva* or *vaśādeva*. Note in this connexion the Nepalese reading *vaideśa*.

¹¹ On Tara see Col Waddell's article in the Journal of the Royal Asiatic Society for 1894 pp 51 ff and his Lamaism, pp 358 ff, also Profes or Grunwedel's Mythologie des Bouddhismes pp 142 ff and especially M Fonches's L'Iconographie Bouddhique pp 63 ff, 80 ff 86 ff 101 ff also M Blouais's Matériaux pour servir à l'histoire de la déesse Tara

¹² The reading *kuryarāśusna* or *kuryarthāśusna* (cf *rupa* obv l 1) is puzzling. The Chinese transcript *kunantūshinistā* is equally puzzling. The Eastern Turkestan *rayrausna* seems to point to an altogether different reading but the Nepalese reading *kulosna* suggests that *kurya* might be intended for *kulya*.

¹³ *Vajrabhāmāna* syn *bhṛkūṭi* tara a well known name of the goddess

¹⁴ *Vajratundā* is an epithet not found elsewhere. It can hardly mean with a thunder bolt beak. That would be a strange epithet of Tāra. It is a well known epithet of the mythic bird Garuda. But *tundā* has also the occult meaning navel (cf *tunda*) and Col Waddell, referring to M Senart's Legend of Buddha pp 33 35 suggests that Viṣṇu's epithet *ratna-nābha* points to *vajra-nābha*. In the Tibetan Kagyur there is a *Vajratunda Dhārani* a charm intended to protect the harvest fields against the rain-causing Naga^s or mythic serpent. This Dhārani, as Col Waddell states nevertheless does not mention Garuda but is associated with a brahman called Viṣṇu and with Vajrapāṇi who according to Prof Grunwedel's Mythology of Buddhism p 160 is in the main a weather god and protector of the Nagas. Hence it seems probable that *vajratunda* in the title of the Dhārani does not allude to Garuda but is really a synonym of *vajranābha*. And *vajratundā* meaning *vajranābhika* would thus be explained in its application to the female counterpart Tāra. It would seem that the Buddhists in adopting the Viṣṇu legend substituted *tunda* for *nābha* and hence the ambiguity.

¹⁵ *Kṃmāra-bhadrā* was the name of the writer of this manuscript of the Dhārani or of the patron for whom it was written. On this practice of inserting the name of the writer or the patron see Dr Watanabe's remarks in the Journal RAS for 1907 p 263

For the purpose of comparison, the corresponding portions of the Chinese, Eastern Turkestani, and Nepalese texts are given in the subjoined transcript in parallel columns. It will be seen that Amoghavajra's Chinese and the Eastern

No 150th.

Amoghavajra's Transcript

Eastern Turkestani Roll Ch 0041

Fol. 6 a, l 1 ś ca śāntā
vaidaiśa-pūjita sauma-rūpā
mahāśvetā

ārya-tārā mahābalā |
aparā vajra-śakalā cāiva
vajra-kumārī kuladhārī
vajra-hastā ca vidyā
kāmcana-mālīkā • kusumbhā-
ratana Vairaucana-
kuryārāusnīsa vajrāramā-
nā ca

vajra-kanaka-prabhā

lanvanā vajra-tundī ca
śvatā ca kamalāksā

Ity eta mūndra-gaṇā śaśi-prabhā
sarva rakṣām kurvanti
mama Kumāra-bhadrasya ||

Om riṣi-gaṇa-praśastās
tathāgat-śeṣiṣa

bhūḥ trūm jambhāna
bhūm trūm stambhāna

bhūm trūm para-vidyā-sambhākṣana-
kara bhūm trūm sarva-duṣṭānāṃ
stambhāna-kara |

bhūm trūm sarva-yakṣa-rākṣa-
grahāṇām vi-

. . . [bīshara] sha senta
beideika-pujita somya-ropa
makashibetā
śriya-tārā makabarā
apara bajra-shakara seiba
bajra-komari kurandari
bajra-kacata sha makābinyā tata
kenahana-marika kusoonba-
ratana seiba Beiroshana-
kunaritoshunisha bijyanibamā-
nā sha

bajra-kanaka-paraba

roshana bajra-tonji sha
shibetā sha kamarākusha
shase paraba
(the remainder not supplied)

line 36, [vaiśālā] ca śāntā
vaidaha-pujantā samya rūpā
mahātajjā
ārya-ntāryā mahābalā
aparajanta vajra-śakalā cāiva
vajra-kumari kuladhārāni
vajra hastā ca vaidyai (l. 38)
kāncana-mālīkā kūsūmā-
rahna vavi cāiva Vairācana
vajrāūsniśa kirittā ca vajrabamā-
nā lē ca

vajra-kanaka-prabā

lācanā vajra-ntundī ca
śāntā ca kamalāksā sasa-pra
Inty attai mūdā-gūṇā
sarve rakṣa kūrventā ||

Āma rasa-gaṇa-praśastāyas
tathāgatausniṣa || Sādhāntapattai
hu drū jabana-kara
hu dru stabana-kara
hu drū mōhāna kara
hu dru mahāvaidyā-sabakṣana
kara hu drū aṣṭāviśatta-nakṣadrā
nā prasādhana-kari hu dru cattur
ṣaṭtiṣa nakṣadrānā prasādhana-ku
hu drū cattura-śāntinā
grahāṇā vai [dhvasana-kari]

Turkestan texts are practically identical with the text of our fragment, while the Nepalese text shows considerable differences and expansions

Eastern Turkestan Gigantic Roll	Nepalese RAS No. 77
<p>line 46 [vīśala] ca śānta vaideha pūjita i sauma rūpa mahateja arya tara mahabala apara vajra śamkala ceva vajra kaumari kulamdhara vajra hasta ca vidya kameśa malika kusumbha ratna varita cālva veraucana vajraśūśnisam hrita ca vajrama na ca</p>	<p>fol 4 a, l 4 [vīśala]kṣi i śānta vaideha pūjita i somya rūpa mahāśveta jvala pamsula vasini arya tara mahabala i amala vajra śmukha[46]śāś cālva kaumārī vajra kulamgana vajra hasta mahavidya i kameśana malika kusuma prabha vatta Vairocana cālva Tathagata kulomśas vīśrūta ca vikrtika i vajra suprabha locana vajra tundi ca i śveta ca kanaka prabha i śrī buddha rocana mata i tatha vajra-dhara ni ca i vajra mala mahaya i devī ca kaka prabha </p>
vajra kanaka prabha	su rocana ca
locana i vajra bundi ca śveta ca kamalakṣa	śveta ca i devīnam kamalakṣana i vīṇita śānta-citta ca i atma guṇa sa i prabha
<p>Ity eta mudra gana sarve raksam kurvantu </p>	<p>Ity eta maha mudra ganah sarva matr-ganas ca sarva-raksam kurvantu i mama sarva satvanā ca te ca (5 a) sarva buddha bodhiśatva maharāddhikah nama istarthah sa pradayantu i sarvārtha siddhi ca dadantu o </p>
<p>Om rīśa gana praśastaya tathagataśūśnisam Sittatapatre hum trum jabbana kara hum trum stambhana kara hum trum maubana kara hum trum i mahavidya sambhaksana kara hum trum i sarva dustanam stambhana kara</p>	<p>Om rīśa gana praśastebhyah sarva tathagatōśnīśa Sītāpatre hum brahm brīm hriīm jambhāni hum brahm brīm hriīm stambhāni hum brahm brīm hriīm mōbana kari hum brahm &c para vidya-sambhaksana kari hum brahm &c sarva-dusta stambhana kari hum brahm hriīm hriīm sarva vidya-cchedana kari hum brahm &c sarva yakṣa raksasa grahanam vī[dhvamsana kari]</p>
<p>hum trum i sarva yakṣa raksasa grahanam vī[dhvamsana kara]</p>	

(A D 1573 1608) History of Buddhism (transl by Schiefner) chap xviii pp 88-93 Tāranātha agrees with I tsing in the latter's high estimate of the excellence and popularity of Matricheta's religious poems. He says (*ibid.*, p 91) that Matricheta's hymns in honour of the Buddha of which 'he composed a hundred', are 'known in all lands' and he adds that 'the most excellent among them is the hymn which comprises 150 ślokaś

Tibetan tradition however is not altogether consistent with respect to the authorship of the Śatapañcāśatika Stotra. In the colophon to the Tibetan translation the composition of that hymn is ascribed to Asvaghosa (Ind Ant vol xxxii p 349 Journal RAS 1911, p 763) while in the colophon to the translation of the Mitraka Stotra, or Mixed Hymn which is made up of the Hymn of 150 verses plus 250 verses added by Dignaga the former hymn is ascribed to Matricheta (Ind Ant vol xxxii, pp 347-349). The discrepancy can be harmonized only by the hypothesis of the identity of Matricheta with Asvaghosa. This hypothesis is discussed for and against by Prof. Sylvain Lévi (JA Serie IX vol viii pp 444 ff vol ix pp 1 ff) Dr Thomas (Ind Ant vol xxxii, pp 345 ff) and Prof. Winternitz (V O J vol. xxvii pp 43 ff). Tāranātha supports the identity in a passage in which he mentions also five other identities (*loc cit* p 90). That mention, however is quite incidental having no essential connexion with the story in which it occurs. As to the Chinese tradition, it rather discountenances the identity. In Nanjio's Catalogue of Chinese translations the two authors are kept quite apart and this attitude is obviously supported by I tsing's treatment of them. In the xxxiii chapter of his Record he explains the Ceremony of Chanting hymns and in connexion therewith he proceeds to speak of the three most eminent hymn writers in the following order: Matricheta (pp 156-8) Nāgārjuna (pp 158-64) and Asvaghosa (pp 165-6). Whatever the intention of the order may have been chronological or merely with reference to literary excellence one thing is certain that for I tsing Matricheta and Asvaghosa cannot have been the same person.

If the identity could be accepted, it would supply some indication of the date of Matricheta. For Asvaghosa is generally accepted on the authority of Chinese tradition (see Watters's Yuan Chwang vol 1 p 278 *et passim*) to have been a contemporary of King Kanishka and that king may be placed in the first century B C as the founder of the Vikrama Era. On the other hand if Tāranātha in this particular may be trusted Matricheta was a contemporary of Chandragupta's son King Bindusara (297-232 B C) and of his minister Chanakya (*loc cit* p 88). This tradition would place him in the third century B C. The only certain dates are supplied by the co-operation of Dignaga in the sixth century A D in the production of the above-mentioned Mitraka Stotra and by the translation of the Śatapañcāśatika Stotra by I tsing in

A D 675-685 It seems probable, however, that Matricheta really lived earlier by many centuries

For centuries after its composition the hymn was held in very high esteem and was very popular in Buddhist India. As we have seen, I tsing speaks of 'many commentators and imitators'. Among the latter he may have reckoned Dignaga's additions in the *Misraka Stotra*. These additions are noticed also by Taranatha (*loc cit* p 141) who mentions also a commentary by Nandapriya who is said to have lived after Dignaga (*ib* p 102). According to the same authority (*ib*, p 152) the hymn was known to Chandragomin in the sixth century A D (Journal RAS, 1909, pp 142 f). It is certain therefore, that the Sanskrit text of the *Satapāṇicasatika Stotra* was well known in India down to the seventh century A D. Since then, no doubt, along with the decline of Buddhism, it has utterly disappeared in that country, and its rediscovery in Eastern Turkestan is therefore, of the greatest interest. Even though, for the present, we have only fragments of the hymn they may suffice to give us an idea of its anciently so highly rated excellence.

The portions of the *Satapāṇicasatika Stotra*, preserved in the present five fragments are the following four —

- (1) Verses 23-38, in the Hoernle MS, No 149₁₇
- (2) 48-74 in the Stein MSS, Ch vii, 001 B₁ a
- (3) , 117-131 in the Stein MS Ch vii 001 B₃
- (4) 146-150 in the Stein MS, Khora 005 b

The last fragment illustrates an interesting point. There were in use two different modes of counting the verses of the hymn. According to one mode, they were numbered consecutively through the whole hymn. This mode which is seen in the Hoernle MS from Jigdalik and in the Stein MSS from Tun Huang, appears to have been the more prevalent one in Eastern Turkestan. According to the other mode, the hymn was divided into thirteen sections and the verses were numbered separately in each section. This mode is followed in the Tibetan translation of the hymn, and it obtains also in the Khora fragment in which the concluding verses of the hymn, 146-150, are numbered 10-14. In the Khora poem of the hymn therefore, the thirteenth, or last section must have commenced with the 137th verse.

No 1 Hoernle MS, No 149₁₇, (Plate IV, No 2, Obverse)

This fragment at its extreme point measures 290 × 78 mm (or 11½ × 3 inches). It bears on either side, six lines of writing in slanting Gupta characters. On the right about one quarter of its length is broken away. As the text is made up of śloka verses, of sixteen syllables each the number of missing syllables can be readily calculated. It is about twelve, and the full number of syllables on the com-

plete line would have been from 48 to 50 There are, however, also minor defects on the left side entailing the loss of the folio-number, and along the lower edge of the fragment The missing portions of the text are conjecturally supplied, in smaller italic type, almost entirely from the suggestions kindly supplied by Dr Thomas, on the basis of his reading of the Tibetan version in the Tanjūr Including these complements the text, which comprises verses 23-38 of the hymn runs as follows —

Obverse

- 1 ¹dhate n-ā¹va n ānuḡrhnatī tat sukham, pranītam apī sad vṛtta yad
aśadharanam parai² 23 Vimūsrat sara(m e)³ apī nīrdosam manas-
ahrītam, kṣane
2 [s ū]ktam [d]ur uktam tu viśavat parivarjītam, 24 Kṛnata ratna
sarajñīh⁴ pranair apī su bhasītam, para⁵kramyata bodhy artham tasu
tasu hi jāti
3 su 25 Iti tribhīr asamkhyeyair evam udyarnata⁶ tvaya • vyaya
saya-dvitiyena⁷ praptam pa(da)⁸ anuttaram, 26 Anīrsyīta prakr
4 stesu hīnan anavamatyā ca • agatva sadṛśai⁹ spardham tvam lōke
śreṣṭhatam gata⁹ 27 Hetu(su) samabhīryaktīr gunanam na phale
5 su te • tena samyak pratipada tvayī nīstham ga(ta) guna² 28 Tath-
ātma¹⁰ prakrama¹¹ n [n]ītas tvaya su-caritair ya¹²tha • utpadakāṇi punya
nam eva pa
6 da rajamī te 29 Kārṣayītv ōdhr[ta]¹³ dosa [ta]r[dhayī]tva viśodhita¹⁴ •
gu¹⁵na bhadram¹⁶ o 'nena¹⁷ param siddhim¹⁸ ti am agatah 30 Tatha sarīra-
prakarena

¹ The whole pa sage would conjecturally run *tat same badhate n āva*

² Read *paraiś sadṛśaiś gataḥ gunāḥ viśodhitaḥ āmbhasah* In this fragment the *visarga* is invariably omitted except in v 25 *sarajñīh* where it is wrong

³ Read *sarajña* vocative for *sarajñīh* nominative

⁴ Or *udjare/ātā* but read *udjaccata*, the letters *n* and *ch* are very similar See Note on p 20 and footnote 5 on p 29

⁵ Read *dvitīyena* and rev 1 6 *malīnatam*

⁶ Read *ōddhrta*

⁷ The reading is conjectural The original has *tena* with a trace of a preceding long vowel *a* or *i* or *o* The Tibetan version examined by Dr Thomas indicates for the lacuna a word in the vocative *ca.e* (O good principled one) but the only possible Sanskrit vocative is one ending in *o* by sandhi for *as* and such a sandhi necessitates the correction of *te a* into *nena* (for *anena*) Even so the result is not quite satisfactory

Reverse.

- 1 dosesu prahr̥tam tvayā • yathā[*sām ā*]tma-sam[*tane*] *āsanāpi na*
śeṣe[ta 31 Tathā sam]bhr̥tya sambhr̥tya tvayā hy atmani samc̣ata •
gunah sadr̥śyam a-
- 2 py esam yathā nānyatra dr̥śyate 32 Upaghāt-ā[*aranavam*] mita-
 kālam [p]r[*anaśarat*], s[*ulabh-ātisayam*] sarva(m) upamā-*astu laukī-*
kam, 33 Adiam-
- 3 dvīnam agamyānām dhruvānām anivartinām, anuttarānām kā tarhi
 gunāminām⁹ upa(mā) bharet, 34 Masi-malam u[*śōttanam*]
- 4 gāmbhīryam lavan āmbhasa¹⁰ • yadā te buddbi-gāmbhīryam agādhi
 āpāram iksyate 35 Sīrsa paksa-*nikṣepe prthvi sthīrata bharet,*
- 5 (a)kampe sarva dharmānām tvat-sthairyē¹¹ bhīmukhikr̥te 36 Ajñāna-
 timira ghnasya jñān ālokasya te mu[*ne*] • pratispardhitum, akankṣa
surya eva
- 6 na *ndhya*[(i)] 37 Malinātīam¹² ev-āyānti śarac candr āmbar āmbha-
 sām, na ca vāg b[u]d(dh) dehānām śuddhim pra[kr̥]tayas tatha
 38 [xxxx ~]

NOTE

With regard to the marks of interpunction, generally used in texts written in Slanting Gupta, it may be noted that the place of the modern Indian bar is taken by a dot, which may or may not have a sort of tail added to its top, though this distinction is not always very noticeable. The dot with a tail resembles a prone comma, and in the transcripts it is represented as such. As a rule, the single dot, or prone comma, is used to indicate the end of a half-verse (in poetry) or a half clause (in prose as in the *Pravāraṇa Sūtra*, ohv I 1, p 38, and in the *Sūka Sūtra*, pp 48-51), while the double dot (corresponding to the modern double bar) indicates the end of a full verse or a full clause. In the double dot, the two dots are arranged vertically (as in the symbol of the visarga), and curvially run together, so as to make up a bar of dots, or even an actual bar (as in the *Catuhśataka Stotra*, p 77)¹⁰. In the transcripts it is represented by two dots, or two prone commas, or a bar, as the case may be. Both signs—single dot (prone comma) and double dot (bar)—are regularly omitted if they would come to stand after a visarga or after a virāma¹¹. A few very rare exceptions do occur e.g. in the *Vinaya Text*, No 149₂₀, rev 1 2

⁹ Pa 1 *dr̥aranavam*.

¹⁰ Pa 2 *gunanam*.

¹¹ The same kind of curvial double dot, or bar, is also used to indicate the visarga of which a vertical double dot is the well known technical mark. See *Pravāraṇa Sūtra*, rev 1 2 (*parivartikā* p 38) and Pl. II, 1².

¹² The virāma itself has the shape of a prone comma, on which see footnote 1 on p. 5.

(p 13) we have a prone comma written immediately after the visarga of *saṁgītiḥ*, similarly in the fragments, Khora, 005 b, obv 1 3 (p 74) and Khora, 005 a, obv 1 4 and rev 1 5 (p 78), the double dot and the bar respectively occur after a virama on the other hand, in the present fragment the visarga is omitted, instead of the dot, in verses 30 and 35, and so also in the Catuḥśataka Stotra (p 81), obv 1 5, in the 37th verse. The use of the single dot (or prone comma) is practically invariable, though there occur very rare exceptions, as in the Khora fragment (p 74), obv 1 2, where it is omitted after *tiya* at the end of the half verse 11. On the other hand, the use of the double dot is not obligatory, probably because the end of a full verse is sufficiently indicated by its number. Thus in the present fragment and in the fragments of the Catuḥśataka Stotra (p 83) and of the Pravaraṇa Sutra (pp 38-9) it is invariably omitted. In the fragments, Ch vii, 001 B¹⁻³ where it does occur as a rule, it nevertheless is omitted at the end of verses 63, 66, and 119 (pp 67, 71). Anomalously, and exceptionally, the double dot appears to be used for the purpose of marking the junction of two words in a compound, see the examples noted in the Pravaraṇa and Śaka Sūtras (Note 2, p 51), also the example on p 104, footnote 4. On another somewhat peculiar system of interpunction in the Khora fragment 005 a, see below (p 79 Note 2).

It may be added that a large sized double bar is used, singly or in duplicate to mark the end of a section, as in the Pravaraṇa Sutra, obv 1 2 (p 38), or of a chapter, as in the Catuḥśataka Stotra, rev 1 3 (p 81), or of a text, as in obv 11 1 and 2 (pp 77-8), and rev 11 3 and 5 (p 83), and in the Pravaraṇa Sutra, rev 1 5 (p 39).

On the system of interpunction in texts written in Upright Gupta see footnote 1, p 5, and footnote 1, p 93.

TRANSLATION¹

[Obverse] Verse 23 To one like thee oh well conducted one, though it be given, a good which is not shared by others, is not indeed harmful (but) neither is it helpful.

Verse 24 From the mingled, only the faultless essence was taken into the mind at once the well said but the ill said, like poison was avoided.

Verse 25 By thee, oh knower of the worth of jewels, purchasing with life what was well said, heroism was shown for the sake of bodhi in a variety of births.

Verse 26 So, by thee, through three incalculable periods exerting thyself, seconded by thy resolution, the highest dignity was attained.

Verse 27 Not envying the high, nor disdainng the low, nor going into competition with equals, thou attainedst pre eminence in the world.

Verse 28 Thy distinction was with regard to causes, not to effects hence by thy complete success the virtues reached in thee their highest point.

¹ This is based substantially on a translation kindly furnished by Dr Thomas of the Tibetan version of the hymn in the Tanjur. Those portions of the translation, which are not represented in the Sanskrit text are printed in small italic type.

MISCELLANEOUS FRAGMENTS

Verse 29. In such a way was *progress* of self attained by thee through good works, that the very dust of thy feet *caused religious merit to arise*

Verse 30 Evils were pulled up and removed, virtues were increased and purified thereby, *oh good minded one, thou hast attained the highest success*

Verse 31 *So much in every way* at vices a blow was strcnck by thee, that not even a propensity to them was left in thy own race

Verse 32 So much, by thee collecting, collecting, *virtues were gathered in thyself, that even the like of them is not seen elsewhere*

Verse 33 Every comparable thing in the world, being full of injury and ohstruction, temporary and perishable, is easy to surpass

Verse 34 What pattern, then, *can be found of thy virtues, unequalled unapproach-able, immovable irresistible, unrivalled?*

Verse 35 When the depth of thy wisdom, unfathomable, unbounded, is considered, the depth of the salt sea *appears as shallow as an inkblot*

Verse 36 When thy firmness unshakable is set against that of all the (natural) laws, *even the firmness of the earth has to take its place by the side of the Sirisha tree*¹³

Verse 37 *Desirous of rivalling thee, oh Muni, who destroyest the darkness of ignorance and hast the light of knowledge even the sun does not succeed*

Verse 38 *And even the natural conditions of the celestial waters surrounding the antumnal moon fall into dirtiness and those of the body, intelligence, and voice (of men) do not (attain) purity*

No 2 Stein MSS, Ch VII 001 B¹ 2.

These are two nearly complete folios of the same pothi on hard brittle paper, inscribed on either side with six lines of writing in Slanting Gupta characters. On their right side a small portion about 43 and 55 mm (or 1 $\frac{5}{8}$ and 2 $\frac{1}{4}$ inches) respectively, has broken away, their extant length being about 328 and 313 mm (or 12 $\frac{5}{8}$ and 12 inches) respectively. Their breadth is complete, about 88 mm (or 3 $\frac{1}{2}$ inches). The string hole is at 95 mm (or 3 $\frac{1}{8}$ "') from the left edge within a blank square of 45 mm (or 1 $\frac{1}{4}$ "'). The folio numbers stood on the reverse side, facing the fourth line of writing, but the traces of them remaining on the damaged left margin, are not distinctly legible, though they seem to suggest the numbers 6 and 7. From the total

¹³ This is the *Allizzia Lebbek* (Benth) or *Mimosa arissa* (Roxb) and the reference is to the restlessness of its leaves, which is indicated also by its other names *kapitana*, 'monkey-offspring' (for the long: cf *kaṭi*, *kacch* u *kaput*, &c) and *bhandila* or *bhandila*, 'small buffoon' (dim of *bhanḍa*). Compare the similar implication, in the name *mimosa* to the movements of the leaves as miming sensibility.

number of verses written on the two fragmentary folios, together with the number of the first extant verse, the number of folios which must have preceded the present two folios can readily be calculated. As the number of verses on the two fragmentary folios are 14 and 13 respectively, and as the first extant verse is the 48th, it follows that the missing 47 verses would have occupied three and one-half folios, that is to say, three fully inscribed folios, and a fourth, of which only one side was inscribed. This latter, of course, would be the initial folio of the pothī, which according to the usual practice would be inscribed only on its reverse side, the obverse being blank, or bearing only the name of the work, and possibly other odd remarks, as, e.g. in the Vajracchedikā MS., Ch 00275 (see Plate V, fol. 1a). On this basis the present two folios should bear the numbers 5 and 6. If the existing traces of numbers 6 and 7 can be trusted, the actual number of missing folios must be five. The difficulty is susceptible of a variety of solutions, but the most plausible appears to be that, as is not unfrequently the case, one or two of the initial folios were adorned with figures of Buddha, and inscribed only with one or two lines of writing above and below those figures. In the same Vajracchedikā manuscript (see Plate V, fol. 1b) the reverse side of the first folio is adorned with a large figure of the sitting Buddha, which takes up a considerable portion of the inscribable space of that side. Similarly in the old (c. A.D. 1095) Nepalese palm-leaf manuscript of the Astasahasika Prajñāparamitā, No 1428 of the Bodleian Library Catalogue (vol II, p. 250), two folios, viz the reverse of the first and the second, are ornamented with pictures of various Buddhas. It is thus quite possible to conceive how it happened that the 48th verse could come to be written only on the sixth leaf of the pothī.

From the fact that the text is written in śloka verses it is easy to see that from four to seven syllables are broken away at the right side of either folio. These are conjecturally supplied, in smaller italic type, mostly according to the suggestions of Professor de la Vallée Poussin, who published a preliminary reading of the two fragments in the Journal of the Royal Asiatic Society for 1911, pp 764-7. With these complements the text,¹ which comprises verses 48-74, reads as follows —

¹ The text is disfigured by numerous clerical errors. Thus in four places a number of syllables are missed out, see footnotes 9, 12, 20, 25. For instances of blundered letters see footnotes 4-8, 10-11, 14-18, 21-24. In some cases the apparent blunder may be due to the ink having become rubbed off, e.g. in cases of a missing anusvara (footnote 3) or in *soṃya* for *saumya* *kala* for *kāla*, &c. There are also indications of the text having been tampered with by a later hand, as in fol. 6 obv. l. 1, *so* of *cetaso*. In other places the text is obscured by smudges produced by some accident (footnotes 13, 19) or apparently, as suggested by Professor de la Vallée Poussin, by the impress of the wet writing of the superincumbent folio as in fol. 6, rev. ll. 3, 4, left edge. On the system of interpunction see the Note on p. 62.

Fol 6 Obverse

- 1 (ti)gh² ānūnayam prati ~ yasya te cetaso 'nyatva³ tasya te ka statir⁴
bhavet, 48 Gunesv api na sango 'sti (d)r⁵sto na guna
2 (v)atsu pi⁶ ~ aho te suprasannasya tvasya⁶ pariśuddhata ~ 49 Indri
yanam prasadena nitya kalan apa⁷gma ~ ce
3 (to ni)tyam prasannam te pratyaksam eva drśyate ~ 50 Abalebhyah
prasiddhyante mati smṛti viśuddhaya⁸ ~ uttama-
4 (bha)va-piśunaih suvyahṛta sneestitaih 51 Upasāntam ca kantam ca
diptam apratighatī ca ~ mibhr⁹te sva śriya
5 (c c)[dam] rupam⁷ kam iva n āksipet, 52 Yen āpi śataśo drstam
yo pi tat purvam iksate ~ rupam prīnati te caksuh samam¹⁰tad
ubhayaor idam,
6 53 Aseca(naka) bhavad dhī somya⁸ bhatac ca te vapuh darśane
p[r]itum⁹ [v v x](na)vam nav(m.) 54 x v x x x x x x x

Reverse

- 1 x(guna sthi)[tah x x x x v - - x](stava)[x x v](rupaya ś)[5 kv ān](ya
tra) su¹¹sthilo bhujud ayam Tathagato gunah
2 [rte ru]pal tav āv-āsmal laksana vyañjan ojvalat,¹⁰ 56 Dbanyam
asm iti ti⁹ rupam vadat iv āśritam¹⁰ guna¹¹ su vinyasta
3 (vayam api) pratyahur iva¹¹ tad gunah 57 Sarvam ev āśesena¹²
kleśair baddham idam jagat, tvam ja(ga)¹³kleśa mokṣ ā
4 (rthe yatah)³ karunaya ciram, 58 Kan nu prathamato vande tvam
maha karunam uta ~ vav āiva¹⁴m api dosa

¹ Complement *prati*!

² Read *ka statir*

³ Read *rupam*

⁴ This half verse is very puzzling. It is short by four syllables. After *pritum* there

⁵ Read *nyatvam tvam evam vakyam chlakṣnam*

⁶ Read *iatso api*

⁷ Read *balasya*

⁸ Read *saumya*

are three illegible syllables but including these the existing half verse has only twelve syllables four syllables therefore to complete the full number of sixteen are missed out but it is difficult to see how exactly they are to come in to produce a correctly scanning verse. The Tibetan translation as Dr Thomas informs me affords no assistance as it simply says produce love. It would seem that the text of this verse was corrupt already at the time when that translation was made.

⁹ Read *ojvalat* and *te* and *āśritam* a mixed Sanskrit form [Dr Thomas]

¹⁰ Read *eva*

¹¹ Read *āśesena*

¹² Dr Thomas suggests *dīrta* the original is badly smudged but there appears to be a trace of *ya*

- 5 (jñas) tvam samsāre dhṛtaś ciraṃ, 59 Viveka-sukha-sātmyasya yad
ākṛnasya te gatāḥ kalā¹⁴ labdha-prasaraya¹⁴ *bahu karuna-*
6 (yā ma)ṣṭam, 60 Śāntad¹⁵ aranyād grām-āntam tvam bi nāga iva
hradāt, viney-ārtbam karunayā vidyayā¹⁶ *hrtaḥ*¹⁶ punaḥ 61

Fol. 7. Obverse

- 1 *Param-ōpaśama-stho* (pi ~)¹⁷ karuṇā paravattayā karitas¹⁸ tvam padam
nātha kuśilava kalāsv api ~ 62 *Rddhī ca simha-na-*
2 *dā yā sva* *gun-ō* *dbb* *av* *ānās*¹⁸ ca yāḥ vānt-ēcch-ōpavicārasya
kārunya-niḥsaḥ sa te 63 Parārth-āikā *ntato bhadra svārthe*
3 (dhyāśa)ya-nisthurā ~¹⁹ tvayy-eva kevalam nātba karuṇā²⁰ bbavet,
64 Tatba²¹ bi kṛtvā ba *hūdā balidana-*
4 *m na* kvacit, parepām²² artha siddhy artham tvām vikṣiptavati dīśaḥ
65 Tvaḍ icchay-āiva tu vyaktam *xxxx* ~
5 *vartate* ~ *ta(th)ā* hi bādhamān api tvā³ satī [n~d]parādhyate 66
Supadani mabārtbāni tatbyāni ma *dhurāni ca ~ gambhī*
6 [rārtha sphu]ār[th]ā[n]i [sa](m)ā[sa]-vyāśavan[t]i ca ~ 67 *Kasya na*
syād upa[śru]tya vākyaṇy eva³ vidhāni te ~ *vat-paripanthakasyed*

Reverse

- * 1 *pi sarvajña ite niścayam*, 68 Prā[yo na] madhuraṃ sarvaṃ [svādu tu]
kiñcid anyatha²¹ ~ vākya³ tav *ārtha-siddhes tu sarva*
2 *m e[va] (su)[bha]ṣitam*, 69 Yac chlakṣna³ (yao ca) parusam yad
vā tad-ubhay-ānvitam, sarvaṃ ev-āiḥ *rasatām vicarya*
3 yāti te vacaḥ 70 Aho supariśuddhānām karmanām naipunam param,
yair idam *vākya* *ratnam sa-*

¹⁴ Read *kalā*, and *prasaraṇa* Dr Thomas suggests *prasāraya* which, though more suitable, offends the metre

¹⁵ Read *śāntad*

¹⁶ *Akrtaḥ* is Dr Thomas's suggestion, as it renders the Tibetan *drans* better than *āgataḥ*

¹⁷ The mark of division is misplaced, it should come after *paravattaya*

¹⁸ Read *karitas* and *ōdbhavanās*

¹⁹ The original has only a single flat curve, being the mark of division The apparent dot below it is only a smudge, there is no double dot, or visarga

²⁰ The original omits three syllables Read *karuṇ-ākaruṇā*

²¹ Read *tatha*, and rev 1 1, *anyatha*

²² Read *pareśam*

- 4 (*dr̥ām*) [*bhaja*]nam kṛtam, 71 *Asmad*²³ dhi netra subhagaḍ idam
śruti manoharam, mukha²⁴ vacanam utpannam
5 *candraḍ dra(vad i)v ām[r]*tam, 72 Raga renum praśamayad vam
kyam²⁴ te jaladayate ~ Vinateyayate dve²⁵ sa sarpam ei apasara
6 yat, 7²³ *Udhyah*²⁵(na)yate bhuyo²⁵ hy ajnana timiram nudat, śakrā
yudhayate mana girin abhivid²⁵ arayat, 74

TRANSLATION

[Fol 6 Obverse] Verse 48 towards conciliation of an adversary what
praise should there be on thy part of him between whose and thy mind there is
a difference!

Verse 49 Neither in the qualities is there seen any community nor in the
owners of the qualities ah! the supreme purity of thy exceeding power!

Verse 50 Through the calmness of (thy) senses (which is) at no time absent thy
mind is seen to be ever calm by the very evidence of the eyes

Verse 51 From (thy) infancies²⁶ pure conditions of thought and memory are
evinced by (thy) good sayings and good endeavours which betray an excellent
nature

Verse 52 Being serene and lovely and bright and non contentious and by
its glory being in a humble one whom I wonder should this (thy) form not put
to shame?

Verse 53 By whomsoever it is seen a hundred times whosoever sees it for the
first time thy form pleases equally the eye of either

Verse 54 For by reason of its charm and of its placidity thy figure as soon as
it is seen excites love ever anew

Verse 55 Seeing that the qualities which repose in thee and the qualities of
their receptacle harmonize with each other thy figure possesses the best wealth of
qualities²⁷

[Reverse] Verse 56 Where else should this quality of being a Tathagata be so
well placed but in this thy form brilliant with signs and tokens?

Verse 57 Blessed I am thus says as it were, thy form with reference to the

²³ Read *asmad*

²⁴ Read *bhuyo* ;

²⁵ Read *vakyam*

²⁶ The plural infancies perhaps refers to the Buddha in his previous births See
below footnote 29

²⁷ The original text of this verse is almost illegible The translation is from the
Tibetan and French of Professor de la Vallée Poussin

qualities possessed (by it) 'We too are well placed', so reply, as it were, those qualities

Verse 58 The whole world, without any distinction at all, is caught in troubles thou, for the sake of relieving the troubles of the world, wast stirred with pity so long

Verse 59 How should I not, first of all, praise thee, the very embodiment of great Compassion, by which thou, knowing its ills, hast been detained in mundane existence so long?

Verse 60. (The fact) that the times of thee to whom the comfort of isolation is natural were spent in the midst of a crowded world, was highly esteemed by thee, the (embodiment of) Compassion, as an opportunity for its wide manifestation

Verse 61 For from the peaceful forest to the border of a village thou wast drawn, like a Naga from the lake, for the sake of being trained by Compassion, as it were by science

[Fol 7 Obverse] Verse 62 Though dwelling in supreme peace, yet through obedience to (the call of) pity thou wast made to set foot oh Lord, indeed in the arts of an actor

Verse 63 Magical power, and lion roars which are the proclamations of one's own qualities these were, in the case of thee who hadst eschewed the seductions of desire, the touchstone of compassion

Verse 64 Solely in the interest of others favourable, in one's own interest hard of disposition in thy case indeed alone, oh Lord, compassion might become its opposite

Verse 65 For thus, making thee in many ways as it were, an offering some where or other, in order to secure the interest of others, she (i.e. Compassion) cast thee out to the four winds

Verse 66 But indeed to thy own desire she is distinctly (in this matter conforming?), for thus, even though she is always harassing thee, she does not offend thee

Verse 67 Good words of great import, truthful, and sweet, of meaning profound and yet clear, (spoken) with conciseness as well as with details,

Verse 68 To whom, having heard such words of thine, even if he were thy adversary, would there not be the certainty that thou art all knowing?

[Reverse] Verse 69 On the whole not all is sweet, but some sweet is other wise thy speech, on account of accomplishing its object, is, all of it indeed, well said.²⁸

²⁸ The Tibetan translation as rendered to me by Dr Thomas says 'On the whole not all is sweet, some sweet is fictitious, all thy words, though in sense successful are well

Verse 70 Whether smooth, or whether rough, or whether partaking of both, all thy speech indeed, on reflection, tends to have but one character (i.e. of sweetness)

Verse 71 Ah! the exceeding skill in supremely good deeds,²⁹ by which this vessel is made suitable for jewel-like speeches

Verse 72. For this ear-ravishing speech, coming from that mouth, which is well pleasing to the eye, drops like nectar from the moon

Verse 73 In laying the dust of passion thy speech acts as a raincloud, it acts like Vainateya in expelling the serpent of enmity.³⁰

Verse 74 It acts also regularly as the midday³¹ in dispelling the darkness of ignorance it acts as Sakra's bow in mutilating the mountains of self conceit.³²

No 3 Stein MS, Ch VII, 001 B³

This is practically a complete folio of the same pothi to which the preceding Stein MSS VII, 001 B^{1,2}, belong. The full size of the pothi is thus shown to be 363 x 88 mm (or $14\frac{3}{16} \times 3\frac{1}{2}$ inches). The left margin has suffered slight damage, which has caused the loss of the folio-number. Of the text,¹ which comprises verses 117-131, a preliminary, annotated reading, together with a reduced facsimile, was published by Professor de la Vallée Poussin in the Journal RAS for 1911, pp 767-9. It is utilized in the subjoined transcript and translation

said'. In accordance with it the missing portion of the text is conjecturally supplied by him and Professor de la Vallée Poussin as *arthanddhyaya*. But this does not seem to give to the verse a satisfactory meaning. As indicated by verse 70 the idea of it seems to be, 'Some words of Buddha are not sweet, but not all that is sweet is profitable, anyhow, whether sweet or not all his words are well said.' If that is the idea of the verse the complement suggested by me seems more to the point. The extant portion of the text, though very much worn, is fairly certain except the two syllables *yo na* which are broken away, also *aradu* might be *madhu*. Cf W GIL, vol II, pp 50, 57-8, M N 1 395, sutra 58

¹ The reference is to the Buddha's deeds (*karma*) in previous births, which made him a vessel of sweet speeches [Dr Thomas]. See above, footnote 26

²⁹ Vainateya, or son of Vinateā, an epithet of Garuda, the mythical bird and enemy of the serpent race

³⁰ The existing traces of the original text show that Professor de la Vallée Poussin's alternative reading *madhyahnayate* is correct, and therefore *pr* was missing in the original

³¹ Reference to the Vedic myth of the mutilation and destruction of the demon Vritra by Indra, or Sakra

³² See footnote 1 to No. 2 p 65. There are similar blunders and peculiarities in the text of this folio

Obverse.

- 1 xxxx (mā mā) ² kṣuṇṇāḥ supt[o] goḥantakesv apī 117 Prā(jy-)
āksepā vrtā ³ sevā visā⁴ bhās-āntaram krtam, nātha vai(ne)ya vātsa-
lyat ⁵ pra
- 2 bhun-āpī ⁶ satā trayā 118 Prabhūtvam apī te nātha sada n-āt-
mani vidyate ~ vaktavya iva sarvair hi svairam svārthe niyujyase
100-
- 3 10-9 Yena ⁶ kenacid eva tvam yatī a tatra yathā tathā ~ coditah svām
pratipadam kalyāṇim n-ātivartase 120 N-ōpakāra pare
- 4 'py evam ⁶ upakāra paro janah apakāra-pare 'pī tvam upakāra-paro
yathā 121 Abit-āvāhite ⁷ śatrau tvam hit-āvahi
- 5 tah ⁸ suhrt, dos-ādvesana ⁹-nitye 'pī gun-ānvesana tatparah 122 Yato
nimantranam te bhūt sa-visam sa hutāsanam, tatrābhūd abhisam-
- 6 yānam sa-dayam s āmrtañ ca te 123 Ākrosthāro ⁹ jitah ksāntyā
drugdhāḥ svastyayanena ca ~ satyena c-āpavaktaras trayā maittryā
jighāṃsava ⁹

Reverse

- 1 100-20 ⁶-4 Anād[i] k[ā]la-prahatā bahvyah prakrtayo nrmām, trayā
vibhāt ¹⁰ āpāyah ksanena parivartitā(h) 125 Yat-soratyan ¹⁰ ga-
- 2 tās tiksnāḥ ⁶ kadaryās ca vadamuutām, krūrah peśalatām yātās tat tave
ōpāya ¹¹ kauśalam, 126 Indriy ōpaśamo nanto ¹² māna-stabdhe ca
sam-
- 3 [na]tīh ⁶ ksamitvam c-Āngulimālam ¹³ kan na vismayam ānayet, 127
Bahavas trna-śayyāsu hitvā śayyā hiraṇma ¹⁴

² The apparent syllables mā mā are blurred, and the second mā stands below the line

³ Read kṛte ⁴ Possibly read tesa ⁵ Read vatsalyat

⁶ The two or three initial syllables are partially washed out

⁷ Read dīahite ⁸ Read ānvesana ⁹ Read ākrostaro, and jighāmsavaḥ

¹⁰ Read vibhavitā, sauratyan

¹¹ The syllable rō is a correction secunda manu

¹² Read nande In the words y(ś)paśam(o) na(nto) (ma)mas(t)ab(dhe), all the bracketed letters are written secunda manu The original writing seems to have been yapasame

¹³ Read āngulimale

¹⁴ Read hiraṇma, and 1 4 nōktava, without the superfluous anusvara.

- 4 *ya[h]*⁶ *āserata*¹⁵ *sukham dhīrās trptā dharma-rasasya te* ≈ 128
 Prsten-āpi tvacin¹⁵ n-ōktamm¹⁴ upēty-āpi krtā kathā ~ tarsayitvā¹⁵
 5 *īaco* [ri]ktam¹⁶ *kāl āśaya-vidā tvayā* ≈ 129 *Purvam dana-kath-*
*ādyābhiḥ*¹⁷ *cetasy utpādy sausthavam, tato dharmo gata-male*
*vestre*¹⁸ *ranga*¹⁹ i[*vā*]d]
 6 *hatah*²⁰ 100-30⁶ *Na kop[y u]pāyaś śakyo[st]*²¹ *yena na vyāyatam*
*tvayā ~ ghorat samsāra pātālād uddhartu*²¹ *krpanam jagat, 131*
Bahūni bah[x]

TRANSLATION

[Obverse] Verse 117 (over broken ground he passes?) asleep even on difficult cattle-paths²²

Verse 118 Service replete with insults is done, (mode of) speech is changed to that of a servant,²³ oh Lord, by thee, though being the master, for the sake of tenderness to be taught

Verse 119 Though mastership is thine, oh Lord, it is never manifested in thy own cause for like one who may be spoken to thou art employed by every one at will in his own business

Verse 120 By whomsoever, wheresoever, howsoever thou art ordered, thou never transgresses thy own noble path of duty

Verse 121 Not even towards the friendly-disposed are people so disposed to be friendly, as even to the unfriendly disposed thou art disposed to be friendly

Verse 122 Towards an enemy intent on injury, thou art a friend intent on

¹⁵ Read *āserate* and *tvacin* and *tarpayitva*

¹⁶ The complement *īaco riktam* is a mere conjecture, *ad sensum*. The Tibetan, *tests* Dr Thomas, gives no assistance. The two syllables *riktam* are faintly legible

¹⁷ One expects the masculine *danakathādyāni*, the feminine is apparently taken from *kathā*

¹⁸ Read *vastre*

¹⁹ The original seems to have *ranga*, but the vowel *a*, if it is not a mere smudge, is written *secunda manu* and apparently crossed out

²⁰ The complement *hatah* is Dr Thomas's suggestion

²¹ Read *uddhartum*

²² On *gokantala* see *Mahavagga* v, 13, 6 footnote 2 in *Sacred Books of the East*, vol. xvii, p. 31 where it is rendered by 'trampled by the feet of cattle'. The commentary quoted there and in Childers's *Pāli Dictionary*, explains it by 'spoil with sharp clods [thorns?] risen up from places trodden by the hoofs of cattle'. See also *Divyāvadāna*, p. 19, l. 19, and p. 704

²³ The Sanskrit text of the Tibetan translation apparently reads *vesa*, clothes. Our text has *īaco*, servant, which yields good sense, though, of course, it may be a clerical error

beneficence towards one perpetually searching for faults, thou art bent upon searching for merits

Verse 123 When there was an invitation to thee accompanied with poison (and) with fire then there was visiting on thy part with kindness and with nectar

Verse 124 Revilers are conquered by thee with forbearance, and injurers with blessing and with veracity detractors, with friendliness the revengeful

[Reverse] Verse 125 Numerous classes of men depraved from beginningless time, are converted by thee in an instant being made to perceive their evil state

Verse 126 That the hot have turned to kindness, the miserly to liberality that the fierce have taken to tenderness—that is the happy result of thy skill in expedients

Verse 127 Calmness of senses towards the elated and towards the stuck up with pride complaisance forbearance towards an Angulimala ²⁴ to whom should it not cause astonishment?

Verse 128 Many, having relinquished couches of gold, rest in comfort on couches of grass contented satiated with the elixir of thy Law

Verse 129 By thee who knowest the right time and disposition sometimes though asked nothing is said, having accosted, converse is made having satisfied speech is relinquished

Verse 130 Having first by gifts and conversations raised in the mind a healthy condition thereupon the Law is impressed, just as colour on cloth cleansed of dirt.

Verse 131 There is no possible means whereby thou didst not exert thyself to rescue the miserable world from the fearful hell of mundane existence.

No 4 Stem MS, Khora 005 b

This is a small fragment 108 x 45 mm (or $4\frac{1}{8} \times 1\frac{3}{4}$ inches) bearing on either side the remains of three rather sand worn lines of writing in Slanting Gupta characters. The string hole is at 55 mm (or $2\frac{1}{8}$ inches) off the left edge within a blank square of about 30 mm (or $1\frac{1}{8}$ inches). The left margin is damaged rendering illegible the folio number which however appears to have stood on the

²⁴ Angulimala the converted robber is a well known figure in Buddhist tradition. He received his name from his habit of cutting off the fingers of his victims and wearing them as a necklace. The Angulimalya Sutta No 86 in the Majjhima Nikaya vol. II p 97 relates the story of his conversion by Buddha. See also Mahavagga I 41 in SBE vol XIII p 196 and Jātaka (transl.) No 55 in vol I p 139. No 537 in vol V p 246. No 546 in vol VI p 156. also Sp Hardy's Eastern Monachism p 36. Manual pp 249 ff. Oldenberg's Buddha p 262 n 4 and Mrs Riba David's Psalms of the Early Buddhists vol II p 318. The Angulimalya Sutra is mentioned in ŚS p 133 l 4. Wv No 65 74. It was translated into Chinese (Tanpo No. 434) by Gunabhadra (A n 420-479).

Verse 12 Then communicating thy spiritual body to the faithful without reserve, and abandoning thy physical body in bits like sesame seed, thou didst enter Parinirvana

Verse 13 Ah, the rule! ah, the place! ah, the body! ah, the virtues! None, surely, there is among the conditions of the Buddha which does not cause wonderment!

Verse 14 From thee, helpful, comely, gracious in speech and action, even (the passions of thy enemies) were turned away

NOTES

Verse 10 The text of the verse is incomplete, and of its extant portion, the only syllables which are certain are *dukhara karitra*, the others are too faint and sand worn to be identified. According to Professor S Lévi, the Tibetan version of the extant portion reads *dkah spyad gal bar ma dor ro*, which he renders 'il n'écarte pas en les diminuant les actes difficiles à faire'.

Verse 11 *Duṣkṛhala*, 'apathetic', in the Tibetan version *gid ches dkañ* or 'qui croit difficilement' (S Lévi), occurs in the Divyâvadana, p 7, l 29, and signifies 'one whose attention it is difficult to rouse', 'who is slow to believe', from *√kṛh*, 'mirationem movere' (Westergaard's Radices L S)

Verse 12 The text of the Pelliot fragment has *sarigrama* for the reading *sarigamya* of our fragment. Both words have the same meaning of communicating, bestowing. There is another difference of reading with regard to our *hita*, abandoning. According to Professor Lévi, the Tibetan version has *blags*, which presupposes an original Sanskrit *bhitta* (i e *bhitta*) breaking up, dispersing.

Verse 14 *Calakṣa*, comely, corresponds to the Tibetan *bla na sdug* 'charmant à voir' and might be rendered by the obsolete English 'eyeful'.

13 CATUHŚATAKA STOTRA

Stein MS, Khora 005 a, Hoernle MSS No 149 $\frac{1}{11}$ and 149 $\frac{1}{12}$ (Plates III, Nos 3 4, and XIV, No 1)

As already stated in the introductory remarks on the Satapañcasatika Stotra, the Catuhśataka, or Hymn of 400 verses, is the second of the two famous hymns of Matricheta. Though, as the discovery of these three fragments shows, it was well known in Central Asia, there exists no Chinese translation of it (see Takakusu's I-t'ing, p 156, footnote 3). I-t'ing (in the latter half of the seventh century) to whom both this and the hymn of 150 verses appear to have been well known (*ibid*, p 157) and who translated the latter hymn into Chinese, did not do the same service to the hymn of 400 verses. There exists a Tibetan version which has been noticed by Dr Thomas in his account of Matricheta in the Indian Antiquary, vol XXII, pp 345 ff, and four chapters of which have been published by him, *ibid*, vol XXIV,

The three fragments are written in the slanting type of the Gupta script. It is worth noting in this connexion that all the fragments of the Satapañcaśatika Stotra likewise are written in Slanting Gupta characters. That type of the Gupta script prevailed in the northern portion of Eastern Turkestan. So far as known at present, no fragment of either hymn has been discovered written in either of the types (upright and cursive) of Gupta current in its southern portion. Such fragments may yet come to light, but in the meantime the available evidence points to the popularity of the Matrīcheta hymns, at least in their original Sanskrit version, having been restricted to the northern Buddhist settlements.

The portions of the Catuhśataka Stotra, preserved in the three fragments, accordingly are the following —

- (1) Verses 1-11 of the first chapter, in Stein MS, Khora 005a
- (2) { Verses 32-40 of the sixth chapter,
Verses 1 and 2 of the seventh chapter, } in Hoernle MS, No 149 $\frac{1}{2}$
- (4) Verses 6-15 of the twelfth chapter, in Hoernle MS, No 149 $\frac{3}{4}$

No 1 Stein MS, Khora 005a (Plate XIX, No 1, Obverse)

This fragment measures 238 × 72 mm (or 9 $\frac{3}{8}$ × 2 $\frac{7}{8}$ inches) portions being broken off at either end of the folio. Seeing that the fracture at the left side took place at the string-hole and allowing for the vacant space around that hole, it follows that, as the text is written in ślokas of 32 aksaras, about 8 aksaras are missing at either end or as about 3 aksaras go to the inch that between 64 and 77 mm (or 2 $\frac{1}{2}$ and 3 inches) of the folio at either end, or a total of about 128-154 mm (or 5-6 inches) are broken off. In its original state, therefore, the folio must have measured about 380 mm (or 15 inches). The folio number is lost, but the occurrence of the number 100 in the first line of the obverse side seems to indicate that the folio belonged to a larger pothi containing a collection of stotras (see Note 1, p 78). The upper and lower margins of the folio are badly damaged, causing one of the five lines of writing viz the last on the obverse and the first on the reverse side, to be almost wholly illegible. Otherwise, the writing which is in the Slanting Gupta character, though in some places a little sand rubbed, is very fairly legible.

The text, with conjectural complements¹ printed in smaller italic type, reads as follows —

Obverse

1 ×××××××^ॐxm prayatu citto jagat: x(dhayu)x(matih) ॥ 100 (śloka) ॥
Prasada pratibh ōdbhavo nāma buddha^ॐstotram ×××××

¹ Suggested by Dr Thomas on the basis of the Tibetan version

- 2 xxxxxxxx || "Kṣetr aksetr anabhiṣṭena śruti matr ānusrinā, yad
 avarṇ ārha varṇa me varṇita mohataḥ purah
 3 1 Van malen (pale) pasya, praksalanam idam maya, janga(ma) punya
 tīrtham tva, m² arabhy arabhyate mu^{ne} 2 Yad andhakara
 4 nuḥasya kṛtam triratna rasiṣu, tasy-ēdam papmano me 'stu, pavī[ti]a)m
 agha marsanam, 3 A nirodha ma xxxxx
 5 v | xxxxx | — na | (maḥi)xx v — v — | 4 xxxxx v xxxxx v v x |
 xxxxx v xxxxx

Reverse

- 1 v v x | 5 xx xne v — mya, (tva ti)xx v x | xxxxx v xxxxx v
 v x | 6 Evar sarv ōttama dharma
 2 Buddhasya sa pradharta, bhavanti yatī śeṣaṇ ca, vastv avaskaratam
 1(va) 7 Na te stī sadrśah kaścidd³ adhiḥa⁴ sya kath āstu ka alpa
 3 matrena hino pī n āna⁵ kaścana vidyate, 8 Sa⁴ ken ōpanayamī tvā⁶
 nupaneyo sī nayaka, hrt opam āva⁷ kasaya nirupamaya
 4 te namah 9 Nirvana⁸ samanya gata, s² tato nyair apī pudgalaiḥ tav
 ātulaiḥ Buddha dharmair antaram su mabama⁹ ham, 10 Sunyata matra
 5 sadrśy d yadī n adhikyata bha¹⁰ vet, romakup anula-cchidren⁶ dhaśam
 pratibimbayet, 11 Kah samkhyasyaty a samkye(yam) xxxxx v v

NOTES

1 In the first line of the obverse we have the conclusion and colophon of a work which preceded the text of the Catuhsataka in the pothī from which our fragmentary folio is derived. Its colophon gives its name as *Prasada-pratibha* 'libhara' or 'Rise of the Splendour of Graciousness' and describes it as a *B lla* stotra for so no doubt the mutilated term must be completed. The name is followed by the clearly legible numeral figure 100 and two blurred alvars which may be read as *śloka*. Anyhow the numeral 100 indicates that the stotra must have consisted of one hundred verses and as its text precedes that of the 400 versed hymn of M trīceta in the pothī it seems probable that it likewise was a composition of that poet. Among his works however, as enumerated by

* See Note 2 | 79

* d is anomalously duplicated. periajaly way of marking the end of the pada which in other cases is marked by the interjunction bar

* a used emphatically with the omission of *alam* for so *lam*.

* For *tram* *anupane* so similar to *te-dīti* *bandhara* in rev l 4 p 39

* Here the usual caesura at the end of the pada is neglected

Dr Thomas in *Indian Antiquary*, vol xxxii (1903), pp 346-7, there occurs no hymn with the name of Prasada-pratibhōdhhava. At the same time it is also noticeable that the list does not contain the Satapañcāśatika and Catuḥśataka or '150-versed' and '400-versed' hymns, and that the Varnanārha-varnana (*ibid*, p 346) is described as *bhagavato Buddhasya stotra traya*, or 'three hymns in praise of the blessed Buddha'. This can only mean that the Varnanārha-varnana was the name of a collection of three separate hymns, and the conclusion is supported by the fact that in the third fragment (rev II 3, 4, p 83) the Catuḥśataka or 400-versed hymn is apparently indicated as a component part of the Varnanārha-varnana hymn. It may be suggested that the three hymns which constituted the Varnanārha-varnana are three hymns consisting of 400, 150, and 100 verses respectively, and that the 100-versed hymn is the one which bore the specific name of Prasada-pratibhōdhhava.

2 With regard to interpunction, our fragment shows two peculiarities in which it differs from the general system explained in the Note on pp 62-3. The first is that, instead of the usual dot, we have a bar, and further that this bar is used to mark the end of the half-verse as well as of the full verse. The second is that the bar is used almost invariably to mark also the end of a pada, or quarter-verse. There are only two exceptions, (1) at the end of the first pada, in verse 1, obv l. 2, after *anabhyuena*, and (2) at the end of the third pada, in verse 10, rev l. 4, after *dharmair*. A third exception, naturally caused by the absence of caesura, occurs in rev l. 5, *chidrenākāsam*. In this connexion, it may be noted that, when a case of sandhi interferes with the mark of interpunction the latter is placed in advance of the sandhi, which, from our modern point of view, produces an awkward situation. Thus in obv l. 3 we have *traḥ maraḥhya* for *traṁ maraḥhya*, rev l. 4, *gataḥ stato* for *gataḥ stato*. Similarly in rev l. 8, *trāḥ nupaneyo*, we have the bar in the anomalous contraction *trāṇnupaneyo*.

TRANSLATION

[Ohvree] Verse 1 Whereas formerly, not knowing what is and what is not a theme, following merely in the track of speech, I sinfully celebrated what should not be celebrated,

Verse 2 (In rid myself) of that sinning with the filth of utterance 1 (now) approach* this cleaning, approaching thee, O Muni, as the holy bathing-ghat of living beings.

Verse 3 What, blinded with darkness, I sinfully committed against the Precious Ones, of that sin may this be the sanctifying effacement.

Verses 4, 5, and 6, illegible.

Verse 7 Thus, the dharmas of Buddha, when considered, have surpassed all, and all the rest has become, as it were, the off-scouring of the real thing.

This is Dr Thomas's version from *Indian Antiquary*, vol xxxii, p 348, and vol xxxiv, pp. 145-6 with some slight modifications to conform to the now discovered Sanskrit original text.

* See footnote 9

Verse 8. Since none is equal to thee, of a superior what need to speak? Even inferiority by a slight difference from thee there is none.

Verse 9 So then, with whom can I compare thee? Incomparable art thou, O Gṛde⁹ O thou who has left behind the possibility of comparison, to thee, the Incomparable, hail!

Verse 10 Hence, though other individuals may have won the same liberation, (yet) by reason of thy unequalled Buddha-conditions, the distance (between thee and them) is altogether great.

Verse 11 If merely by reason of similarity in void there be (thought to be) no superiority, one might (as well) compare a minute hair-cavity to the heaven's vault

Verse 12 The incomputable who can compute? [Remainder lost]

No 2. Hoernle MS, No 149₃₁ (Plate III, No 3, Obverse)

This fragment measures 165 × 82 mm (or 6½ × 3⅓ inches) A large portion of the folio, about two thirds, is missing on the left side, carrying with it the folio number The writing, five lines on each page, is in Slanting Gupta characters, very well done and well preserved The extant lines comprise 15-18 aksaras. As the text is written in śloka of 32 aksaras each, it can easily be calculated that, when complete, there must have been about 42-44 aksaras on each line, and as on the average three aksaras go to 25 mm, or an inch, it follows that about 200 mm, or 8 inches are broken off The folio, in its entire state, accordingly, must have measured about 865 mm., or about 14½ inches

The text,¹ together with the conjectural complements, reads as follows —

Obverse

- 1 × 1 × × × × - × *tīdīāda-paravadayah* 31 *Siarga narakayor nsūa* na sudha-
pūtimuktayoh² vidūram³ antaram ya
- 2 d dī *tīdīāda-paravadayah* 32 × × × × - - - × × × × - - - × - vyakhyātam
antaram tena tīadvāda paravadayoh
- 3 33 × × × × - - - × × × × - - - × - *tad-uttam ādhama* tvena tadvāda-para-
vādayoh 34 Asampradharyam e-

¹ The play on the words *upanayami*, *anupaneyo*, and *nayaka* in verse 9 is hardly translatable An attempt to do so has been made with the pun on *arabhya* and *ārābhyate* in verse 2

² An attempt has been made by Dr Thomas and myself to supply conjecturally such portions of the text, outside the fragment, as were more or less readily suggested by the Tibetan literal translation These are printed in small italic type

³ I read *pūtimuktayoh*

⁴ Note the different form of long *ū* in the syllables *pu* and *dū*

- 4 i'asti yatāḥ vimuktiḥ jīvaḥ ~ tadā ei'ntaram iṣa tvadīda paravada
yoh 35 Yat pravr̥ttiḥ nivṛtyor' yat saṁkleśa vyavadana
5 yoh ~ tad ei'asty antaram iṣa tvadīda paravadayoh 36 Tathatvam etad
ei'astiḥ mōsa dharmah sa kevala' • kim anyad astu nanṛtvam

Reverse

- 1 tvadvadī paravadayoh 37 Puṇyaya kevalam c'āstī tat tu nirodha karanam ~
i' matrat āstu k' ūto 'nya tvadīda paravadayoh
2 38 Etena dosa hīto 'sti visuddhiḥ tena gacchati ~ etad ei' anta'ra[m] natha
tvadīda paravadayoh 39 Asat prāṇa
3 pa etad dh' kevalam tat subhasitam ~ xxxx ~ xti' d(v)ada paravadayoh
40 n Varnārha varne Buddha stotre
4 xxxxxxxx nama gātho 'dhyayah || Pravr̥ttāu ca nūr'itau ca prakṛtir jagato
'sya ya ~ i am sarve n ātva
5 rīante sattva lokah sa devakuh 1 xxxx ~ - x xxxx ~ - ~ x ~ sad
dharma savitad' dharma savitri samprakāśita [2]

TRANSLATION 7

[Obv.] Verse 32 Neither between heaven and hell nor between ambrosia and the
foul discharges (of the body) is there such a wide difference as between thy teaching and
the teaching of others

¶ 33 That has for its essence only words that has both words and meaning thus may
be expressed the difference between thy teaching and the teaching of others

¶ 34 What difference there is between thee O Sugata and those teachers that in high
and low respects there is between thy teaching and the teaching of others

¶ 35 Inconceivable indeed as is the difference between deliverance and (mundane)
life etc. such is the difference O hero between thy teaching and the teaching of others

¶ 36 What difference there is between worldliness and unworldliness what
between moral evil and purification that same difference there is O hero between thy
teaching and the teaching of others

¶ 37 That is purely truth this is only the design of a deceiver what other
difference could there be between thy teaching and the teaching of others?

* Read nivṛttiyor

* Read kevalah

* See footnote 8 p 82

* The translation follows quite closely the Tibetan version furnished by Dr Thomas
Those portions of which the Sanskrit text is wanting in the fragment are printed in small
italic type

V 38 *That is solely for religious merit, but this is cause of impediment* what other inequality than this could there be between thy teaching and the teaching of others?

V 39 *By this one is smeared with defilement, by that one attains purity* that, O Lord indeed, is the difference between thy teaching and the teaching of others

V 40 *Idle talk is this verily, only that is well said* therefore certainly might and it might are the marks of thy teaching and the teaching of others

In the hymn to Buddha (called) 'The Praise of the Praiseworthy', this is the sixth chapter named 'the Celebration of Indisputability'

Verse 1. *In regard to worldly life and unworldly, that which is the nature of this world that from which all the worlds of living beings together with the gods cannot escape,*

V 2 *Conformable and not conformable of twelve words, (and) two syllables* that, O Sun of the Good Law, is proclaimed as the Savitri⁵ of the Law

No 3 Hoernle MS No 149₃ (Plate III, No 4, Reverse)

The case of this fragment is similar to that of No 2, No 149₃₁. The fragment measures 154 x 60 mm. (or 6 x 2³/₈ inches) About two-thirds of the folio are broken off on the left side There are five lines on either page in well-written and well preserved Slanting Gupta characters, 17-19 aksaras on each line The text being in slokas, and three aksaras going to 25 mm (or one inch) it follows that a complete line would comprise about 42-44 aksaras and that the folio when entire must have measured about 360 mm or 14 inches

⁵ The original text has °savitaddharma° which yields no sense nor is the Tibetan sufficiently perspicuous at this place There is obviously some clerical error in the text I propose to emend °savitat (voc sing) dharma° and so I translate Dr Thomas prefers to emend savitar (gen sing) reordering the Tibetan version doubtfully Conformable and not conformable (equal and non equal) i.e. equal in meaning not equal in sound (instead) of twelve words two syllables that is taught as the proper way of worshipping the sun in regard to the sun of the good religion — The phrase dharma savitri would seem to refer to some formula of the Buddhists See footnote 2 in the Introduction to the Suttanipata in Sacred Books of the East, vol x p xii The Buddhists took their formula of the Trisaranam (Mahavagga I, 38 2 in Vinayapitaka, vol 1 p 69 buddhar saranam gacchami dhammam sa° ga° sangham sa° ga°) to be the counter part of the Brahmanic Savitri (or Gayatri) which consists of three clauses (tri pada) and twenty four syllables (catvrimśad-aksara) (SBE, vol x p 75 verse 456) Mātricheta, here seems to describe the Buddhist dharma savitri as consisting of twelve words (dvadasa pada) and two syllables (dyu-aksara) The phrase two syllables might refer to dharma but the Buddhist formula in question comprises only nine words, unless a fourth clause (say tiratanam sa° ga°) be added There is also the other well known Buddhist formula as given in Mahavagga I, 23 5 (vol 1 pp 40, 41) ye dhamma hetupphavara tesam hetuṃ tathagato aha tesāca yo niruddho evamadaṃ māsaṃmano which does indeed yield twelve words but only if paṇḍita is disregarded in tesāca

The text¹ reads as follows —

Obverse.

- 1 xxxx v - x xxxx v - ux ^ xxxxx - [1]e tvayy api prabrtam yavaḥ
6 Aho sa(1)ṣara dāura
2 tmyamah nirvana antata ^ natho 'pi san tatra gataḥ karuṇ-ātma traya sadr²
7 A-ānagata bhīyam n ōktam na netri na pravartita ^ na
3 samsaras ca gamito n-abhayatram catuṛrīdhah 8 Na Mahakasyap-Ānanda
pramul³ ha² l rta buddhavah guptaye na samadistah ka
4 xxxv - ux 9 Lok atka-caksur vimala yadī syas tām nimulitah⁴ ^ saty āloko⁵
'pi loko 'yam tamas ev āvaguntbīta⁶ 10
5 xxxxxv - x xxxxxv - ux ^ xxxxxv - -x xxxxx tra⁷d aurasa⁸ 11 Trad-rte
tu Jagannatha gītām arthi atāram

Reverse

- 1 satyam ^ gata-candra v⁹akase graha tara gan amkīte 12 xxxxxv x pri¹⁰
yamanī gun-āṇṇasah janita vṛana dosasya kalp-ānta
2 xv ux 13 xxxxxv x xxxxxv ux ^ x¹¹da¹² nagasva sarasah śrīr v
vaira naśinih 14
3 Khady ḍpama samsare kasya vai na bhaved bhayam ^ dhyayatam parinire¹³
anam Buddhānam¹⁴ vaśī vartinam itī 15 v Varnārha varne
4 Buddha stotre xxxxxxxx nama drōdasamo 'dhyayah so¹⁵maptaś ca¹⁶ ^ Catuḥ
śatakam, krtir acūrya bhādanta Ma
5 trectasya xxxxxxxxxxxxxxxxxxxx¹⁷x'pai yka tsi : pa nā kti pe rne se(m)
a ka l/a : u u

TRANSLATION¹⁸

[Obv.] Verse 7 Ah! the misery of Samsara (mundane existence)! Ah! the
peace of Nirvāṇa! tho gh he is a lord he went there (i e into Samu ra) har ng a soul of p ty
l ke th ne

¹ See footnote 1 p 80 For clerical errors see footnotes 2-6

² The original omits the vi arga read *pramul³ ha² aragunt⁴itah⁵ aurasaḥ*

³ Read *aloke*

⁴ Apparently clerical error for *ta* for the Tibetan translation suggests *gata-nagasya*

⁵ I read *Buddhan* 11

⁶ I read *samapta* : ca *catuḥ atāram* transferring the interpunction to *adhya-jah*.

⁷ The following remark is not in Sanskrit but in Kuchean

⁸ See footnote 7 p 81

Verse 8. Future fears were certainly told, guidance was certainly promoted
mundane existence of four kinds was certainly made to attain fearlessness*

Verse 9. *Though Mahakatyapa, Ānanda, and others, men of enlightened¹⁰ mind,*
were certainly appointed for the protection of this path;

Verse 10 *if thou, the sole eye of the world, the pure one, be closed, this world, though*
there be light, is verily veiled in darkness

Verse 11 *O Sugata, though there be this Law of the Sugata, though there be thy own*
sons, excellent sons, whether teachers or not teachers,¹¹

Verse 12. *yet without thee, O Lord of the world, the true ferry of the meaning*
(i.e. interpretation of the Law) is gone, just as when the sky, marked with planets and
stars, is without the moon

Verse 13.¹² . . . of one bright with pleasing qualities, of one in whom the
 evil of a wound has arisen . . .

Verse 14 *If thou art not there this excellent teaching is without essence, just as the*
beauty of a pool, from which its Nāga has departed, is not long in perishing

Verse 15 *Who is not afraid of mundane existence which is like a sword, when the*
Buddhas who are endowed with power have thought of deliverance from it

In the hymn to Buddha, (called) 'the Praise of the Praiseworthy', this is the twelfth
chapter named 'the Celebration of the Saving from Transitory Existence' Here also ends
the Chatuhstaka (or the 400-versed) poetic composition of the Achārya, the revered
Mātricheta

* Perhaps referring to the four sights met by the young Gautama, of an old man,
 a sick man, a dead body, a monk

¹⁰ The Tibetan version has 'purified mind' [Dr Thomas] This points to a reading
kṛta-buddhayaḥ in the original Sanskrit

¹¹ The reference apparently is to not-teaching Pratyekabuddhas, and teaching Buddhas
¹² The Tibetan version transposes verses 13 and 14. It is also not sufficiently
 perspicuous to assist in understanding the original text [Dr Thomas]

ADDITIONAL NOTE (16TH AUGUST, 1915)

THE surmise, expressed on p 2, regarding the find place of Hoernle MS 150rd
 has now been fully proved to be true. While registering and writing descriptive slips of
 the manuscript fragments of the collection of Sir A. Stein's second expedition, I discovered
 another complete folio, No 4, of the identical pothi of the Mahāpratyangirā Dhāraṇī (Stein
 Coll. Khas. 1. 156, Reg. No 319) of which fol 6 is edited on p 52, and of which fol 4
 was excavated by Sir A. Stein on the site of Khadakh. That site is thus, conclusively
 proved to be the find-place of fol 6.

MISCELLANEOUS FRAGMENTS

EDITED BY DR F W THOMAS

[THE manuscript fragments dealt with in this section belong to three consignments marked by me Nos 142, 143-143*a*, 144 respectively, transmitted by Lieutenant Colonel P J Miles, acting temporarily as 'Special Assistant for Chinese Affairs at Kashiagar', to the Government of India in Simla, whence they were forwarded to me in 1903-4

The letters of the Government of India with reference to these consignments stated that the manuscript fragments were 'purchased or obtained, from Badruddin Akmal at Khotan, and they are said to have been found in the Takla Makan Desert, not far from Khotan. In no case is the exact locality of the find mentioned, but from the remarks made by Sir Aurel Stein in his *Ruins of Desert Cathay*, vol 1, pp 236-7, it appears to be probable that they like the one mentioned on p 2, belong to the proceeds of the diggings carried on by a certain Mullah Khwajah at the ruined site of Khadakh in the vicinity of Domoko oasis. Those diggings had been intermittently carried on by the Mullah for the last three years or so before Sir Aurel Stein's visit to Khadakh in September 1906. Their object was to provide him with the means of paying off his arrears of revenue due to the Chinese Government and for that purpose he used to sell his finds of manuscript fragments in Khotan to Badruddin Khan. From the latter they passed on into the hands of the British Agency in Kashgar.—R H]

All the Sūtras of which fragments are here edited belong to the Mahayāna division of Buddhists. They are the following —

- (1) Anantamukha Dharmasūtra Hoernle MS, No 144 SA 1 (Inset)
- (2) Bhādrapala Sūtra Hoernle MS No 143 SA 3
- (3) Mahāparinirvāṇa Sūtra Hoernle MS No 143 SA 4 (Pl XXI No 2)
- (4) Unidentified Sūtra Hoernle MS No 144 SA 5 (Pl XX No 5)
- (5) Ratnadhvaja Sūtra Hoernle MS No 143 SA 7 (Pl XX No 6)
- (6) Candragarbha Sūtra Hoernle MS, No 143*a* SA 10 (Pl XX No 1)
- (7) Suvarṇaprabhāsottama Sūtra Hoernle MSS No 143*a* SB 9, and No 143 SA 16 (Pl XXI No 3)
- (8) Ratnarasī Sūtra Hoernle MS No 143 SA 17 (Pl IV, No 3)

- (9) Unidentified Sūtra Hoernle MS, No 143 a, SB 2 (Pl XX, No 3)
 (10) Sūramgama-samādhi Sūtra Hoernle MS, No 144, SB 87 (Pl XX No 4)

The notes are not at all intended as a complete commentary, but deal merely with the most obvious problems. Those to which L is attached are due to Professor Leumann, to whom I am indebted also for a considerable number of corrections in the readings and for the valuable assistance of Dr Watanabe. The English translations and also a part of the notes, have been supplied by Dr Hoernle, and he moreover has kindly revised the texts and introductions, and given to them their present form. It will therefore be seen that the parts of this contribution for which I could not claim the sole responsibility include the introductions, the texts, and the notes in the translation I have co-operated for the most part merely by way of suggestion.

1 ANANTAMUKHA DHĀRANĪ

Hoernle MS, No 144, SA 1 (Reverse)

This is a complete folio of a miniature pothī (Fig 1), measuring 122 × 29 mm (or $4\frac{1}{8} \times 1\frac{1}{8}$ inches). The string hole is in the middle of the left half at 27 mm from the left edge. There are three lines to the page written in very early Upright Gupta characters of small size, nearly everywhere legible, except in a few places where some letters are slightly sand rubbed. The folio number 4, only faintly visible, stands on the left margin of the obverse side facing the second line of writing.

FIG 1

The text has been identified by Professor Watanabe as part of the Ananta-mukha Dhāraṇī, of which the Chinese Tripiṭaka includes eight translations (Nanjio, Nos 353-60), the earliest, No 355, being by C Chen, whose date is A D 222-80.

The translation (No 360) exhibits the passage in xxvii 9, fol 19a of the Tokyo edition of the Tripitaka. The Tibetan version, which is found in the Bkah hgyur, Mdo 2 fol 475 a-b, does not present any differences of reading.

The text of the folio reads as follows —

Obverse

- 1 ddhy abhisamskaren¹ abhisamskrtena yavad-eva-bhiksavo² janapada
pradesē-
- 2 s āpamīśraya³ viharanti tām sarvaṃ mahāvane kutāgāra sālā
- 3 yaṃ samnipatayeyam-ath āyusmāñ Chāriputrās (t)athārupaṃ rddhy a

Reverse

- 1 bhīsamskaram abhisamskarod⁴ yatharupena rddhy⁵ abhisamskaren-
abhisamskrtena
- 2 yavad eva bhīksavo² janapada pradeseṣu viharanti-tām sarvaṃ mā
- 3 hāvane kutāgāra śālayaṃ samnipatayamaśa-tena ca samayena

TRANSLATION

[Obv.] by the performance of a feat of supernatural power, as many monks as there are living in the parts of the country around, them all I wish to bring together in the hall of the Mahavana pagoda. Then the venerable Sariputra performed such [Rev.] a feat of supernatural power as that by the performance of that feat of supernatural power, as many monks as were residing in the parts of the

and since—

¹ *abhisamskarod* = *abhisamakara* (M)

² Note the peculiar form of the initial vowel *r*. [Precisely the same peculiar form occurs in the Bower MS, Part IV, see Introduction p xxvi, Table of Alphabet.—R II]

2 BHADRAPĀLA SUTRA

Hoernle MS, No 143, SA 3

This is a practically complete folio measuring about 393 × 118 mm (or 15½ × 4½ inches). The right hand half however, has suffered damage and loss of text, from which even the left has not been entirely free. The latter shows the customary hole for the string within a circle of about 27 mm (or 1⅙ inches) diameter and at the distance of 103 mm (or 3¾ inches) from the left edge. The folio has practically nothing of the usual margins on the left and right, and its number, 28, now rather defaced is placed at the left edge of the reverse side. The paper is soft and has a brownish colour. There are ten lines of writing on the page, in Upright Gupta characters, originally good, but now much defaced by sand rubbing especially on the extreme right quarter of both sides where some of the letters have become entirely illegible.

The text has been identified by Dr Watanabe as from the Bhadrupala Sutra (Nanjio Nos 73 75 76). In Jnanagupta's translation (No 75) it corresponds to III 9 fol 13 b^{vv}-14 a^{xx} of the Tokyo edition of the Tripitaka.

The text¹ of the folio reads as follows —

¹ [The composition of the text exhibits all the irregularities which usually mark the early Buddhist mixed Sanskrit. Thus we have e.g., the double sandhi in *devāpi nagāpi*, &c (obv 1 1 ff) i.e. *devah apī=deva apī=devāpi*, &c) modified spelling in *krīta* for *krīta* (rev 11 5, 8) *kāntara* for *kāntara* (rev 1 7), *cahśvīndriya* for *cahśvīndriya* (rev 1 2 also in No 7 a^v, p 110) sing for plur, in *manuṣya* for *manuṣya* (rev 1 2) nominal for pronom declension in *layari* for *tayari* (obv 1 7), masc. for neut. in *sutra* for *sutranti* (rev 1 10) *rakya* for *rakyaṇi* (rev 1 3), neut for masc. in *garanti* (rev 1 9) omission of inflexion in *pravarita* (obv 1 10 rev 1 7) *daurcārnikā* (rev 1 3) &c, omission of anusvara in *santa*, for *śantā* (obv 1 8) *rojana* and *pareṇa* (rev 1 7) &c, use of Prakrit (or Pali) forms in *supna* for *śupna* (obv 1 4) *sugatehi* for *sugatāḥ* *śaṭika* for *śaṭika* (rev 1 8), *kayasmīti* for *kāye gahśīta* for *yathēsta* (rev 1 5) *kadaṇi*, for *kadaṇi* (rev 1 6), *rojana*, for *rojāna* (rev 1 7) &c, new or rare words *pravarita*, apparently for *pravarita* (rev 11 4 5 7 8) also *pravaritlayanti* (rev 1 8). See also below notes 2 6 7. Semi-prakriticisms *pareṇi* for *pareṇi* (rev 11 6 7) *hasti* (rev 1 10), for *hasti* (obv 1 8) and *pareṇa* for Pali *pareṇa* (rev 1 5). Some other irregularities are scribal errors, such as, obv 1 5 *pratyar*, rev 1 1, *vyagrus* for *vyagrus* 1 3 *gat* for *gat*, 1 10 *pratyarthika* for *pratyarthika* 1 1, *raṭhapitra* for *purāṭhapagita*. Single dot and double dot, as marks of punctuation, occur in obv 11 2 and 4 — R II]

Obverse.

- 1 (*tasya*) *de(v-ā)pi raksām karonti nāg-āpi yaks-āpi gandharv-āpi*
l(inna)-āpi mahōrag-āpi rakṣām karonti manuṣy-āpi amanuṣy-āpi
Śakro pi Brahm-āpi catvāro pi mahārāj-ānaḥ bu-
- 2 *ddh-āpi bhagavantas tasya bodhisatvasya rakṣām karonti ye te asam*
kh(y)eyāsu loka-dhātusu • punar aparam gṛhapate (tasya bodhisat-
tasya) d(e)v-āpi *xxxx* *kṣanti : nāg-āpi*
- 3 *yaks-āpi kinnar-āpi mahōrag-āpi manuṣy-āpi amanuṣy-āpi Śakro* 2
pi Brahm-āpi catvāro pi mahārāj-ānaḥ [tasya bodhisattasya] *xxxx*
xxxx *buddh-āpi bha(ga)nta ta-*
- 4 *śya bodhisatvasy āntamaśah* 3 *supin-āntara-gatasy-āpi mukha-darśanam*
nāna-parilīrtana ca karonti buddha dharmām (e-āsyā śrāṇa)yanti
tasya bodhisatvasya • (pu)nar aparam (grha)pate *tasya*
- 5 *bodhisattasya anuddist-āpratilābhā* 2 *dharmā-śabdā śrotr-ābhā-*
sam āgacchanti ppratilābhāt 2 *ca sa bodhisattasya* 1 *samā(dher anu)*
bhāvena tām (dharmām) śrṇ(oti kalpam) apy aśham
- 6 *gṛhapate tasya bodhisatvasya guna-parikīrtanam kuryyām, imam*
samādhi dhārayantasya na ca tesā gunānā(m pariyamta)m śakyam
gantum mama iā (pratibhāna)sya kaḥ pra[īā-]
- 7 *do yo bodhisattvaḥ imam samādhim pratilābhītvā tathatvāya śikṣeya*
tathatvāya pratipadyeya atha bhaga(vān ta)yām 1 *(veta)yam ima gāth-*
ādhvabhāsit, 5 *|| yo bodhisattva :*
- 8 *mam uddiśeyā samādhi sātā sugateḥ dehitām tasyānuśamsā* 6 *pari*

² [The duplication of *l*, preceding *r* in obv. 1 3, *śakro*, and similarly of *p* in *apparatilābhā* and *ppratilābhāt*, 1 5, may be noted. See Whitney's *Skr Gr*, § 229 p 72. It occurs only in these three instances. Thus we have, obv. 1 1, *śakro*, 11 6, 7, *prati*, rev 11 3 9, *kramanti*, &c. When following *r*, the consonant is usually doubled, but *dharmā* is always spelled with a single *m*, obv. 11 4, 5, rev 1 6, and *v* is duplicated by *b*, as in obv. 1 1, *gandharva*, 1 9, *nivṛtsah*, rev 1 3, *dauṛvbarṇiḥa*. The same phenomena may be observed in the Bower MS, *Introd*, II, 3, p lxxiii — R. H.]

³ *Antamaśah* = *antaśah*, 'even', as in *Mahāvastu* (*Index*) and Pali *antamaso*.

⁴ Here, in 1 8, and in rev 1 3, we have the upadhmāniya on the top of *p*, in the form of a cross within a circle ⊕. In rev 11 5 and 8, the *jihvamūliya*, set upon *kr*, in the form, apparently, of two curves 2.

⁵ Read *ādhyakṣant*, and see footnote 15 on p 114.

⁶ *Tasy ānuśamsa[ṇi]* acc sing feminine of *anuśamsa* (with anusvāra dropped, see footnote 1), 'benediction', 'blessing', as in *Mahāvastu* vol II, p 373, l 18. The Pali

Buddhas, with regard to that [1 4] Bodhisattva even when he is gone a-dreaming, show their faces to him and announce their names, and proclaim the Buddha-Law to that Bodhisattva. Once again, O householder, as to that [1 5] Bodhisattva, the undeclared, unobtained words of the noumenal world come within the range of his ear, and that Bodhisattva obtains them and hears (about the things of the) noumenal world through the efficacy of that Samadhi. Through a Kalpa period also, [1 6] O householder, I might announce the excellences of that Bodhisattva who holds that Samadhi, nor is it possible to find an end to those excellences, while what utterance is there for me to describe how a Bodhisattva, having attained that Samadhi may learn the ultimate nature of things¹¹, and may enter into it? Here the Blessed One at that moment spoke the following Gatha verses —

(1) The Bodhisattva who [1 8] may exhibit this quiet Samadhi shown by the Sugatas, his praises I shall proclaim, as many as there are grains of sand in the Ganges,

(2) , [1 9] nor do kings act unfriendly (towards him), who exhibit this Samadhi

(3) Snakes with dreadful poison, terrible become innocuous, nor does a hog offer any risk of injury to him [1 10] whose Samadhi is in progress.

(4) His adversaries, angry and terrifying men are overcome certainly (by him) whose Samadhi is in progress

[Rev] (5) Wild animals, beasts of prey lions and tigers and wolves jackals they for his delectation (serve?)

(6) (When) men of depraved mind are intent on doing injury, they become defeated by the power of him whose Samadhi should be in progress.

(7) For him there is no disease nor obstacle, his organ of sight can never be destroyed, as to speech he is eloquent who exhibits that best of Samadhi

(8) He does not fall into hell or evil birth, nor do diseases attack his body nor does disgrace ever attach to him who exhibits that quiet Samadhi.

(9) (Though) Devas do not protect him neither Nagas and men, yet Yakshas and Rakshasas, (if) evil minded are not able to harass him whose Samadhi is in progress.

(10) Devas speak his praises so also men and Nagas, also Yakshas and Rakshasas, and the Buddhas praise him as a son according to their wish, who keeping [Samadhi] in progress shows it to others.

(11) As to his insight (into the absolute) there is never any failing, as to his conditions (past, present and future) there is never any doubt, as to his form there is no equal to him who keeping [Samadhi] in progress shows it to others.

¹¹ *Tathatva* short for *bhūta tathatva* or *bhūta tattva* the absolute or ultimate nature of all existence. On it and on *Sam tva* see Suz.OMB ch 1, also Suz.AF, 11 57 59 135 139.

(12) When among kings there is agitation, and agitation among living beings, when danger of famine or difficult road is present, there is no agitation in him, nor is [affected] the Bodhi of him, who keeping [Samādhi] in progress shows it to others

(13) By Mara (or death) indeed living beings may be subjected, (but) for him there is no terror, nor bristling of hair, [the anxieties are removed?] of him who has this Samādhi in progress

(14) However many evils, afflictions, sufferings have been mentioned by me, they do not attack his body, . . .

(15) Praised, lauded and celebrated, having set [Samādhi] before them, these eldest sons in whose hands are these grand Sutras go at the last .

3 MAHĀPARINIRVĀNA SUTRA

Hoernle MS, No 143, SA 4 (Plate XXI, No 2, Reverse)

This is a practically complete folio, measuring about 315×93 mm (or 12½×3¾ inches). In the left half there is the usual string-hole, surrounded by a circle of about 23 mm (or ⅞ inch) in diameter. The paper is discoloured by age, and round the edges also by moisture. The folio has practically no margin. Its number, rather worn, appears to be 162 and stands on the left edge of the obverse, facing the fourth line of writing. There are seven lines of writing on the page, in Upright Gupta characters originally good, but owing to wear less black than usual, and in places, especially on the reverse, faint and illegible.

The text has been identified by Dr Watanabe as from the Mahāparinirvāna Sutra (Nanjio, Nos 113-15, 120). In Dharmarakṣa's translation (No 113 A D 416-23) the passage is found in XI, 5, fols 49^b-50^a (Tokyo edition), in that of Ta-hsian (No 120, A D 417) it occurs in XI, 9, fols 35^b-36^a (Tokyo edition).

The text¹ reads as follows —

¹ [The composition of this fragmentary text is disfigured by many defects. There are also numerous scribal errors which are noted below. Occasionally an unsuccessful attempt at correcting such errors has been made, see notes 2 and 18. A small flat curve (~), resembling the sign for the numeral one serves for various purposes. It regularly represents the *virama* and, as a rule, the single dot of the anusvara. It serves also as a mark of punctuation in cases where other manuscripts have a single dot (thus after *karanīya*, obv 1 1, *aha sma* obv 1 2 &c), though in some places it seems uncalled for, e.g. obv. ll 5 and 7. The *vīsarga* is as a rule, omitted altogether (thus *karanīya*, obv 1 1 *idhisatī*, rev 1 4, &c), but it occurs as the usual double dot in rev 1 5 (*tathagatah*) and four times in rev 1 7. A double bar appears twice in a peculiar large form to mark the end of a paragraph, in obv ll 4 and 6, also in the fragment No 5, obv 1 2 (Pl XX, No 6). Some examples of the usual grammatical peculiarities of the Buddhist 'mixed Sanskrit' are noticed below in the notes — R H.]

TRANSLATION ²¹

[Obv 1 1] (He i e the Blessed One, said Endowed with innumerable merits O noble youth is this Mahāparinirvāna)²² Grand Sūtra because of its stimulating the Womb of the Tathāgata By any noble youth or noble maiden, who desires quickly to understand the doctrinal principles of the Sūtra an endeavour should be made on the Womb of the Tathāgata [1 2] He (i e Kāśyapa)²³ said Even so Blessed One even so Blessed One us regards the impregnation of the Womb of the Tathāgata by now I have become strong and proficient in the introduction of seed²⁴ [1 3] He (i e the Blessed One) said True true noble youth even so it must be conceived speaking after the manner of the vulgar world He (Kāśyapa) said Not so O Blessed One, I do not (mean to) speak after the manner of the vulgar world He (the Blessed One) said True true noble youth [1 4] it must be done by penetrating deeply into the Absolute as one's food even as a bee takes its food from (the depth of) the flowers of a tree Once again O noble youth just as by mosquitoes urine the great earth is in no wise [1 5] satiated (with moisture) by reason of its extreme sparseness even so like mosquitoes urine, this Grand Sūtra will spread sparsely in the world in the coming period characterized by the destruction of the Good Law, [1 6] it will go to waste just as mosquitoes urine oozes into the great earth This is the seventh sign All the numerous depressive²⁵ signs of the disappearance of the Good Law should be known by a good man [1 7] Once again O noble youth just as upon the passing away of the rainy season (comes) the first winter month (which) is called autumn (*sarad*) (and) on the arrival of that autumn (*sarad*) the clouds giving quick short showers [Rev 1 1] (cause warmth to disappear)²⁶ even so this Mahāparinirvāna

²¹ The Mahāparinirvāna Sūtra a portion of which is here translated is that of the Mahāyānist. It is a very large Sūtra quite different from the Mahāparinirvāna Sūtra of the Hinayanists which corresponds to the Mahāparinirvāna Sūtra of the Pāli Canon [The translation is based on translations made by Dr Watson and Dr Thomas They are referred to below in the footnotes — R II]

²² Supplied from the Chinese versions and restored by Prof. Leumann *śmaśana ikhyeya g na i k lapitra eta Mahāparinirvāna mahā sūtrā*

²³ As the Chinese versions show the text is in the form of a dialogue between Buddha and Kāśyapa.

²⁴ On the Mahāyānist doctrine of the Tathāgata Garbha or Tathāgata's Womb see Suz OMB p 126, n 1 and Suz AF p 54 n 2 *Tathāgata garbha* is idiomatically synonymous with *bhūta tathāgata* and *dharma k ya*, see Suz OMB pp 125 ff 145 and Suz AF pp 96 98 (Cf footnote 11 on p 92) It is treated of at length in the Tathāgata garbha sūtra on which see Suz OMB p 243, note 1, and S S p 407, note 171 13 also Wassiljew's Buddhism (German) p 190

²⁵ The text has *śarīra nimittāni* (for *śarīra* M W D, I 1139), 'signs of depression', 'lad signs', or *sannimittā* 'good signs'

²⁶ Restored according to Tibetan Chinese version as at the end of summer and in the beginning of winter autumnal rains regularly fall and warmth hides itself The text may be restored *ajaratlayanti usam*

Grand Sutra, like the departure of the quick showery autumnal clouds, having entered the southern region, will rain down all the mysterious sayings²⁷ [1 2] (contained in) the cloud of the Law (through the activity) of the southern Bodhisattvas, Mahasattvas.²⁸ On perceiving the destruction of the Law, having after the manner of clouds, at the approach of the winter, [1 3] entered Kashmir, it will become hid in the earth. All the Mahāyana Sūtras the vast²⁹ and exceedingly nectar like texts of the Good Law, will become hid. Hence now, this is [1 4] the advantage of (this Mahāparinirvāna) Sūtra that it may be understood by the Bodhisattvas, Mahasattvas, eminent men that this is the permission of the Tathagata that the texts of the Good Law have gone into hiding. He (Kāśyapa) said. May the blessed Tathāgata declare the absence of distinction between the states of a Pratyekabuddha a Śrāvaka and a Bodhisattva³⁰ explaining it clearly and manifestly [1 6] for the easy understanding of all beings. The Blessed One spoke. It is as if, O noble youth, a householder or a son of a householder, should be the owner of a fit cattle shed and of cattle of various colours and there should be Nilgais³¹ (among them) and a single cowherd should tend these cattle. Then that householder on some occasion for the sake of his own (tutelary) deity (should cause all the cows to be milked into a single vessel)³²

4 AN UNIDENTIFIED SUTRA

Hoernle MS No 144 SA 5 (Plate IX, No 5 Reverse)

This is a complete folio measuring 236 × 96 mm (or 9 $\frac{3}{10}$ × 3 $\frac{4}{5}$ inches) very well preserved with the usual circle (19 mm or $\frac{3}{4}$ inch diameter) and hole for the string. The folio-number 75 or 45 (in some forms hardly distinguishable, see Bubler

²⁷ On *sandha vacana* see footnote 4 p 126

²⁸ The text is here too defective to admit any but a conjectural translation. The Chinese version of Dharmarakṣa has 'in the southern regions it (the Mahāparinirvāna Sūtra) will be spread by all Bodhisattvas, they cause the Dharmamegha to rain and to fill (the south)'

²⁹ The text has *vaṭṭulya sūtra*. The usual term is *vaṭṭi-lyā-sūtra*. Regarding a *Vaṭṭulya Sūtra* see S S p 354 note 4

³⁰ The text from which the two Chinese versions were made appears to have omitted the *visarga* after *Tathagata* for they translate 'there is no difference between the state of Buddha's Bodhisattvas Śrāvakas Pratyekabuddhas. Regarding the difference of the three classes of Buddha's followers and their respective *Yānas*, see S P p 79, 16 Dh S No 2 p 35, Snz OMB pp 8 9, 277 ff

³¹ The Nilgai (lit blue cattle *Boselaphus tragocamelus*) of India. 'The general colour of the old bulls is bluish grey but younger bulls and cows are browner' (Enc Brit)

³² Supplied from Dharmarakṣa's Chinese version

Table IX) stands on the left edge of the reverse side. There are on either page, ten lines of very clear and good black writing, in Upright Gupta characters.

The text is a fragment of a Sutra, the identity of which it has not yet been possible to discover. The extant fragment treats of the progress of a Bodhisattva through the three stages of *prathama cittôtpadika*, or one in whom the desire to become a Buddha is first awakened, *bodhicarya pratipanna* or one who has entered on the life of a Bodhisattva, and *anupattika-dharma-ksanti pratilabha* or one who has attained to that spiritual peace which precludes further rebirth. These three stages are referred to in the passage from the *Alcayamati Sutra* which is quoted in the *Sikṣasamuccaya* (ed. Bendall, p. 212, ll. 12-14). The folio-number points to the fragment belonging to a rather extended Sutra.

The text¹ of the folio reads as follows —

Obverse

- 1 laputro² va kuladuhitā va :³ sa saptāhena⁴ suvisuddha cittena aranye
pratyutpanna buddha manasi-
- 2 karenā viharati ev āsya⁵ buddha surya ma⁶ manasikarenā rāśmibhiḥ
sarvāḥ skandha-dhatv ayatānesu
- 3 dana-dama samyamā satpāramitā⁷ virddhiḥ yavat paripuritaḥ gaccha
nti⁸ tadyatha kulaputra grāme pa-
- 4 śeime māse surya rāśmibhiḥ puspā⁹ vikaśanti phalā dhāny-śadha¹⁰
vardanti¹⁰ yavat pacanti satī-
- 5 nām upabhoga paribhogā¹¹ samkhyam gacchanti evaṁ eva kulaputra
prathama cittôtpadiko¹² kulapu-

¹ [The text is written in markedly mixed Sanskrit. Thus for cases of the neglect of sandhi see below note 12 of inflection, note 9, of concord, note 14, and for a case of prakritism note 16. There are also numerous clerical errors, see notes 4, 7, 10, 13, 14 — R. H.]

² Double dot or vi arga is a mark of interpolation.

³ Read *saḥ sapta* and below, rev. l. 5 *yavat*.

⁴ I or *eram aya* as below in l. 7.

⁵ Read *surya yima* cf. rev. l. 3 *surya vimana*, also *manasikarena* as in l. 1, cf. Div., p. 236² and Mvy. No. 85³.

⁶ The subject of *gacchanti* is some plural indicated by *yavat*. As regards *paripurita*, see Mst. vol. I, p. 373.

⁷ Neglect of inflection. read *puspāni*, *śaśhanī*, *anirjāśā*, *śarīrāṇāḥ* *mulāni* *śrīṇā* *asāni* *acipikini*, *śrīṇāṇāḥ*, *anirjāśāni*, *śrīṇāḥ*, *ulīkṣantīyāḥ*, *śrīṇāṇāḥ*.

⁸ Read *varīkṣanti*, and rev. l. 1, *cirīrdhanti*.

⁹ Read *paribhoga-śrīḥ*, omitting *vi* arga.

¹⁰ Neglect of sandhi. read *śrīpadīśāḥ*, *śrīṇāḥ*, *śrīṇāḥ* *śrīṇāṇāḥ*, *śrīṇāḥ* *śrīṇāḥ* *śrīṇāḥ*.

¹² Complete *kulaputra*.

- 6 tro vā kuladuḥitī vā bodhāya cittaṃ¹³ tr saptāhena suvisuddha-cittena
 dṛśabbir¹⁴ dikṣu pratyutpa
 7 nna samukha¹⁵ buddha manas-ānuprēkṣi¹⁶ viharati evaṃ asya buddha-
 manasikara rāsmihub samadhi-puṣpa

. Reverse.

- 1 sya samtana¹⁷ vikaṣanti sarvba kuśalamūla¹⁸ bodhicaryaya¹⁹ vivardanti²⁰
 sarvba²¹ akūśalamūla²² dharmasya
 2 vipacyanti uśṣyanti²³ aśesa²⁴ avipaka²⁵ naśyanti sarvba paramita²⁶
 bhūmisu supariṣakv endriyo bha
 3 vatī sarvba satva paripācaka upajīvyo bhavati tad yatha kulaputra
 sūrya mahavimāna²⁷ purvabhāna sa
 4 maye²⁸ iha Jambudvīpe²⁹ ndayati sarvba tam āndhakara³⁰ vidhamayati
 sarvbesam ca priya³¹
 5 nṛyanai³² udikṣaniya³³ pujaṇīyo bhavati ksatriya hr̥hmana-vaiśya
 śūdranam yava³⁴ tiryagyo-
 6 ni gītanamm³⁵ api evaṃ eva kulaputra yah kulaputro va kuladubita
 va prathama-cittōtpādiko³⁶
 7 anuttarayam³⁷ sammyak³⁸-sambodhaya cittaṃ utpadayati tr saptāhe
 vivikte praśanta³⁹ sayyasaṇa pra-

TRANSLATION.

[Obverse] a noble youth or a noble maiden abides, for the space of six weeks, with well purified mind, in the forest, in mental vision of realized (*pratyutpanna*) Buddhahood. Thus by his meditation on the sun chariot of Buddha by its rays, with respect to all (four) departments of the mind (*dharmā-śāndha*), the (two) elements, and the (two) spheres of sense¹⁵, his growth in charity, temperance, self-restraint, the six perfections (and so forth down to) reaches fullness, it is just as, O noble youth, in the summer, in its last month, by the rays of the sun, flowers

¹³ Here *utpadya* is missed out, cf. rev l 7

¹⁴ Read *dasaru*, for another neglect of concord see below, rev l 7, where read *anuttarayā*, dat. sing., agreeing with *bodhaya*. The fem. loc. *anuttarayāḥ* would agree with *bodhan*, as in S S p 278, l 5

¹⁵ Read *śaṣṭimukha*, but rev ll 6, 7, *galanana, samyak*

¹⁶ Prakritic, or Pali, gen. sing. for Skr *caryaya(k)*

¹⁷ Read *ucchṛgyanti* (*ut śṛgyanti*) similarly *utrasā* and *anutranta* (for *uttr* and *anutr*) in Nos. 6th, 10^a. [See Skr *Vajra*, p 186, footnote 11 — R H]

¹⁸ On these terms see B Pch., pp 26, 125, cf. *passim*

open out, fruits, grain, and medical herbs grow up (and so forth down to) ripen and are counted fit for the use and enjoyment of living beings. Even so, O noble youth, a noble youth or a noble maiden, being one in whom the first thought (of reaching Buddhahood) has sprung up, turns his thought upon (attaining) enlightenment (*bodha*), and abides, for the space of three weeks, with well-purified mind, mentally envisaging in the ten quarters (the spot where he might become) a realized, face-to-face Buddha. Thus by the rays of the mental vision of Buddha, [Reverse] his chain of Samādhi thoughts¹⁹ opens out like a flower, all the stock of merit of Bodhisattvaship grows up, all the stock of dement (obstructive) of the Absolute mure and dry up (like an ulcer), and without remainder, without consequences²⁰ perish, in all the periods of *pāramitā*²¹ he becomes one whose senses are fully matured, in all the ways of maturing of living beings he becomes one who can be depended upon, it is just as, O noble youth, the great chariot of the sun here in Jambudvīpa rises in the forenoon time, disperses all darkness, and is the beloved of all, to be gazed at with the eyes, and to be worshipped by Kshatriyas, Brāhmanas, Vaiśyas, Sūdras, (and so forth down to) brute animals. Even so, O noble youth, the noble youth or noble maiden who, from the first springing up of the thought (of Buddhahood), turns his thought to the final perfect enlightenment, (and) within the space of three weeks, in solitude, calmly abiding (*pratyusita*) on his seat . . .

5. RATNADHVAJA, IN THE MAHĀSAMNIPĀTA SŪTRA

Hoernle MS, No 143, S4 7 (Plate XX, No 6, Obverse)

This folio is complete but for the loss of the upper left corner, measuring 330 × 97 mm (or 13 × 3½ inches), with the usual circle (25 mm or 1¼ inch diameter) and string-hole in the left half. The folio-number 94 is at the left edge of the obverse. The paper is discoloured by age. The number of lines is seven on either side. The writing, in Upright Gupta characters, is good, less elegant, larger, and more worn than that of No 4, but nearly everywhere quite legible.

The text has been identified by Dr Watanabe as from the second chapter, called *Pūtra*, of the second part, Ratnadhvaṃsa, of the Mahāsamnipāta Sūtra (Nanjio, No 84, ZDMG LXII, p 100). It was translated into Chinese by Dharmarakṣa a native of Central India, between 414 and 421 A.D., under the Northern Liñ

¹⁹ On *santana*, see Petersburg Dy, s r Bendall's explanation in S S, p 23 n 4, and p 360, n 3, is incorrect, as shown even by the Tibetan *rgyud*, 'chain (of thought)'.
²⁰ *Arīyakāra*, lit. 'without maturing', refers to the doctrine of *karma*, when there is no longer any rebirth as the result of actions, good or bad.

²¹ On *pāramitā-bhūmi*, 'stage of *pāramitā*', see P Dy, p 335 a.

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dynasty (Nanjio, App II, No 67) In the Tokyo edition of the Tripiṭaka the passage corresponds to III, 2, fol 4 a⁸⁻¹⁰.

It reads as follows¹ —

Obverse.

- 1 x x *amanasīlāra bhāranti bhagavan abā karma pratyayam eva drasta vya l otūbala prāptānam satīnam bhagava samśaya*
- 2 *ccbed ārtka* ² *imam purvba-yoga udaharati smam* ³ *|| bhuta pūrvbam kulaputr ātite 'dbvam aparimanebbin* ⁴ *mabakalpebhū*
- 3 *adbikkrantebhi asmim cālva cātu-dvīpikayām yadāsmim tena kalena tena samayena Jyotisuryagandhaobhasa-*
- 4 *śrī nama abhūsis tatthagata arha samyak sambuddho yava buddho bhagavām kīste pañcaka sade* ⁵ *loke varita*
- 5 *mane caturṇām paṇsīṇām sata trīm* ⁶ *yanam dharman deśayati smam* ⁷ *tena ca kala samayena : raja* ⁷
- 6 *m abbūsi Utpalavaktro nāma cātu dvīpika-cakkravartti : atba rajā Utpalavaktro aparena samayena s āntahpu*

¹ [The text is written in very irregular Sanskrit. Thus we have instances of false concord in obv 1 3, *asmim* 'dvīpikayam', false number, rev 1 6, *kulaputrah* for 'putrah', false gender, obv 1 6, 'dvīpika' (but 1 3, *dvīpikayam*) rev 1 2, *gathebhi*, false spelling, obv 1 5 *yanam*, false sandhi, obv 1 2, 'kalpebhū adbhikkrantebhi asmim', 1 4, *śrī nama*, and *tatthagato arha*, 1 6, 'vaktro aparena', rev 1 2, *bhagarato śrīsa*, and *imebhi gathebhi* 1 5, *trapaya* and so ca, 1 6 *samantagato satpurusa*, omission of final consonant, obv 1 4, *gata*, of visarga, rev 1 1, *gandhebhya*, 1 4, 5, *nara*, 1 5, *pathai*, of anusvara obv 1 1, *drastaya*, and *bhagava* (for *prakritie bhagavati*) 1 2, *artha*, *yoga*, rev, 1 4, 5 *kūtha*, though in all these cases the anusvara may be only rubbed off, on the other hand, there is a wrong anusvara in rev 1 2, *krtrai*, and 1 4 *abhūtari*, insertion of euphonic *m* in obv 1 6, *raja m abbūsi*, *prakritic* contraction in obv 1 3, 7, rev 1 6, 'gandhuo'hasa' for *gandhūra'hasa* Curiosities of spelling are the subscript *ḍ* for *r*, e. g., in obv 1 2, *purba*, 1 6, *dvīpika* (but 1 3 *dvīpikayam*), *koṭuhala*, obv 1 1 (for *kant*), *abhūtariṇsu*, rev 1 3 (for *abhūta*). Also the dots as marks of punctuation may be noticed and the peculiar shape of the inter-punctional double bar, obv 1 2, rev 1 3 5, see footnote I, p 93 — R. H. J.]

² Note the anomalous attachment of the superscript *r* to the side of *tha* in *artha*, instead of above it. See footnote 8, p 90, footnote 15, p 95

³ Here, and in 1 5, *smam* reminds us of some Vedic nasalizations (L.).

⁴ 'Uhin mahā' is a clerical error for 'bhū mahā

⁵ Apparently syn *pañca kasaṇa*, see Dh S, No 91 Mvy, No 124, L V, p 248 1 13. But see also SBE, vol xlix Part II, p 169, footnote 2

⁶ Compare the similar *dve sata* MW Dy, p 507². On the three *yana* see SS, p 328³, L V, pp 257¹², 260¹³, Mst II, p 362³, Dh S, No 2

⁷ *Rajam* acc sing, for Skr *rajanam*, cf Pāli *rajanī*, and footnote 7, p 105

7 ra paṇīārāḥ sa-bala kāyo : yena Jyotisomyagandhaobhāsa-śris tathagato tenzōpasamkkramī upc̣tya tasya

Reverse

- 1 bbagavataḥ pāḍau śirasā vanditvā bhagavanta(m) nānā puspebhya oki(r)nsu . nānā vādyebhyaḥ nānā-gandhebhya pūjām krtvā sārḍ dha(m)
- 2 aparimitena bbiksu-saṃgbena pradaksini-krtvām punar api bhagavato śirasā pāḍau vanditvā : imebhī gātbebhī bhaga-
- 3 vantam abhistavinsu || Sura nara-bhujaga-pūjanīyā praśama-kara kali kalusam aram, sapta dhana-rahita sprti
- 4 karā⁸ bhani katha bhavati nara sūksma matih [1] Sarvba jagatī tama-sphuta pradipa karā⁸ jara maran ābhūhitam-
- 5 pramoksa kara : tr apāya-jaga¹⁰ pramo(caya)se bhani¹⁰ katha mucyati nara maru māra pathai¹¹ 2 || So ca ku
- 6 (la)putrah Jyotisomyagandhaobhāsaśris tatbāgato rāja¹² Utpalavaktram etad avocat, traya-dharma samanvāgato¹³
- 7 sa¹⁴tpurusa sūksma-matir bhavati : addhyaśayena sarvba-satbe(su) karunāyati : sar(vba satīnām duh)kha praśaman ārtihā

TRANSLATION

(Obverse) they become inattentive The Blessed One spake, 'the doctrine of Karma, verily, must be considered' To beings taken with curiosity the Blessed One, for the purpose of removing their doubts, related the following old time story In a long by-gone age, a man of noble family (having been such a one) in times past, and countless Great Periods of time having passed, (was born again) in this world of four dvīpas¹⁴ At that time, on that occasion, there was a Tathāgata

⁸ Syrti sphuta 'help', 'touched' (cf. Jaina Prakrit *phuta*) are from *gr* 'win', 'reach', 'touch', whence comes also the E. Turkestan word *phara* 'obtainment', used of the four stages *śrota-apanna*, &c. (L) The *a* of the vocative corresponds to the Vedic and Sanskrit *pluti* (L) ⁹ Probably read *ābhikata-pramoksa*.

¹⁰ On the three *apāya*, see L V, p. 89¹⁴ *et passim* The Southern Buddhists have four *apaya*, see P Dy, p. 49 b—With *bhāni* compare *bhane* in Mv VI, 20, 2, p. 214

¹¹ Maru 'god' = *marut* (L) Compare L V, p. 257¹¹, *deva-manuṣya*, with p. 260¹¹, *maru-manuṣa*, and S P, p. 12, l. 13.

¹² Read *rajam* See footnote 7 ¹³ Note *traya-dharma* for *tri dharma* (L) ¹⁴ Here the original reads *yadāsmu*, which is not intelligible Apparently the text is corrupt or mutilated One expects some phrase like *nirrtta*!

named Jyotisūryagandhāvabhāsasrī¹⁵ an Arhat, thoroughly enlightened, (and so forth down to) the blessed Buddha, while the world was being afflicted by the fivefold defects declared to his four classes of disciples the three equal Vehicles (and) the Law. At that time, on that occasion, there was a King Utpalavaktra¹⁶ by name, (who was) the sovereign of all the four dvīpas. Now King Utpalavaktra at another time, accompanied by his wives and courtiers and his bodyguard, proceeded to where the Tathagata Jyotisomyagandhavabhāsasrī (was staying). Having arrived (Reverse) and having respectfully touched the feet of the Blessed One with the head, they besprinkled the Blessed One with various flowers, and having done worship to him with various forms of music and various scents and having circumambulated him together with his countless community of monks and having once more respectfully touched the feet of the Blessed One with the head they eulogized him with the following Gatha verses:

(1) O thou that art worthy to be worshipped by gods, men, and Nagas, that art the complete remover of the impurity of the Kali age, that art the supplier of those that are destitute of the seven kinds of treasure¹⁶ say, how does a man become subtle minded?

(2) O thou that in all the world art the illuminator of those that are touched with darkness: that art the deliverer of those that are afflicted with old age and death that deliverest the world of its three places of suffering say how is a man delivered from the paths of the Maruts and Mara?¹⁷

Then that man of noble family Jyotisomyagandhavabhāsasrī, the Tathagata spoke thus to King Utpalavaktra: 'A good man, who satisfies the (following) three conditions becomes subtle minded (namely, first that) he becomes purposely compassionate towards all creatures, (secondly, that) for the sake of allaying the sufferings of all creatures.

6 CANDRAGARBHA, IN THE MAHĀSAMNIPATA SUTRA

Hoernle MS No 143a, SA. 10 (Plate XX No 1, Obverse)

This folio measuring 402 x 118 mm (or 15 $\frac{7}{8}$ x 4 $\frac{3}{4}$ inches) is very fairly preserved, except for a small gap in the right half, and loss of the right lower corner with a portion of the text. In the left half there is the usual circle (25 mm, or 1 in

¹⁵ The Tathagata Jyotisūryagandhavabhāsasrī (elsewhere, obv 17 and rev 16, called Jyotisomya) and also King Utpalavaktra (obv 16, rev 16) appear to be otherwise unknown. (The Chinese translation calls the Tathagata *Gandhaguna*, and his world would be *Sugandharabhāsa* (L))

¹⁶ On the seven kinds of treasure see Mvy, No 78

¹⁷ That is gods (*deva*) and devils

diameter) and hole for the string. The folio number 20 is at the left edge of the obverse. The number of lines is nine on either side. The paper is dark with age or use. The writing in Upright Gupta characters is large and clear though not very elegant a little rubbed and smudged especially on the reverse.

The text has been identified by Dr. Watanabe as from the sixth part Candra garbha, of the Mahasamnipata Sutra (Naujo No 63). It was translated into Chinese by Narendrayasas a native of Udyana A.D. 566 under the Northern Tsi dynasty see Professor S. Levi's Notes chinoises sur l'Inde p. 9 also JA 1913 II p. 343. The passage corresponds to III 4 foll 7^l 8^l of the Tokyo edition of the Tripitaka. The work is not found in the Bk. hgyur which has however a short work entitled *Candranarbla prajna paramita-mahayana sutra* (Ser. phym 7 foll 176 7).

It reads as follows¹ —

Obverse

- 1 (st/a) samgamyā sama(ga)myā paraspara evam abhuh kim (e) tad ib ādya
bhavisyanti : vad bayam imamny adṛṣṭa purvbaṇi rupani paśyam
āśrutā purvbaś ca śa
- 2 bdaḥ (śr)nomāḥ na ca kaści janite • yatha Mara papimam sva bhavanad
avatīrya bhagavatam vandana² y 6 pasamkkrantaś catursu r² dbi
pesu puspam³ kṣi
- 3 (pamtah) pūṣpa varṣam pravarsamtah yaṇi ca pūṣpani caturṣv āsura⁴
pureṣu prī(ṣṛṣṭam) tathā) pūṣpai sa⁵ rube⁶ hy āsura purah parama :⁴
durgandben āpu
- 4 ntah parama papī dhuma-rajasa āṇsu⁵ dhudibhir apurita dāṁsanaśakā
sari(śrpdhīr iāścihā) viśamaś śikabhir apurita śok ākula m² anabhi
- 5 rāmya t² tam āvṛta sarvbe hy āsura purah samvṛttah sarvbe c āsurah

¹ [The text exhibits the same irregularities as No 5. Thus in obv 1 1 plur for sing. in *bharisya* ti obv 1 2 *śrnomah* for *śrnamah* anomalous sandhi in *paśy d* *śrta* for *paśyamo śrta* also rev 1 3 *ratī śha* for *rat r śha* superfluous an *isvāra* in *ima any* single and double dot as punctuation 6 for 2 in *gaḥājam* &c. Others are noticed in the following notes — R II.]

² Fugonic insertion of *r* al o m and t in II 4 and 5

³ *I i p p* irreg. masc. acc. plur for *pūṣpani* as in 1 3

⁴ The in *caturṣv āsura* and the double dot after *parama* are clerical errors read *ca utre āsura* and *parama-āsuran tēn*. [But see also the Note on pp 62-3 — R II.]

⁵ Read *rajasa* a *su* and *śrpdhīr rāścih* (see footnote 6)

stri-puruṣa-dāraka-dārikāḥ param-ōpadrav-ōpadrutāḥ śok-ākulā-
m² a-

- 6 nabhiramyāḥ saṁsthitāḥ te svaka-svakāsu vithiṣu saṁgamyā samā-
gamyāśura-rājñoh purata sthitbā paśyanty asura-rājānaṁ [xxxx
7 upadrutaṁ yāvat, Vaimacitro 'sura-rājā sarvb(a)ḥ sva-rāṣṭra-nivāsibhi
stri-puruṣa-dāraka-dārikābhir asuraiḥ saha sa-pari[āvarā xxxxx
8 ḍi Vairocanaś cāśura-rājā sarvbaiḥ sva-rāṣṭra-nivāsibhi stri-puruṣa-
dāraka-dārikābhir asuraiḥ saha sa-parivārā i[xxxxxxx saṁ-
9 sthān darśayāmāsa⁶ : drṣṭbā ca Rāhur asur-ēndro Vaimacitro⁷ asura-
rājānaṁ prcchati sa āha : vikṛtā sarvhe as[urā xxxxx sa-

Reverse.

- 1 drṣṭāḥ vāyava uṣṇa āgatā jvalana-sadrṣāḥ ime ca pādapa-phalāḥ kṣiti-
tala-patitāḥ śuṣkēha padmanī⁸ jaladhara-sa[rassu rajasāśu-dhū-
2 pena sphutā hy asmākaṁ asura-bhavanāḥ makṣikā-damśamaśaka-
śalabhāṁ⁹ bahu-vividha-kṛmayāḥ etat pāpa-svara śṛṇomi vi [xxx
xxxxx
3 kaṁ • nāsti rati ihāiva asurā bahu-duḥkha-vibatāḥ sarvhe tṛṣa-
bhukṣa¹⁰ pḍitā aśaraṇa-duḥkhitāḥ sarvhe utraṣṭa¹¹ śuṣka-hṛda[
ya xxxxxx
4 bhayaiḥ kasyāyaṁ prabhāva idṛśo deva-nāśa asuraiḥ kena upāya¹²
śakya śamituṁ ima idṛśa-bhayam, mā iha nāga kṣipra pr[axxxx
5 ya asuraiḥ Rāhur asur-ēndraḥ prāha : bho śrūyatām mama vacanaṁ
sa āha : sarvhe bho asura bhūṣi¹³ sukhitām⁹ kāma-guṇaiḥ pañcabhir¹²
rddhyā

⁶ Note the peculiar position of the superscript *r* here and in l. 4, ⁹ *śrūyātāśikā*; also in rev. l. 7, *śrīparūḥina*, with an anomalous insertion of *t*. See footnote 8, p. 90.

⁷ Read *Vaimacitram*; probably a clerical error, due to the preceding *asurēndro*.

⁸ *Padmanī*, for *padminī*, unless it is a clerical error for *padmānī*.

⁹ Superfluous anusvāra; also in *sukhitām*, l. 5, *kṛayātām*, ll. 7, 8, 9.

¹⁰ *Bhukṣa*, hunger, for Skr. *bubhukṣā*; apparently a hitherto unexampled form; but *Mahāvastu*, II, p. 202³, has *bhukṣā*, hungry.

¹¹ Read *utraṣṭa*; correctly *utraṣṭāḥ*, qualifying *asurāḥ*. For another example of omission of *t*, see footnote 17, p. 99.

¹² *Upāya* for *upāyena*.—Compare *pañca kōma-guṇā* in *Jātaka*, II, p. 60, l. 6.

¹³ Read *asurā abhūṣi*. The text is here rather smudged by interfering traces of

musical instruments,²² decay of garments, decay of food and drink; decay of joy and gladness, decay of Devas, decay of Yaksas and men, decay of Gandharvas and Asuras,

NOTE

[The two speeches, beginning in obv 1 9, are in verse. That of Vaimacitra's inquiry (obv 1 9 and rev 11 1-4) consists of three verses, as shown by the number 4 (rev 1 7) which marks the first verse of Rāhu's reply. Their metre, however, cannot be determined with certainty, owing to the mutilation of the text. The number of the surviving aksaras in the five lines is 174 to which must be added 35 aksaras (i.e. seven on the average, lost in each line), making a total of 209. The three verses in question would comprise twelve pādas, or quarter verses, hence dividing 209 by 12, we obtain 17 as the number of aksaras in each pāda, leaving over four aksaras which are required to complete the beginning of the prose sentence after the third verse. It follows, therefore, that the undetermined verses should be some kind of the Atyasti class, which contains metres consisting of 17 aksaras in each pāda. On the other hand, there is no difficulty in determining the metre of the three verses of the reply of Rāhu: the text of which is preserved in its entirety. It is the well-known Sardulavikrīḍita, which consists of 19 aksaras in each pāda, with the caesura at the twelfth. The scansion of the metre, however, is not quite correct in some of the pādas, owing partly to evident scribal errors, but mostly to the fact that the Sanskrit text is an imperfect translation from some vernacular original. Forms like *śukla*, for *śukra*, in rev 1 7, would point to the vernacular having been that of Magadha (see Introd., p. xxxi) —R. H.]

7 SUVARNAPRABHASÔTTAMA SUTRA

Hoernle MSS, No 143a, SB 9, and No 143, SA 16

These are two folios of the same manuscript pothi. A short notice of them was published by Dr Hoernle in the Journal of the Royal Asiatic Society, for 1906, pp 696-8. The second (SA 16) is complete, measuring 410 × 93 mm (or 16½ × 3½ inches). The first (SB 9) is a fragment, measuring about 180 × 93 mm (or 7 × 3½ inches) and therefore being about three sevenths of a complete folio. It is from the right side of that folio, and hence bears no number. Its right margin is marked off by an inked line, which, however, is not regarded by the lines of writing. The latter are on the obverse very clear, but on the reverse much defaced by sand rubbing. The other folio (SA 16) displays along the edge of one of the long sides a few irregular gaps, which have entailed, on the obv 11 5,

²² The original text has *turya*, i.e. Skt *turya*, Mst., III, p 12¹⁶ has *turiya*

6, and rev ll 1, 2, some loss of text Irrespective of these gaps, the text is on the whole very well preserved In the middle of the left half there is the usual circle, of about 29 mm (or $1\frac{1}{8}$ inches) in diameter, with the hole for the string Nearly vis à vis on the right half of the obverse side there is a double circle, with an inner diameter of 30 mm (or $1\frac{1}{8}$ inches), and with slanting spokes in the intercircumferential space, perhaps intended to enclose a drawing or miniature, which however was omitted The folio number 98 is on the left margin of the obverse side The paper of the two folios is fairly fresh, and there are, on either page, six lines of writing in the Upright Gupta character, and in a rather ornamental hand

The text of the two folios is from the *Suvarna-bhāsa ōttama Sūtra*, perhaps more commonly known as the *Suvarna-prabhāsa ōttama Sūtra* Two manuscripts of it are in the Cambridge Collection of Nepalese MSS (Add 875 and Add 1342), a third is in the Hodgson Collection of the Royal Asiatic Society (No 8), and a fourth in the Hodgson Collection of the Asiatic Society of Bengal (No B 9) From the latter an edition has been published in the *Buddhist Texts of the Buddhist Text Society of India* (Calcutta, 1898) Two passages from the *Sūtra* are quoted in the *Sikṣa-samuccaya* (ed Bendall, in the *Bibliotheca Buddhica*), pp 160 and 216, where both elements of the name, *bhāsa* and *prabhāsa*, occur An abstract of the contents of the *Sūtra* is given in R L Mitra's *Sanskrit Buddhist Literature in Nepal* (Catalogue of the ASB, Hodgson Collection) pp 241-8 There exist translations into Chinese (Nanjo, Nos 127, 130), Tibetan (Rockhill, *Life of Buddha* p 218) and Mongol (I J Schmidt, *Geschichte der Ostmongolen*) Fragments of a translation into Khotanese have been published by M P Pelliot (*Études Linguistiques*, fasc iv, 1913), and into Uigur, by Professor F W K Muller (*Uigurica*, pp 10-35, 1908) Fragments of the former are mentioned by Professor Leumann (*Zur nordarischen Sprache*, &c, p 10, 1912)

(1) Hoernle MS, No 143a SB 9

This fragment comprises portions of the colophon of the fifth chapter (*parivarta*) and of the nine initial verses of the sixth chapter From the fact of the text being written in verse (*upajāti variety of tristubh*) it can readily be seen that, allowing for the vacant space of the string hole, from 21 to 26 akṣaras are lost from the several lines of writing In the subjoined transcript these lost syllables are supplied from the text of the manuscript of the Royal Asiatic Society (fol 17), which is more correct than the printed text of the Indian Buddhist Text Society¹ Neither of these texts is satisfactory, but a discussion of their variations and defects seems out of place here Some of the more relevant ones are noticed in the footnotes

¹ For the collation of the Cambridge MSS, Add 875, fol 18b, 19a, and Add 1342, fol 15b, 16a, the readings of which also are referred to in the footnotes

hooters in the village, they all indeed reside in the village, (but) they do not recognize one another

[Reverse] Verse 5 The sense of sight makes for things endowed with form, the sense of hearing is concerned with sounds, the sense of smelling grasps the manifold odours, the sense of the tongue continually makes for the tastes

Verse 6 The body-sense²⁷ makes for things amenable to touch, the sense of ideation²⁸ is concerned with the mental objects²⁹ These are called the six senses, they do not mutually overstep their own particular spheres

Verse 7 Thought again, unsteady like Maya, and concerned with the objects of the six senses, runs about like a man in the deserted village, and is taken up entirely with the six freehooters of the village

Verse 8 According to which of the six objects thought is occupied with, it is conscious of the objects of the senses form, and sound, moreover smell, taste, and tactility furthermore mental objects

Verse 9 And thought is flitting everywhere like a hurd over the six senses, and settles on a sense as an instrument and becomes a combined instrument-sense, for (without such combination) a sense cannot produce a knowledge of its own (object),

Verse 10 And the body is without motor impulse or activity and there is no real basis for the rise of consciousness

(2) Hoernle MS, No 143 SA 16 (Plate XXI, No 3 Reverse)

This folio comprises a portion of the final verse (upendravajra variety of tristubh) and the colophon of the fourteenth chapter, and the prose introduction and the six initial verses (śloka), together with a portion of the seventh, of the fifteenth chapter In our folio the former chapter is numbered the fifteenth, which is probably a clerical error otherwise it would indicate that the Sutra as it stood in the manuscript to which our folio belonged included a chapter which is not now found in any other existing manuscript The obverse text of our folio occurs also in one of the fragments of the Mannerheim MSS, and is edited by Professor Reuter on pp 7 ff of the Journal of the Indo Ugric Society, xxx In the Hodgson MS of the Royal Asiatic Society the text of our folio stands on folio 55 and in the Calcutta print on pp 69 70 It reads as transcribed below, the missing portions, in smaller italics are supplied from the RAS MS

²⁷ i.e. skin sensibility, see B Pech, 1 p 172 and in, note 1

²⁸ See B Pech pl 18 and xxxii, *manendriya* is 'the faculty of ideation or representative imagination', and '*dharma*', when related to *manas*, is as a visual object to visual perception—in namely, mental object in general'

²⁹ See footnote 1 on p 109 The passage stands in Add 875 fol 59 ab, and Add 1342 fol 50 b, 51 a In Add 2831 it is missing

Obverse

- 1 m² me śrutam suti² an² umoditam ca yath ābhīprāveṇa m³ bodhi⁴
prāptam sa dharmā kavam hi mṛya ca lābham a 32 || Suvarna
bhas ottamatah⁵ su
- 2 trendra rajñe⁵ Su sambhara parivṛtto namni pamca(dasa)mah⁶
samaptah 15 © Atha khulu Bhagavam⁷ śrīvo mahādevata(y āmam)
- 3 trayamasa yat kaścī chri mahadevate⁸ śraddhah kulaputro va • kula
duhita va • tit ina(g)ata pratyut(ṭpa)ana
- 4 nam Buddhanam bhagavatānam⁹ acintya mahatī upula vistrirna¹⁰
sarv-ōpikaranāḥ pujaṁ karttu kameṇ • a(t)t ānu
- 5 gata pratyutpannam B[u]ddhanam bhagavatam • gambhīram
Buddha go[ca]ra)m prajanitu¹¹ kamo bhavet, ten āśyam tatra
pradeśe va vihare va •
- 6¹² aramṇa¹³ deśe va • yat āyam Suvarna bhas ōttamah sutre¹⁴ ndra ra
ja vīstareṇa samprakṛisjate¹⁵ n avyakṣipta¹⁶ citten vāhita¹⁷ śīo

Reverse

- 1 tren āyam Suvarna bhas ōttamah sutrendra rajja śīotarjah || Atha || ha
lu Bhagavan imam sarv-artham bhujas¹⁸ ya mastraya¹⁹ (sam)ptatī
payama

² A half formed m cancelled by a vertical line passed through it similarly in
rev 1 5 a badly formed th cancelled by cross lines From the Cambridge MSS
supply the complement Tatha pramana i baḥ puja-śānīkari yan and amend with
Cambridge MS Add 1342 me śrīta i c abhyanumoditani ca Add 875 has al o
fantily e a umod tā i ca

³ n i m e prakritic for i e (mama) see Pischel's Prakrit Grammar § 418 p 294

⁴ [bodhi seems treated as neuter so also rev 1 6 stupa i cf sa adhi sre ta
No 263 p 90 The Cambridge MS Add. 875 al o has the neut kaya i labdā i
but it and Add 1342 read bodhi prapta —R H]

⁵ See footnotes 2 and 3 on p 110

⁶ Apparently an error for catīrda amah as in all the MSS

⁷ Prakritic for bhagava i and below rev 1 6 for asmin

⁸ Originally mahadevī had been written but the long i sign is deleted

⁹ Read bhagavata a as in 1 5 also read with the three MSS acintya

¹⁰ an o rna i

¹¹ Read e śī rna

¹² Prakritic for prajnatam

¹³ This line is much smudged by impressions of letters on the superjacent folio

¹⁴ Read ara iya so also in rev 1 6 antare

¹⁵ The three MSS and the Calc print read differently naryakṣipta e ttenavāhita is confirmed by the Mannerheim MS

- 2 nas tasyam velayam imam gatham adhvabhasit, ¹⁵ || Ya(d i)cche
[sariba] Buddhanam pujam (ka)rtum ac[i]nt[i]a[m] • gambhira(m)
sarvba-Buddhanam gocaram ca prra
- 3 janitum¹⁶ 1 tam ¹⁷ ca deś-ōpasamkkramya ¹⁸ viharā lenam eva ca ~
yatra deśiyate ¹⁷ sutram Suvarna bhas ōttamam ¹⁹ nv idam 2 Acint
kam idam
- 4 sutram ananta gunam akaram, mocakam sarvba satvanām anekair
duhkbā sagarāih 3 Ādim sūtrasya paśyamī maddhy ānta nidhanamta
- 5 ||² tha • itigambhira sūtr āndram upam āśya na vidyate ~ 4 Na
Gamga rajasanī ²⁰ ca na dharanyam na ca sagaram na c āmbara
tata-sthasya • kimcī cha
- 6 ky ō, mākr̥tum ²¹ 5 [Dha]rma dhatu praveśe ca pravestavyas ²² tath
ām̐tare ¹³ ~ vatra dharm ātmakam stupam ⁴ gambhīram su pratisthī
tam 6 Tatra ca stupa maddhye sm̐m ⁷ pa ²³

¹⁵ [Read *adhyat*] *ant* The curiously misshapen form of the aksara *dhyā* occurs also in the preceding fragment, obv l 2 (p 110) and in the fragment of the Bha drapala Sūtra obv l 7 (p 89). The verb *adhyabhas*^o is very commonly used in connexion with *gatha* see e g L V, pp 118²⁰ 124¹⁴ 132, 140²² &c, Mst, I, 33⁷, 56¹³, &c II 66¹⁵, 84¹¹ 4 ⁷ &c, III 28¹² 31¹⁶ 34¹³ &c. In fact it is used as frequently as the simple verb *abhas*^o. The verb *abhyabhas*^o also occurs though rarely (e g L V, pp 47⁴ 49¹, 78³, 97⁴) and the aksara *dhyā* does not so easily account for the misshapen *dhyā*. There is possibly a similar clerical error in No 6, rev l 7, *vidya* for *vidyā*. The three MSS read here simply *abhasata* — R H]

¹⁶ Note the Khotanese *rr* in *prajanituri* and see footnote 13 on p. 110

¹⁷ Prakrit for *lat* (*lac*) conj and for *deśyate* pass. causale

¹⁸ Correctly *desam upasamkkramya*, which however, would not have suited the metre. The aksara *mya* is a correction by a later hand, originally it seems to have been *myi*. The three MSS have a different reading which avoids the grammatical difficulty, *ya icchet* *sa carec cōpasamkkramya*

¹⁹ Read *starna*^o, m c

²⁰ Read *°rajasani* the final *i* is m c. and omit the second *na*. The MSS read *rajasu cātra*

²¹ The aksara *pa* had been missed out, and is written in the margin, below l 6 and the place where it should be inserted is marked by a small cross above the line. Prakrit for *sakyam upamakarī*, 11

²² Read *pravesataryas* (scil *dharmadhatu*) and *antaro*. The RAS MS has *pravesatarya talantaro* the two Cambridge MSS have *pravesataryam tadantaram*. Moreover all three MSS read *pravesena*. The Calc. print, apparently quoting the ASB MS reads *prakusena*

²³ The complement of the verb in the three MSS is *patyet śālyamunim jinam | ulam sūtrāṁ prakusanta i ma cjuena starena ca*

TRANSLATION

[Obverse] Verse 32 As being the earnest of a great store of merits (*punya skandha*) this Sutra has been heard by me and approved, and, according to its intention, absolute knowledge (*bodhi*) has been obtained by me, and with it the absolute body²¹ (*dharma kaya*) by me has been acquired

Here ends the fifteenth chapter, named *Susambhava*, in the *Suvarnabhasottama*, most royal Sutra

Thereupon then the Blessed One addressed the excellent Mahadevi, 'if, O Mahadevi, any believing noble youth or noble maiden, from a desire to render inconceivable, great abundant, extensive worship with every means (in his power) to the past, future, and present blessed Buddhas, be desirous to know the profound Buddhasphere of the past future, and present blessed Buddhas, he must necessarily, wherever this *Suvarnabhasottama* most royal Sutra is proclaimed in full detail, whether it be in the country, or in a monastery, or in the forest, [Reverse] listen to this *Suvarnabhasottama* most royal Sutra with an undisturbed mind and an attentive ear There upon then the Blessed One, illuminating this whole subject in an increasing measure, spoke on that occasion the following gatha verses²²

Verse 1 Since I desire to render untinkable worship to all Buddhas, and to know the profound sphere of all the Buddhas,

Verse 2 therefore I betake myself to a country, or a monastery, or even a cave, where this *Suvarnabhasottama* Sutra is taught

Verse 3 Untinkable is this Sutra, infinitely good, precious, and liberating all living beings from many oceans of pain

Verse 4 The beginning of the Sutra I see, (but) it has neither a middle nor an end (i.e., it is illimitable), it is a very profound Sutra, like it there exists nothing

Verse 5 Neither the sands of the river Ganga, nor the ocean on the earth, nor in heaven (if what stands on the surface of the sky) can anything be likened to it?

²¹ On *punyaskandha*, *bodhi dharmakaya* and *dharmadhātu* see *Suz OMB* pp 199 294 ff 296 ff and 115 193 ff, also *SRE* xlix, p 178, and Prof de la Vallée Poussin in *JRAS* for 1906, pp 946 ff, where other references will be found See also p 96, footnote 24 The idea in verses 6 and 7 seems to be that the study of the Sutra serves as the entrance to the noumenal, or absolute world (*dharmadhātu*) and enables one to realize the absolute (*dharma*) In the Sutra the Jina or Buddha in his *sarvabhoga kaya*, speaks, as it were to the human bodhisattva (see *Suz OMB* pp 267-8, 272), and therewith agrees the reading (see note 22) *prakasana*, 'for the sake of the proclamation of the *dharmadhātu*, let its interior be entered, where the stupa exists from which the Jina proclaims

²² See for a very similar phrase *LV*, p 36 1 12

Verse 6 And by the entrance of the noumenal world (*dharmadhātu*) let thus its interior be entered where a profound stūpa representing the noumenal (*dharmā*) is well set up ²⁴

Verse 7 And there in the middle of the Stūpa one may behold the Jina (sage) Sakyamuni proclaiming this Sūtra with a pleasing voice

8 RATNARAŚI SŪTRA

Hoernle MS No 143 SA 17 (Plate IV No 3 Obverse)

This is a nearly complete folio measuring about 290 × 65 mm (or 11½ × 2½ inches) but on the right side a narrow slip about 30 mm (or 1½ inches) which had been glued on has come off and is now missing. The blank place of junction (about 8 mm wide) can be seen on the Plate, beyond it the slip projected about 22 mm (or ¾ inch) and allowing for the usual blank margin carried on the reverse side about one to three aksaras while on the obverse side on the whole width of the slip there stood about two to four aksaras. The entire length of the folio including the projecting portion of the glued on slip must have been about 312 mm (or 12½ inches). The missing syllables are conjecturally supplied in the transcript and shown in smaller italic type. The folio is also slightly damaged along the right half of the bottom and on that right half also the writing is indistinct through sand rubbing. Otherwise the writing is black and well preserved. It is in a small but very neat calligraphic hand in Upright Gupta characters and in five lines on either side. The folio number 5 is on the left margin of the obverse.

The text is from the Ratnaraśi Sūtra of which a Tibetan version is to be found in the *Bka' hgyur* (*Dkon brtsegs* vol 3 (vi) fol 261 a 298 b of the India Office copy). The part contained in our fragment corresponds to fol 265 6a. The Sūtra was translated into Chinese in a n 397-439 (Nanjio No 23 (44) col 19). Passages from the Sūtra outside our fragment are cited in the *Sikṣasamuccaya* of Śāntideva, see the Index to the edition by the late Professor Bendall.

The text of our folio with the Tibetan version in parallel columns runs as follows —

Sanskrit	Obverse	Tibetan
1 samnohanam macechriti . 8 mce		Itun ba sto Hod srun bgyad
kaśyapa astau śramaṇa		po lhi dag m dge shyon gi
dharm āvaranā te jayra		chos kyī sgrub pa ste rab tu
jiteṇa parivartyatayāḥ A		byun brs de dig yons su

Sanskrit

āham Kaśyapa sra(mana)
linga samstha¹panam ida

2 m iti vadāmi • guna-dharmam¹
pratipaty āham Kaśyapa sra
manam iti vadāmi • śramanena
Kaśyapa kaye smim kasaya²
dhara(yam)anenā niska³saye
na⁴ te

3 na bbavitavyam • tat kasmā
dbetoh niskasayasya Kaśyapa
kasayam anujñatam, yah kaś
cit Kaśyapa sa kasayah laye
smim⁴ kāsāyam dharaya

4 ti anyatr āśay ādhimuktya sar
vams tarh⁴ kasaya dagdhan
iti vadāmi tat kasmā dheto
h aryanam⁵ esa Kaśyapa dhva
jah upasam⁶ ā(nuku)lo maitr
a(nu)yukta⁶ i

5 ti viraga caritanam⁵ etan
vāstra(n) • tatra Kaśyapa ya
aryanam dhvajis tam⁴ smusva •
dhadaś eme Kaśyapa aryanam

Tibetan

span bar byaho i Hod srūn
dge sbyon gi kha dog¹ dan
rtags kyī dbyibs kyis dge
sbyon zes na mī hchad kyī
yon tan gyī chos la nan tan
byed pahī dge sbyon nī dge
sbyon zes nas bśad do Hod
srūn dge sbyon gis nī rñog pa
med pahī sems kvis² lus la
dur smrig dag bcan bar byaho
de cihi phyr ze na Hod srūn
rñog pa med pa la nas dur
smrig gnan gi Hod srūn rñog
pa dan bcas pahī lus la³ dur
smrig dag heban

de dag thams cad dur smrig
tsbig paho zes bśad de bśam
pas mos pa rñams nī ma gtogs
so de cihi phyr ze na hdi
[265 b]nī hphags pa rñams kyī
rgyal mtsban vin pahī phyr tei
skyo⁴ zin

hdod cbags dan bral bar spyod
pa rñams kyis gos hdi dag
nī ñe bar zi bāhi rjes su
mthun pa byams pahī rjes su

¹ Read *pratipadya*, and note the curious position of the anusvara in *dharmam*

² n was omitted, and is supplied above the aksara dha

³ Read *niskavayena*

⁴ Prakritic for *asmin tan*

⁵ Read *aryanam*, *upasam*^o, *caritanam*

⁶ See P Dy s v metta

¹ Tib. inserts *urna* (kha dog) between *śramana* and *linga*

² Tib reads *niskasayena manasa* (rñog pa med pahī sems kyis)

³ Tib has *sa kasaya kaye* (rñog ja dan bcas pahī lus la)

⁴ Tib inserts either *soka* or *upalapa* (skyo) before *viraga*

Sanskrit

dhvajah (katam)e (dv)a(da) ॥
śa • ta

Tibetan

zugs⁵ paho : Hod srün de la
hphags pa rnams lyi rgyal
mtshan gan ze na : Hod srün
bcu gñis po hdi dag ni hphags
pa rnams kyī rgyal mtshan te

Reverse

1 pa aryanam dhvajam, ⁷ 1 samadhur
aryanam dhvajah 2 prajña
aryanam dhvajah 3 vimuktir
aryanam dhvajah 4 vimukti
jñāna darsanam aryanam dhva
jah 5 saty āvatara a⁸ ryanam
dhvajah 6

2 pratitya samutpad ānubuddhy

⁷ Neuter to suit *tapas* otherwise
masculine as neut *dhvaj* is exceedingly
rare see M Williams's *Skr Dy* The
curve or prone comma placed over the
aksara *m* does duty for both the numeral
one and the sign of virama

bcu gñis gan ze na⁶ : Hod
srün tshul khrims hphags pa
rnams kyī rgyal mtshan dan
tin ne hdzin hphags pa rnams
kyī rgyal mtshan dan : śes rab
hphags pa rnams kyī rgyal
mtshan dan : rnam par grol ba
hphags pa rnams kyī rgyal
mtshan dan : rnam par grol ba
ye śes mthon ba hphags pa
rnams kyī rgyal mtshan dan :
bden pa la hyug pa hphags pa
rnams kyī rgyal mtshan dan :
⁷ rten cūn hbreḷ bar hbyun br

⁵ Tib has *upaśānan kulo mātranu
gukto (ne bar zi baki rjes si mthun
pa byams pahi rjes su zug)* It has
ke *aryana dhvaj* and omits *tan rñ* na

⁶ Tib has what twelve? Morality
(śīla in place of *tapas*) Kāśyapa is a
banner of the Aryas

⁷ Tib here differs considerably giving
as successive dhvajās *rtēn cū hbreḷ bar
hbyun la hyug pa (pratītyasamutpāla
tara) tsam glai b : (catvāri dhyānāni)
tshad med pa b : (catvāri apramāṇāni?)
gugs med pahi sgoms par hyug pa b :
(catvāro rupaḥharanacaturak?) shyon
med pa la hyug pa (a loṇatara?) ag
pa ad pa (asarakāya)*

Sanskrit.

anatā āryānām dhvajāḥ 7
catbāro brahma-vihārā āryā-
nām dhvajāḥ 9^{*} cathāri
dhyānāni āryānām dhvajāḥ 9
catasra ārūpya-[§] samā-

3 pattaya āryānām dhvajāḥ 10
niyām-āvakkraṅtīr āryānām
dhvajāḥ 12 ime Kāśyapa
dvādaś-āryā[†] dhvajāḥ tatra
Kāśyapa yo hhiḥsur ebhir.
dharmair a[§] nanu-

4 gataḥ āryānām dhvajam kāsya-
vastram kāye dhārayati tam
aham vitatha-dharma-prati-
pannam iti vadāmi^{*} uddara¹⁰
dharma-vihāriṇam iti vadāmi.
ta[§] thāgata-

5 śāsana-dū-sthitam iti vadāmi
nirvāṇa-pakṣa-vipakṣa-sthitam
iti vadāmi^{*} saṃskāra¹⁰ pakṣ-
ānukūlam iti vadāmi^{*} māra-

^{*} Read 8.

[†] *nām*, which had been omitted, is added above the line, and the place of insertion indicated by three dots.

¹⁰ Probably read *saṃsāra* with the Tibetan, which has *hkhor . ba*.

Tibetan.

la . hjug . pa . hphags . pa . rnam .
kyi . rgyal . mtshan . dan . hsam .
gtan . bži . hphags . pa . rnam . kyi .
rgyal . mtshan . dan . tshad . med .
pa . hži . hphags . pa . rnam . kyi .
rgyal . mtshan . dan .

zugs . med . paḥi . sgoms . par .
hjug . pa . hži . hphags . pa . rnam .
kyi . rgyal . mtshan . dan . skyon .
med . pa . la . hjug . pa . hphags .
pa . rnam . kyi . rgyal . mtshan .
dan . zag . pa . zad . pa . hphags .
pa . rnam . kyi . rgyal . mtshan .
te . Hod . sruṅ . hcu . gñis . po . hdi .
dag . ni . hphags . pa . rnam . kyi .
rgyal . mtshan . no . Hod[266 a]
sruṅ . gaṅ . la . la . rgyal . mtshan .
hdi . dag . dan . ldan . par .

hphags . paḥi . rigs . gos . dur .
smrig . dag . hchañ . ba . de . ni .
nor . haḥi . chos . la . žugs . paḥo .
žes . ṇas . bśad . do . chos . dan .
hgal . bar . gnas . pa . žes . hśad .
do . de . hžin . gśegs . paḥi .
bstan . pa . las . riñ . du . gnas . pa .
žes . hśad . do . mya . ṇan . las .
hḍas . paḥi . phyogs . kyi . mi .
mthun . paḥi . phyogs . la . gnas .

^{*} Tib. has *yatra Kāśyapa ya ebhir dhva-
jair* (sic) *upēta āryakulavastrakāṣāyāni
dhārayati*.

[†] Tib. gives *dharma-virodha-sthitam* (?)
for *uddaradharmavihāriṇam*.

¹⁰ Tib. has *buddha-śāsana-dūra-sthitam*
for *tathāgata-śāsana-dū-sthitam*.

Sanskrit.

bādīśa¹¹-grastam iti vadā¹²
mī.

Tibetan

pa · zes · bśad do n hkhor · bahi ·
phyogs dau · mthun · pa · zes ·
bśad · do n na rgyal gyi · mthil
bas zin · pa zes bśad · do .¹¹

¹¹ Read *bādīśa*

¹¹ Tih replaces *mara bādīśa* (= *mara vadīśa*) by *manakaratāla* (?)

TRANSLATION.

[Obverse] . falls into infatuation. These, O Kāśyapa, are the eight hindrances¹² to observing the principles of a Sramana they must be abandoned by one who has abandoned the world Nor do I, O Kāśyapa, speak as setting up a mark of a Sramana By his practising the principles of virtue, O Kāśyapa, do I judge any one to be a Sramana A Sramana, O Kāśyapa, who wears the yellow robe on his body, must be free from (moral) stain. For what reason? To the stainless, O Kāśyapa, the yellow robe has been allowed Whoever, O Kāśyapa, (being soiled) with stains, wears the yellow robe on his body, save with a steady resolve (to keep his duties), all such, I say, are burned by those robes For what reason? For the Elect, O Kāśyapa, it is their banner¹³, they are the garments of those that practise renunciation (symbolizing) that they are disposed to calmness, that they are devoted to friendliness Now, O Kāśyapa, listen to what are the banners of the Elect Twelve, O Kāśyapa, are these banners of the Elect What twelve? [Reverse] (1) Asceticism is a banner of the Elect, (2) self-concentration¹⁴ is a banner of the Elect, (3) wisdom is a banner of the Elect, (4) emancipation is a banner of the Elect, (5) knowledge of and insight into emancipation is a banner of the Elect, (6) incarnation of truth is a banner of the Elect, (7) firm¹⁵ recollection of the chain of causation¹⁶ is a flag of the Elect, (8) the four perfect states¹⁷ are a banner of the Elect, (9) the four (kinds of) mystic

¹² Five *ātarana*, or hindrances, are mentioned in Dv, p 378, l 4, and in S S, p 90, l 6 and note 2 A twofold division is mentioned in Dh S, No 115

¹³ For the metaphorical use of *dhr̥vaja*, banner, see S S, p 134, l 6, and Mst, vol III, p 65, l 4

¹⁴ On this, and the three following items, see Dh S, No 23, also Mvy, No 4, Mv, I, 36, 2 (p 62, transl. pp 182-3)

¹⁵ The word *anala* is obscure, perhaps a false reading for *avalāra*

¹⁶ See Dh S, No. 42

¹⁷ See P Dy, p 95 a, also p 70 a

meditation¹⁸ are a banner of the Elect, (10) the attainments of the four incorporeal states¹⁹ are a banner of the Elect,²⁰ (12) entrance upon a course of asceticism²¹ is a banner of the Elect These, O Kaśyapa, are the twelve banners of the Elect Now, O Kaśyapa, that monk who, not observing his principles, wears on his body the yellow robe which is the banner of the Elect, him I declare to be devoted to false principles, him I declare to be practising heretical²² principles, him I declare to be badly observing the commandments of the Tathagata,²³ him I declare to be taking a stand with the partisans opposed to the party of Nirvana, him I declare to be well disposed towards the partisans of Saṃsāra, him I declare to be seized by the hook of the Evil One .

9 AN UNIDENTIFIED FRAGMENT

Hoernle MS, No 143a SB 2. (Plate XX, No 3 Obverse)

This is an incomplete folio measuring 270×120 mm (or 10 $\frac{3}{8}$ ×4 $\frac{7}{8}$ inches), being short, to judge by its similarity to No 6 (*ante*, p 103), by about one third on the right side In the left half, about 88 mm (3 $\frac{3}{8}$ inches) from the left edge, there is the usual circle (27 mm or 1 $\frac{1}{8}$ inches in diameter) and hole for the string There are practically no margins, consequently the folio number 106, on the left edge of the obverse side, trenches on the space of the fifth line of writing The writing, nine lines on either page, in Upright Gupta characters, is clear, though not elegant, very similar to that of fragment No 143a, SA. 10 (No 6, p 103) apparently by the same hand

The text, written in a curiously debased dialect, is astrological It names a Rishi Kharusta, with reference to whom we may take note of the researches of Professor Sylvain Lévi in the *Bulletin de l'École Française d'Extrême Orient*, vol iv, pp 543-79 especially p 565 As will be seen, the 'mixed dialect' is here

¹⁸ See Dh S, No 72

¹⁹ In the four brahmaloka= P D₃, p 58a See Dh S, No 82

²⁰ The eleventh banner is missing in the text, compare the Tibetan version

²¹ Cf Ś S, p 270, l 4, also p 374

²² The text has *uddara*, an otherwise unknown word The context requires a word with a bad sense, such as 'heretical' Perhaps derived from *udlara* or *aralara* from √ *idhr* or *aradr*, 'split', cf Prakrit *dara* for Skr *dara* There is also *urdara* a *rākṣa*

²³ The text has *du-sthātam*, which may be correct, but it might be a clerical error for *dura-sthātam* 'far removed from', which is suggested by the Tibetan, see footnote 10

Reverse

[Line 1, Verse 94] The shadow turns round, and here (the asterism) Āsvini leads the night but (the asterism) Anurādhā the sun towards the southern quarter

[1 2] by Suras (and) Rishis thou art encouraged and in this month (and) field by Rakshasas, men, serpents (and) Yakshas [Verse 95] (The asterism) Vṛścika (or scorpion)

[Line 4] Now the Rishi Kharuṣṭa² addressed the whole congregation, which stood with folded hands, and said [1 5] 'you have seen, heard (and) understood

the (astrological) fields, hours, signs, positions, progresses, (and) revolutions, and likewise [1 6] the motions of asterisms and planets, are you satisfied and

content, or not? Now then, all (the congregation), [1 7] bowing (to him) with folded hands, spoke thus 'thou art the preceptor of all the Devas, the best sage in the world of Suras and Asuras, unlike any other, [1 8] a well wisher of all

living beings, possessed of all eminences, pastmaster in all virtues, endowed with an equal range (of knowledge) of the three periods of time (past, present, and future) nor has any other (person) [1 9] such knowledge as thou, to give instruction with regard to nights, days, moments, asterisms, planets, half months, months

10 ŚURANGAMA SAMADHI SUTRA

Hoernle MS, No 144 SB 87 (Plate XX, No 4 Reverse)

This is a part, between one half and two thirds of a folio imperfect on the left and therefore lacking a number. But for one small gap near the right lower corner the existing part, measuring 208 × 121 mm (or 10 × 4 $\frac{1}{2}$ inches) is undamaged. The writing eight lines on either side, in Upright Gupta characters, is fine bold formal black and clear a little rubbed at the left lower corner of the obverse and corresponding upper corner of the reverse, but the reverse lines 6-8 with continuation 8a, are in a different, smaller, thinner, distinctly cursive hand and probably by another scribe (*footnote 13 p. 127*), and contain a different text.

The text is the conclusion of a Śurangama samādhi Sutra followed by a Dharani or charm (in the cursive hand). A Tibetan version, with however an amplified ending may be seen in the *Blah hgyur*, Mdo vol 5 (ix) fol 407 b 510 a of the India Office edition. It was translated into Chinese in A.D. 384-417 (Nanjio

² The reputed inventor of the Kharoshthi script, whose story is related in the Śuryagarbha Sutra, see Professor S. Lévi's article referred to in the introductory remarks.

Line 4. *Vnāti* = *viñāda*; *Kirttiya* = *Kṛttikā*. Read *vīpat-kara*.

Line 5. Read *tikṣṇa-karmāni* and *sampat-kara*; *t* was omitted originally, and afterwards inserted above *ka*, though wrongly in the form of *n*. *Maga* = *mārgam* (?); *āṣā a* = *āṣādhā*.

Line 6. *Murga* = *mārga*, note the position of *r*, see footnote 8, p. 90; *ardra*° = *ārdra-dhanisthā*; *yota* = *yotram* or *yoktram*, at end of compound; *kurya* = *kuryāt*.

Line 7. *Jyṣṭa* = *jyēsthā*; *bhadravati* as in l. 1.

Line 8. Read *satva-hite* (?) *Vīritās ca vidu* = *vīritās ca vidarāh* (?); *yamadevati* as in l. 1.

Line 9. *Kṛyāyām* = *kṛyā yām* (?); *trirīkṣi rātrau* = *trirīkṣyām rātrau* (?), *rsayām* = *rsayah* (?)

Reverse Line 1. *Cchāyā parivartati iha aśvinī rātrīm nayati anurādhā sūryam*.

Line 2. Apparently read *etan-māsa leetra rāksasa nara bhujaga yakṣa*, and compare the clause in No. 5, rev l. 3, *sura-nara-bhujaga* (p. 102). *Bhṛṣciḥ* = *irīciḥ*.

Line 3. *haurattaya* = *horā-traya* (?); *deśi deśi* = *deśe deśe*

Line 4. Read *anukūla*; *kharuṣṭam* *rsim sarvā* *prāñjalikṛtya* *parṣad* *vyñāpayati*

Line 5. *kṣetra-horā-rāṣi*, &c.

Line 6. *anumodanam utāha na ite* (?), *tāraṇi* = *tārat*

Line 7. Read *prāñjali*, *śrīsto* = *śreṣṭho*, *vidbā* = *vidvān* (?)

Line 8. Read *satva-hit-āṣi*, *sarva-śrīyā sampanno*; *sarva-try-adhā*. With *tradhā* compare *trapaya* in No. 5, rev. l. 5, p. 102

TRANSLATION.¹

Obverse

[Line 2, Verse 87.] A formula of medical herbs, in this respect effective are (the lunar asterisms) *Citrā*, *Mṛgaśīrā*, *Śravanā*, [Verse 88], *Nidhāna*, *Punarvasu*, *Svāti*, *Satabhīṣā*, of those who abandon disputes, quarrels, knives (?) and . . . rites [Verse 89] Causers of misfortune are (the lunar asterisms) *Kṛttikā*, *Phalgunī*, *Āśādhā*, . . . [l. 5] rough works, having made a firm path Causers of success in this respect are (the lunar asterisms) *Parva-phalgunī*, *Parva-āśādhā*, *Parva-bhādrapadā* . . [l. 6, Verse 90] arrangers to go on a secret path are (the lunar asterisms) *Ārdra* and *Dhanisthā* in combination. [Verse 91] One may do here all fierce rites, here firm, foremost friends are (the lunar asterisms) *Āśleṣā* and *Jyēsthā*. [Verse 92] If (the lunar asterism) *Uttara-bhādrapadā* be here the third (?), let him do . . . [l. 8] for the benefit of living beings, according to circumstances, having known, and various wise men [Verse 93] The fourteenth day, again, has Yama for its deity he should proceed to act as in the former case .

¹ The text is in too bad condition to admit of a complete or satisfactory translation.

Tibetan Version

[1. 5] gśeṅs²⁴ · paḥi · bsaṃ · gyis ·
mi · khyab · pa · tbob nas · mi ·
hḡgs · par · ḥdod · pas · dpah̄ · bar ·
hgro · baḥi · tin · ne · ḥdzin · dkon ·
mchog · ḥdi · mūan · par · byaḥo²⁵ u
ma · thos · paḥi · cbos · rnam · thos ·
nas · mi ·

[1. 6] spon · bar · ḥdod · pa · dan ·
ldem · po · nag · rtogs · par · ḥdod ·
pa · dan · ye · śes · mnon · sum · du ·
gyur · pa · rtogs · pa · ḥdod · pas ·
dpah̄ · asbar · hgro · baḥi · tin · ne
ḥdzin ḥdi la

[1. 7] moṣ par · byaḥo : 502 a ·
dpah̄ bar hgro baḥi tin ne
ḥdzin ḥdi bśad paḥi tsbe sems
can grans med tśbad med pa
bla na med pa yan dag par
hdzogs paḥi byan chub la yan
dag par žugs so ·

[1. 8] gan byan chub sems
dpah̄ sa la gnas pa ni de
bas kyan śin tu tśbad med
do u gan dag bzod pa tbob
par gyur pa ni de bas kyan
śin tu tśhad med do u skye
br gḡḡ gḡḡ thogs nahau
tśhad med par gyur to u

Sanskrit conjectural rendering

[1. 5] gata-cintikatam labdhv²⁴ ॥
ānuttarasitu-kāmena²⁵ idam²⁶ [śūram
gama-samādhī ratnam śrotavyam ।
aśruta-dharmān śrutvā na]

[1. 6] kṣipitu kāmēna abhisandhi²⁷-vacanam anugantu kāmēna
pratyakṣa jñāna darśa[na kāmēna
imasmīṃ śūramgama samādhau

[1. 7] adhimuktavyam] imasmū²⁸
śūramgama-samādhau nirdiśy amāne
aprame[yāni asamkhyeyāni satt-
vāny anuttarāyām samyak sam
bodhāyam samvīṣṭāni²⁹]

[1. 8] yāni bodhisattva³⁰ bbūmau
pratisthitāni apramānatarāni ca ।
yesām [kṣāntir labdhā tāni ca apra-
mānatarāni । eka jati dhrtāni punar
apramānāni । aśītanām bodhisattva
sahasrānām³¹]

²⁴ Skr śrutva

²⁵ Skr inserts *pratyakṣa jñanam gantukāmēna*

²⁶ Skr *ika*.

²⁷ Skr inserts *ho punar*

²⁸ Skr *avavarttika*

²⁹ Skr *sandha*

³⁰ Skr much briefer here

Tibetan Version.

[Obv. l. 1] rigs · kyi · bu · ham
rigs · kyi · bu · mo · tshe · hdi · ham ·
tshe · rabs · gzan · la · yon · tan ·
yons · su · hdzin · par · hdod · pas ·
dpah · bar · hgro · bahi · tin · ne ·
hdzin · hdi · yi · ger · bri · ba ·
dan · bklag · pa · dan · lun · nod ·
pa · dan · kha · ton · bya · ba ·
dan · bsad · pa · la · brtson · par ·
byaho ·

[l 2] blo · gros · brtan pa ·
yan · rigs · kyi · bu · ham · rigs
kyi · bu · mo · byan · chub · hdod
pas · bska · pa · brgya · phrag
ston · du · pha · rol · tu · phyin
pa · drug · spyod · pa · bas · gan
gis ·

[l 3] dpah · bar · hgro · bahi
tin · ne · hdzin · hdi · thos · ma
thag · tu · sems · ma · zum · la · mi
skrag · mi · dnan · dnan · bar · mi
hgyur · zin · mos · pas · byed na ·
de · ni ·

[l 4] ches · myur · du · bla · na
med · pa · yan · dag · par · hdzogs
pahi · byan · chub · tu · nes · par ·
lbyun · bar · hgyur · na · gan · gis ·
thos · nas · lun · lbog · paham · gzan ·
la · hchad · par · hgyur · ba · Ita ·
ci · smos · de · lzin ·

Sanskrit conjectural rendering

[Obv. l. 1] kulaputrena vā kula-
duhitunā vā imasya sūramgamasya
samādhau likhitrā vācayitrā
udgrhya pathitvā nirdīśya yatnah
kāryah 1]

[l 2] yaś ca bo¹⁹ punar Dhrdha-
mate bodh-ārthikah kulaputro vā
kuladuhitā vā kalpa-śata-sa[hasre
sat-pāramitās caritvā imasmīn]

[l 3] sūramgame samādhau saha
śraavanena na oliyen na samtrāsen
na samtrāsam āpadye[d adhimuñcet
sa kṣi-]

[l 4] prataram niryāty²⁰ anu-
tarāyām samyak-sambodhīyām²¹ ·
kim punar²² yah śrutvā uddīśet
pa² [rebhyo vā nirdīśet Tāthā-]

¹⁹ do not in the Tibetan

²⁰ Skr. *śrāvyaśraya*

²¹ Skr. *prā*

²² Skr. *niryāna's valami.*

²³ Skr. *kaś punar upāyo.*

Tibetan Version

[1. 5] gśegs²⁴ · paḥi · bsam · gyis ·
mi · khyab pa · thob · nas · mi ·
hugs · par · hdod · pas · dpah̄ · bar ·
hgro · baḥi · tin · ne · hdzin · dkon ·
mchog · hdi · mñan · par · byaḥo n
ma · thos · paḥi · chos · rnam · thos ·
nas mi

[1. 6] spon · bar · hdod · pa · dan ·
ldem po · nag · rtogs par · hdod ·
pa · dan · ye śes · mnon · sum · du ·
gyur · pa · rtogs · pa · hdod · pas ·
dpah̄ · asbar · hgro · baḥi · tin · ne
hdzin hdi la

[1. 7] mos par byaḥo 1502 a ·
dpah̄ bar hgro baḥi · tin · ne
hdzin hdi bśad paḥi tsbe sems
can grans med tśbad med pa
bla na med pa yan dag par
hdzogs paḥi byan chub la yan
dag par žugs so

[1. 8] gan byan chub sems
dpah̄ sa la gnas pa ni de
bas kyan śin tu tśbad med
do 11 gan dag bzod pa thob
par gyur pa ni · de bas kyan
śin tu tśhad med do 11 skye
ba gong gas thogs paḥe
tśhad med par gyur to 11

Sanskrit conjectural rendering.

[1. 5] gata-cintikatām labdhv²⁴
ānuttarasitu kāmena²⁵ idam²⁶ [śūram
gama-samādhī ratuṃ śrotavyam
aśruta-dbarman śrutva na]

[1. 6] kṣipitu-kāmēna abhisan-
dhi²⁷ vacanam anugantu kāmēna
pratyakṣa-jñāna-darśa[nī kāmēna
imaśmiṃ śūrangama samādhau

[1. 7] adhimuktavyam] imaśmiṃ²⁸
śūrangama samādhau nirdiśyamāne
aprame[yaṃ asamkhyeyāṃ satt-
vāny anuttarāyām samyak sam
bodhayām samvīṭāni²⁹]

[1. 8] yāni bodhisattva³⁰ bhūmau
pratisthitāni apramānatarāṇi ca
yeśāṃ [kṣāntir labdhā tāni ca apra-
mānatarāṇi teka jāti dhrtāni punar
apramānāni 1 aśitūnam bodhisattva
sahasrāṇām³¹]

²⁴ Skr śrutva

²⁵ Skr inserts pratyakṣa jñānam gantukāmēna

²⁶ Skr iha

²⁷ Skr inserts ho punar

²⁸ Skr avairartika

²⁹ Skr sandha

³⁰ Skr. much briefer here

eye for the Absolute has been made free from dust, free from defilement pure, to a myriad and thirty six devas [1 3] there has been right discernment

This spake the Blessed One With attentive mind the venerable Ananda Manjusi in his condition of youth, Dridhamati the Bodhisattva, Maitreya the Bodhisattva and the other Bodhisattvas, great beings, and all those great Sravakas the world with its devas men, asuras gandharvas welcomed the speech of the Blessed One

This profound, auspicious, great Saramgama Sutra, which conveys the three-fold supreme knowledge, has been copied by me for the sake of absolute knowledge

[1 6] having made obeisance to the seven perfectly Enlightened Ones together with their Sravakas this magic formula I apply [L 7]

O Gandhari O Mahini may (the fever) depart which comes every day, may it have no lodgement here (i.e. in this body), may (the fever) depart which comes every other day, or which comes every third day, [1 8] may the words of the mantra be effective, may the magic prevail, may Brahma grant it Svaha! With these words standing on the brink of the river listening to the noise of the water in the cavern, this (i.e. the desired) success may be attained.²³

11 SADDHARMA PUNDARIKA SUTRA

Hoernle MS No 142, SB 53 (Plate XX No 2, Obverse)

This is a fragment of a folio which is mutilated on both sides. It measures 180 × 118 mm or $7\frac{1}{8} \times 4\frac{3}{4}$ inches. The larger loss seems to be on the left hand side, and with it the folio number is lost. The writing is in Upright Gupta characters, and though not elegant it is clear. It much resembles that of No 9 (Pl. XX No 3). The Khotanese hard *rr* seems not infrequently to replace the ordinary *r*.

The text of the fragment is from the Saddharma pundarika Sutra, of which it comprises the end of the 15th (obv. II 1, 2) and beginning of the 16th chapters (*parivarta*). The complete text of the Sutra has been edited from Nepalese Manuscripts by Professor H. Kern, in conjunction with Professor Bunyiu Nanjio in the Bibliotheca Buddhica X. An English translation of the Sutra, also by Professor Kern, has been published in the Sacred Books of the East, vol. XXI. There exist several translations into Chinese. On these, as well as on other points connected with the text of the Sutra Professor Kern's Introduction to his Translation and

²³ The text and translation of this clause is conjectural. The restoration of the phrase *nadi-tire*, 'on the river's bank', is fairly certain, and the subsequent reading and interpretation of the phrase *raiasalanada* is suggested by it. The mantra would seem to have been pronounced in a rocky cave on a river's bank. The two aksharas which have been read *nada*, a limit also the reading *tao*, but the reading in conjunction with *raiasala*, yields no sense.

Professor Nanjio's Preface to the Edition may be consulted. See also the latter's Catalogue Nos 134 136 138 139

The text of our fragment is given below in parallel columns with that of the Bibliotheca Buddhica edition (p 326 l 10 p 329, l 4) the missing portions being printed in smaller italic type and within brackets

Obverse

Hoernle MS

1 [anti durgatā] 22 Carī ncarī jūmyā
mitvā kalām vadāmi satthvā
tathā tathā¹

2 "rīke sutte Tathāgata āyuppi
mānā nirdeśa parivartito nūna
pañcadasāma²

3 [bhūṣyamane apprimeyamā]
rasamkhyeyamam satthvānam ar
tham abhūṣa³

4 "etad avocetvā māsmin kho puna
Ajita Tathāgata āyuppi mānā
nirdeśe (dha)³

5 "valika samanāni bodhisattva
koṭi nāyuta śatasahasranāma
utpattikesu (dhi) ^{armeṣu}³

6 "dhisattvanāni mahāsattvanāni
dharāni pratilabha abhūṣitā

Nepalese MSS

[prajñā]nti durgatam || 22 || Carit
carim jūmyā mitvā kalām va
dāmi satthvāna tathā tathā [īhanā
katham nu bodhā upanumeyā; katha
Bud dha dharmāna bhavēsu l bhināh ||
23 || Itj ārya Saddharma puṇḍa]

rīke dhamma paryāye Tathāgat
āyus pīnamā parivartito nūna
pañcadasāma [h || Asmiṃ khalu puna
Tathāgat āyus] ramāna nirdeśe]

nirdeśyamāno prameyamam āsūna
khyeyamam satthvānam artham
krto bhūtā [atīta khalu Bhagavān
Mātrejāni bodhisattvāni mahā
sattvāni]

amantrayate smānāsmiṃ khalu
punar Ajita Tathāgat āyus pī
namā nirdeśa dha[rma paryāye
nirdeśyamāno] [śāstāyā Gaṇanā³]

valukā samanāni bodhisattva koṭi
nāyuta-śatasahasranāma utpā
ttikā [dharma ks antir utpanna i e
bhajā sahasra guṇena yeṣā i bo-]

dhisattvanāni mahāsattvanāni dha
rāni pratilambho bhūtā [anye

¹ See footnote 8 on p 90

² Read "yana i and abhūṣit. Note the apparent hard rr in apprī³ here and elsewhere compared with the ordinary r in prātī³ l 6

³ For this varia lectio comp B B edition p 437 footnote 1

Hoernle MS

lokadhātu paramā

7 [abha abhusi² aparesam ca loka
dhātu paramānu raja samanam
bodhisatba]

8 [sahasrika lokadhātu paramānu
raja sama bodhisatba maha
satba idam dharma pa]

9 [ma bodhisatba mahasatba¹ ima
la nirbhasa cakram pravart-
tayinsu anye ca cuti]

10 [ti prratibaddha abhusit, anut
tarayam sammyak sambodha
va² anye ca catbara ca]

Nepalese MSS

sam ca sahasrika]lokadhātu para
mānu [rajaḥ - samanaḥ bodhisattva
nam mahasattvanam imam dharma
paryayam śruty asanga pratibhanata
prati]

lambho bhut, i anyesam ca [du
sahasrika]lokadhātu paramānu
rajaḥ samanam bodhisattva[nam
mahasattvanam koti nayuta satasa
hasra-parivartaya dharanyah prati
lambho 'bhit, i anye ca tri]

sahasrika lokadhātu paramānu ra
jaḥ sama bodhisattva mahasattva
imam dharma pa[ryayam śruti
anantiya dharmacakram pravarta
yamasuḥ i anye ca madhyama loka
dhātu-paramānu-rajaḥ sa]

ma bodhisattva mahasattva [imam
dharma paryayam śruti] vimala
nirbhasa cakram pravartayam
asuh i anye ca ksudrika-[loka
dhātu paramānu rajaḥ sama bodhi
sattva mahasattva imam dharma par
yayaḥ śruti usṭa]

ti baddha abhuvann anuttariyaṃ im
sammyak sambodhaḥ i anye ca
[tard paka lokadhātu paramānu
rajaḥ sama bodh sattva mah isattva
na i dharma-paryaya i sriti a catur
j ti]

¹ The final is partially rubbed out

² Read sammyak sa 'odhaya

Reverse.

Hoernle MS.

1 ▯pratibaddhā abhūṣit, anuttarāyā⁶ samyak-sambodhāyām anye ca tri-cātudhīpi▯

2 ▯bhūṣit, anuttarāyām samyak-sambodhāyām anye ca dvi-cātudhīpika-paramā(nu)▯

3 ▯anuttarāyām samyak-sambodhāyām anye ca cātudhīpika-paramānu-*raja-sa*▯

4 ▯yām samyak-sambodhāyām aṣṭa-lokadhātu-paramānu-samebhīś ca satbebhi⁷ (*ma*)▯

5 ▯manantara-nirdiṣṭā ca Bhagavata imeṣū bodhisatbānām mahāsatbānām dharm-ā▯

6 ▯mandārava-divyāṇa puṣpāṇā

Nepalese MSS.

pratibaddhā abhūvann anuttarāyām samyak-sambodhau | anye ca tri-caturdvīpa[ka - lokadhātu - para - mānu-*rajaḥ-samā bodhisattvā mahā-sattvā imāṃ dharma-paryāyāṃ śrutvā tri-jāti-pratibaddhā a-*

bhūvann anuttarāyām samyak-sambodhau | anye ca dvi-caturdvīpaka-[lokadhātu-]paramānu[-*rajaḥ-samā bodhisattvā mahā-sattvā imāṃ dharma-paryāyāṃ śrutvā dvi-jāti-pratibaddhā abhūvann*]

anuttarāyām samyak-sambodhau | anye ca[*āika*]-caturdvīpaka-[*loka-dhātu*]-paramānu-*rajaḥ-sa[mā bodhisattvā mahā-sattvā imāṃ dharma-paryāyāṃ śrutvā āika-jāti-pratibaddhā abhūvann anuttarā-*]

yām samyak-sambodhau | aṣṭa-[*tri-sāhasra - mahāsāhasra -*]lokadhātu-paramānu[-*rajaḥ*]-samais ca [*bodhi*]-sattvair ma[*hā-sattvair imāṃ dharma-paryāyāṃ śrutvā anuttarāyām samyak-sambodhau cittāny utpāditāni* n *Alha so-*]

manantara-nirdiṣṭe Bhagavatsāṁsām bodhisattvānām mahā-sattvā-nām dharm-ā[*bhisamaye pratiṣṭhāne aṭha tūvad etvōpari vaihāyasād anta-rikyān*

māndārava-mahāmāndāravāṇām pu-

⁶ Read *anuttarāyām*.

⁷ Read *bodhisattvābhi*.

Hoernle MS.

mahāvarṣa abhipravarṣi* teṣu
ca lokadhātu-śata

- 7 *nisrtāni* sarvāni abhyava-
kiranti abhiprakiranti Bhaga-
vantaṃ ca Śākya

- 8 *(sa)na* nisanam² abhyavakiranti.
abhiprakiranti tam ca sarvā-
vanta bodhisattva

- 9 *upare* ca vaihāyase antarikṣe
mahā- dundubhayah prādur-
bhavinsu te ca a

- 10 *(vai)hāyase* antarikṣāto prā-
patinsu hār-ārdhabhāra-mukti-
hāra-maniratnāni

Nepalese MSS.

spāṇām puspa-varsam abhipra-
vrṣtam tesu ca lokadhātu-[*koti-
nayuta*]-śata[*sahasresu yāni tāni
Buddha-koti-nayuta-śatasahasrāny
āgatya ratna-irksa-mūleṣu simhāsan-
ōp*]-]

vistāni tāni sarvāni cāvakiranti
smābhyavakiranti smābhipra-
kiranti sma | Bbagavantam ca
Śākya-[*muniṃ Tathāgatam arhantaṃ
samyak-sambuddhaṃ tam ca Bhaga-
vantam Prabhūtaratnaṃ Tathāgataṃ
arhantaṃ samyak sambuddham pari-
nirvartaṃ simhāsan-ōpa*]-]

vistam avakiranti smābhyava-
kiranti smābhiprakiranti sma |
tam ca sarvāvantam bodhisattva-
[*ganam taś catasrah parsado rakī-
ranti smābhyavakiranti smābhipra-
kiranti sma | dīvyāni ca candan-
āguru-cūrnany antarikṣāt pratarṣanti
smā*]-]

ōparistāc cāntarikṣe vaihāyasam
mahādundubhayo 'ghattitāh pra-
nedur [*manoḥja-madhura-gambhīra-
nirghosāh | dīvyāni ca dūṣya-yugma-
śatasahasrāny*]-]

uparistād antarikṣāt prapatanti sma
| hār-ārdhabhāra-muktāhāra-ma-
niratna-[*mahāratnā*]-ni, &c.

* Read *manīravarā-dīrga pūṣṇām mahāvarṣam abhipravarṣitaṃ*. The Nepalese text in ll 6-10 differs not inconsiderably in places.

² Read *nigannam*.

TRANSLATION ¹⁰

Verse 23 Knowing the moving and not-moving (of living beings) I say unceasingly in this way or that [‘How then may I lead (them) to the knowledge of the Absolute how may they become recipients of the Buddha doctrines?’]

Thus ends the fifteenth chapter in [the noble Saddharma pundarika Sutra] named ‘the Exposition of the Duration of Life of the Tathagata

[Now while this exposition of the duration of life of the Tathagata] was being spoken innumerable countless living beings profited by it. [Then the Blessed One] spoke thus [to the Bodhisattva Mahasattva Maitreya] ‘O Ajita, while this exposition of the duration of life of the Tathagata was being given hundred myriads of lotus of Bodhisattvas, comparable to the sands [of sixty eight Ganga rivers have acquired the peace of the existence] which involves no liability to rebirth ¹¹ [A thousand times more than these] are the Bodhisattvas Mahasattvas who have obtained Dharani, [and other Bodhisattvas Mahasattvas equal] to the [dust] atoms of a [one thousand] world system [have by hearing this sermon of the Law] obtained [the condition of unhampered intelligence] [17] Again, other Bodhisattvas [Mahasattvas] equal to the dust atoms of a [two-thousand] world system, [have obtained the Dhāraṇī that makes hundred thousand myriads of lotus of revolutions Again other] Bodhisattvas Mahasattvas equal to the dust atoms of a [three] thousand world system [have by hearing] this sermon of the Law [moved forward the wheel that never rolls back Again other] Bodhisattvas Mahasattvas [equal to the dust atoms of a mean world system have by hearing this sermon of the Law] moved forward the wheel of spotless radiance Again other [Bodhisattvas Mahasattvas equal to the dust atoms of] a small [world system, have by hearing this sermon of the Law] after being entangled [in eight rebirths] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas equal to the dust atoms of a four-continental world system have by hearing this sermon of the Law,] [Reverse, 11] after being entangled [in (only) four rebirths] reached supreme perfect enlightenment Again other [Bodhisattvas Mahasattvas equal to the dust atoms] of three four-continental [world systems have by hearing this sermon of the Law, after being entangled in (only) three rebirths,] reached supreme perfect enlightenment. Again other [Bodhisattvas Mahasattvas, equal to the dust] atoms of two four-continental [world systems have by hearing this sermon of the Law, after being entangled in (only) two rebirths reached]

¹⁰ With a few alterations based on the fresh Sanskrit text, the translation follows Prof. Kern's translation in the Sacred Books of the East vol. xxi pp 310 ff. Passages outside the fragment are enclosed in square brackets.

¹¹ Less accurately in S.E., vol. xxi pp 256 311, and vol. xli Pt II pp 40 169

The leaves are perfect, although small holes, apparently due to the corrosive action of the ink, are found in many places. In the transcript all letters that on this account have been more or less damaged are printed in italic type.

The characters belong to the Upright Gupta script of the calligraphic type. The most striking feature of this alphabet is the variety of signs for medial *a*. In our fragment there are no less than four distinct forms. There exists, however, even a fifth form in this species of script, though no example of it happens to occur in our fragment, but an example is found in the third fragment described below (p. 168), and may be seen in *na* at the end of line 4 on Pl. XVIII, No. 3 obv. 14. The most frequent form is an acute angular rightward prolongation of the head line of the matrkā (see e.g. *ga*, 253 a^v). It is regularly used in *ka kha ga* (gryā), *ca* (253 a^v), *ñccha*, *ta* (253 a^v, or *ttha*, *tra*, *tta*), *da* (253 a^v, or *dya*, *dra*, *dva*), *na* (*nya*, 253 aⁱⁱⁱ), *ḍḍha*, *bha* (Pl. XVIII, No. 3 a, l. 7), *ra* (Pl. XVIII, No. 3 b, l. 2, or *riya*, *rya*, *rla*) *la* (Pl. XVIII, No. 2, l. 5), *ta* (Pl. XVIII, No. 3 a, l. 1, or *tya*), *ka* (*śca*, *śta*), and is added also to the sign for initial *a* to form initial *a* (Pl. XVIII, No. 3 a, l. 7). Once only the second form is used in *ka* (260 bⁱ) and the fourth form in *tta* (260 a^v) but in both cases the aksara stands at the end of the line, and the regular sign would have protruded on the margin. The second form, a vertical stroke resembling the modern Nagari sign, occurs regularly in *ma* (e.g. 253 a^v) and *dha*, there being only one case where *dha* shows the first form (259 a^v). The *tta* sometimes shows the first form but sometimes also a form which might be called intermediate between the first and second (253 a^v). The third form consists of a curve, rising above the head of the matrkā, and turning to the right. It is used in *pa* (254 bⁱ, or *pra* 254 a^v), *ya* (Pl. XVIII, No. 3 a, l. 8) *śma*, *śya* (254 aⁱ) *sa* (Pl. XVIII, No. 3 a, l. 7, or *sta* 254 aⁱⁱ, *stha* 254 a^v, *śya*, Pl. XVIII, No. 3 a, l. 6, *sra*), and *ha*, but never in *ja* (or *jna*) and *na* (or *nya*). In the latter cases, there is always in use a fourth form, which is a strong exaggeration of the third form, and which appears to have originated in Central Asia, though the germs of it are already apparent in the Northern Indian script of the seventh century (see Buhler's Indian Palaeography, table IV, 14ⁱⁱ *ja*, 17^{xvi} *ja*, 21^{iv} *na*, 26^{xv} *na*, 27ⁱⁱⁱ *na*). In this form the original curve is made to rise, in two parallel lines, high above the head of the matrkā. So we have it always in *ja* (253 aⁱⁱⁱ, and Pl. XVIII, No. 3 b, l. 4), or *jña* (253 a^{iv}, and Pl. XVIII, No. 3 a, l. 5) and in *na* (253 aⁱⁱ), or *nya* (Pl. XVIII, No. 2, l. 5), and optionally interchanging with the third form, in *pa* (253 aⁱ), *pa* (254 bⁱⁱ, or *pta*, or *prā*), *ya* (253 aⁱⁱ, but with the third form 254 aⁱ, bⁱ), *śma* (254 aⁱⁱ), *śya*, *sa* (254 bⁱⁱ, but with third form 254 aⁱ), or *sta*, or *stha*, or *śma*, or *śya* (253 aⁱ, but with third form 254 bⁱⁱⁱ) or *sra* (254 a^v), and *hā* (253 aⁱⁱⁱ). Sometimes indeed, these two forms are found to alternate in the same letter in the same line, as e.g. in *ja* (254 bⁱ) and in *stha* (254 a^v, twice with the third, and once with the fourth

form)—a fact which shows them to be mere varieties of an essentially identical form. A modification of the fourth form appears in *ju* (253 a^v), in which the down stroke of the two parallels is so reduced as to form a mere hook at the top of the up stroke.

A similar variety of forms exists in the case of medial *u* and *ā*. Medial *u* is generally expressed by a sort of wedge added at the foot of the matrikā (see e g *ju*, 253 aⁱ). This form is found in *cu*, *ju*, *dāhu*, *nu* (253 aⁱ, or *nnu*), *pu* (253 a^v), *bu* (Pl XVIII, No 2, l 4), *mu* (253 a^v), *yu* (Pl XVIII, No 3 b, l 8) *lu* (253 a^v), *śru*, *su* (*kāsu*), *su* (Pl XVIII, No 2, l 2, or *nsu*), *hu*. But in other cases medial *u* is denoted by a curve or a hook. In *ku* (253 a^v), *du* (254 a^v, b^v) and *ru* (259 a^v) the sign exactly resembles the modern Nāgarī sign. In *gu* (253 aⁱ ¹) and *śu* (253 aⁱⁱⁱ) the *u* is expressed by an upward curve attached to the lower part or the middle of the second vertical of the matrikā. The same sign is added below to the foot of the letter in *d/ku* (259 b^v ¹) and mostly in *tu* (254 a^v, b^v, 259 b^v, 260 a^v in *dhatu*), but in *tu* (254 aⁱⁱⁱ and 260 a^v in *samprakāśayitum*) the *u* sign has the shape of the modern Nāgarī sign for medial *u*.

For medial *u* we find four different forms, which are apparently nothing but the forms for medial *u* doubled. (1) The wedge shaped form is doubled in *pu* (e g 253 aⁱ), *mū* (260 b^v), *sū* (253 b^v), and *hū* (253 bⁱⁱⁱ), the two wedges being placed one before the other and the first one being connected by an ascendant line with the foot of the matrikā. (2) The sign for *u* in *ku* (253 a^v) is the doubled *u* sign used in *ku* with shortening of the second sign. (3) The sign used in *śu* is doubled to denote the long vowel in *śu* (253 a^v) and (4) the sign found in *d/ku* is doubled with enlarging of the lower sign in *b/ku* (253 a^v).

The ordinary form of medial *ā* takes the form of an erect acute angle, seen e g in *ti* (253 aⁱⁱⁱ). Twice however, it occurs in a modified form, in which the angle appears to be laid on one of its sides, viz on the right side in *li* (260 bⁱ) and on the left in *ḍāṭi* (253 bⁱⁱⁱ). The former prone alternative seems to be restricted to combination with *l*, while the latter does not seem to be subject to any particular restriction. All the three forms occur in the third fragment, see p 168.

A modified form of medial *o* is found in *lo* (e g 253 bⁱ, 259 a^v ¹) the right part of the ordinary sign being attached to the upper end of the vertical bar of the *ā* and drawn out into a long downward straight line, exactly as in the fourth form of the medial *ā* ¹.

The rest of the medial vowels appears in one form only.

As regards consonantal signs it will be observed that the wedge at the foot of the second vertical of *ga* (e g 253 a^v) and *śa* (Pl XVIII, No 3 a, l 1), and mostly also the faint side stroke of *śa*, disappear whenever another consonant is joined to

¹ [Most of these vowel signs occur also in the Sanskrit Vajracchedikā. MS see p 178—R. H.]

Nepalese text, but incorporates a number of Eastern Turkestan readings (denoted by O, see Prof Kern's Add Note, p v), such as *sramasayaty* (p 264, l 9) for *samprākāśayaty*. The two portions of text preserved in our fragment are in that print on p 261, l 14–p 265, l 3, and on p 269, l 7–p 271, l 3 — R H]

TEXT

HOERNLE MS No 148

Fol 253 Obv.

1 (sarv)e ca (te) Mamjuśriya Kumā
ra bhūtena vi(n)ṭi(t)ā anuttara
sya¹ samyak-sambodhau tatra
ye bo-

2 dhisatva mahāyāna samprasthitāh
pūrvam abhūvams te mahayā-
na-guṇā² sat parami

3 tath samvarnayanti .

sarve ca
te sarva-dharmah śūnyan³ iti
samjānanti mahayana guṇām

4 s ca . atha khalu Mamjuśrih
kumāra-bhūtah Prajñākūtam
bodhisattvam etad avocat, sarvo

5 'yam kulaputra mayā samudra-
madhya gatenā satva vinayak
krtah sa c'āyam samdr

6 śyate : atha Prajñākūto bodhi-
satto Mamjuśriyam kumāra
bhūtam gāth-ābhigītena pari-
precha-

¹ Read *anuttarasya* .

² Read *guṇa*

³ Read *dharmah śūnyan*

NEPALESE MSS

sarve ca te Mañjuśriyā kumāra
bhūtena viṃtā anuttarāyām sa
myak sambodhau tatra ye bo

dhisattvā¹ mahāyāna samprasthitāh
pūrvam abhūvams te mahayāna
guṇān, sat-parami

tāh samvarnayanti . [*ye sraivaka pura*
*bodhisattvas*² *te sraivaka yanam eva*

samvarnayanti .] sarve ca te sarva
dharmāṇ³ chūnyan iti samjānate
sma mahāyāna guṇām

s ca, atha khalu Mañjuśrih kumara
bhūtah Prajñākūtam bodhisatt-
vam etad avocat, sarvo

'yam kulaputra mayā samudra-
madhya gatenasamvinayahkrtah
sa c'āyam samdr-

śyate : atha khalu Prajñākūto
bodhisattvo Mañjuśriyam kuma-
ra bhūtam gāth ābhigītena pari-
precha-

¹ C^b adds *mahasattva*

² AW "pūria-bodhi"

³ BK *sarvan āka*

⁴ AW *maha-samu*.

HOERNLE MS. No 148

7 t. mahāsamudra¹ mahāprajñā ma-
hāśūra mahābala • asamkhyeyā
vinitā

NEPALESE MSS

ti sma¹ ॥ mahābhadrā prajñayā
sūra-nāmann asamkhyeyā² ye
vinitās [tiay/ādyā/sattia am kasya
cāyāṁ prabhavas tad bruhī prsto
naradeva tiam etat, ॥47॥ Kam rā
dharmam desitavān asī tiam kim rā
sutram bodhi marg śpadeseyam । yac
chrutī/āmū bodhaye jata cittaḥ sarva
jñatve niscite labdha gāthak³ ॥48॥
Mañyusrīr aha । samudra madhye Sad-
dharma pundarikam sūtram⁴ bhāsi-
tavān na cānyat, । Prajñakuta aha ।
idam sutram gambhīram suksmam
durdrśam⁵ na cānena sutrena kimcid
anyat sutram samam asti । asti kascit
sattio ya idam sutra ratnam⁶ satku-
ryad ataboddhum anuttaram samyak
sambodhim abhisamboddhum । Mañyu-
srīr aha । asti kulaputra Sugarasya
naga rājño duhit-asta-varṣa jatya
maha prajña tīkṣṇ endriya jñana
purvamgamena kaya-van manas kar-
manā samavagatā sarva tathagata-
bhāṣita vyañyan ārti śdgrahane dha-
ranī-pratīlabdha sarva dharma sattia-
samadhana samadhi - sahasr āika lak-
ṣaṇa pratīlabhīni । bodhicittī āmivar

¹ Read mahābhadrā

¹ C^b jaryaprecchata, K jaryaprecchat

² KW ^okhyayu

³ A ^oga, B ^olobhak, C^b ^ona'hak, R
^ogadhak

⁴ BC^bK om

⁵ W durdaśanar

⁶ BK ratna sutrar

HÖERNLE MS No 148

NPTALESE MSS

kadācid viryam sram

Fol 253 Rev

- 1 sitavān, trsāhasra mahāsāhasrā-
yām loka dhāto¹ n'āsti s' ka-
ścid antamaśah sarsapa mā-
2 tro pradeś'ih yatr-ānena śariram
na niksiptam satva hetoh pa-
ścād bodhum abhisambuddha².
la e-
3 tam (śra)ddadhāsyati yah śakya³
muhūrten-ānuttī(rā)⁴ samyak-
sambodhum abhisamboddhum
atha tasyam
4 velayām Śāgara nāga rāja-duhitā
agratah sthitā drśyate sā bha-
gavata

¹ Read °dhātau² Read °bīddhah (see p 156)³ Read śakyaś⁴ Read "nuttarām

tinā istirna-pranidhana sarva satt
ieṣv atma prem-ānugatā gun ōtpa-
dane¹ ca samartha na ca tebhyaḥ pari-
huyate | smita mukhi paramayā subha-
varna puskaratayā samanvāgata ma-
tra-cittā karuṇā ca vacam bhasate |
sā samyak-sambodhim abhisambod-
dhum samarthā || Projñakūto bodhi-
sattva aha | drsto maya bhagavatī
Śākyamunis tathāgato bodhaya ghata-
mano bodhisattva bhuto 'nekam pun-
yāni kṛtavan anekāni ca kalpa saha
sranī na] kadācid viryam sam-

śritavān | tri-sāhasra-mahasahasra-
yām loka dhātau n'āsti kaścid
antas'ih sarsapa mā
tro [pi prīṭhi] pradeśo yatr-ānena
śariram na niksiptam sattva
[hita] hetoh | paścād bodhum abhi-
sambuddhah | ka e
vam² śraddadhāyād³ yad [anaya]⁴
śakyaṁ muhurtēna samyak sam-
bodhim abhisamboddhum || atha
[khaṭa] tasyām
velayām Śāgara-nāga rāja-duhitā
āgratah sthitā[sam]drśyate[sma]⁵
sā bhagavata

¹ BK "nena² BK enaṣ, W etarī³ B śraddadhāsyati, K śraddadhāsyati,

C śraddadhā

⁴ BK gat taya, C yadā noyā⁵ AW om.

HOEPLÉ MS. No 148

5 *h* padau sirasa vandy¹ âlânte
'sthat tasyam velayām² ima
guthā abhasata : " punyam
pnny³

6 (*gabhi*)ram ca disah spharati sar-
va(śa)h suksmām (śar)iram
dbatrimśa laksanaḥ samalam
krtam anuvyam

7 (*jana*)-yuktam ca sarva satta na
maskr tv⁴ âbhi(gamyā)m ca
antarāpanavad yathā yam

Fol 254 Obv

1 *ya*(mī) samhodhim sâksi me tatra
tathagata⁵ " vistīrnam deśāy
syami sarva duḥkha⁶ pramoca
nam, a

2 *tha* tasyam velayam ayusmañ
Cchariputras tam nāgaraja du-
hitaram etad avocat, kevalam

3 *kula*-duhite bodhaya cittam ut
jannam avivart(ty) âprameya
prajña c âsi samyak sambud-
dhatvam tu du

4 *rlabham* asti *kula* duhite stri na
ca viryam samprasaṣyati anekani

¹ Originally *edy âi* was written, but
the scribe seems to have corrected it into
ram by effacing the down stroke of the
e sign

² Read *velajam*

³ See p 156

⁴ Read *gatah*

⁵ The visarga in *duḥkha* has been
added afterwards above the line

NEPALESE MSS

h pādaḥ siras ābhivandy¹ âlânte
'sthat tasyām velayām imā gatbā
abhasata " punyam punyam

gambhīram ca disah spharati sarva-
śah : suksmām śariram dvatrim-
śal laksanaḥ samalamkrtam⁴⁹ "
anuvyañ

jana yuktam ca sarva sattva nama
skrtam : sarva sa]ttv ābhigamyam
ca antarāpanavad yatha " 50 " ya

[*th eccha*]ya me samhodhih sâksi me
'tra tathagatah : vistīrnam deśa-
yisyami dharmam duḥkha pra-
mocanam, " 51 " a

thā [*khala*] tasyam velayam ayus-
mañ Śariputras tam [*Sagara*] na-
ga rāja-dubitarām etad avocat :
kevalam

*bhaginī*² bodhaya cittam utpannam
avivarty âprameya prajñā c âsi
samyak sambuddhatvam tu du-

rlabham : asti *bhaginī*³ stri na ca
viryam samprasaṣyati⁴ [*anekani*

¹ AW *sa vanditva*

² BC⁶K *te kulaputri*

³ BC⁶K *kulaputri*

⁴ C^b *jana-jati* BK *sarimayati*, W
prasayati

HOERNLE MS No 148

ca kalpa sahasra

- 5 ni punyāni karoti sat paramitāḥ
paripurayate • na c ady āpi
buddhatvam prāptobhī¹
- 6 kum (tu) ranam pañca sthānāni
ady āpi sīri na prāpnoti • pra
thamam brāhma sthānam dvi
tiyam śakra-stha
- 7 nam • tṛtiyam maharāja stha
nām² caturtham ca³ rāvarī
sthānam pañcamam avarī
ka bodhisatva

Fol 254 Rev

- 1 sthānam atha tasyam velayam
Sagara nāgarāja duhitur ekam
manī ratnam asti ya² kṛtsnam
- 2 trisahasra mahāsahasram⁴ lokadha
tuni mulyam⁵ kṣamati sa ca
manis taya nāgarāja dūlutra
bha
- 3 gavaḥ datto bhagavate c anu
kūṃpam upādāya pratigṛhita⁵ •
atha Sāgara nāgarāja
- 4 dūhita Prajākūṭam bodhisattvam
sthāviram ca Śrīputram etad
avocāt yo⁶ 'yau mṛtya bha

¹ Read *prapnoti*² Read *sthānam* or *sthāna*³ Read *gat*⁴ Read *māh sahasra*⁵ Read *mulya* and *grhīta*

NEPALESE MSS

ca kalpa satany] anekāni ca kalpa
sahasra

- ni punyāni karoti sat-paramitāḥ
paripurayati na c ady āpi bud
dhatvam prāpnoti •
- kum karanam • pañca sthānāni sṛy
ady āpi na prāpnoti • [kataman
pañca] prathamam brāhma stha
nam dvitīyam śakra stha
- nam tṛtiyam maharāja sthānam¹
caturtham cakravartī sthānam
pañcamam avarīvartika bodhisat
tva

- sthānam • atha [khalu] tasyam vela
yam Sāgara nāgarāja duhitur eko
manī² asti yā kṛtsnam
- trisahasram mahāsahasram loka
dhatum mulyam kṣamate • sa ca
manis taya [Sāgara] nāgarāja-du
lutra bha
- gavate dattāḥ • [sa] bhagavate c
anukūṃpam upādāya³ pratigṛh
itāḥ • atha Sāgara nāgarāja
dūhita Prajākūṭam bodhisattvam
sthāviram ca Śrīputram etad
avocāt yo⁴ 'yau manī mṛtya bha

¹ C^o r jala²² Bk. *ka manī ratnāni*³ B^o *anukūṃp m t p d ya*

HOERNLE MS No 148.

- 5 gavata¹ manir dattah sa ca bba-
gava(tū ś)ighram pratigrhīto
n=ēti stbavira āha • tvayā ca śi-
6 gbram datto bhagavatā ca śi-
gbram pratigrhītah Sāgara-
nāgarāja duhit-āha • bbadanta
Śāripu-
7 tra yady aham mardhini² syām
śighratarā³ samyak-sambo-
dhim abhisambuddhīyān na
c-āsyā maneb pratigra-

Fol 259 Obv

- 1 prativitarkam ājñāya Yaśodha-
rām bhikṣunim etad avocat,
ārocajāmi te Yaśodhare
2 itaś cavitā stri bhāvam vivarta-
yitvā da(ś)ānām buddha koti-
nayuta-śata sahasrānām
3 sātike bodhisatto dharma-bhā-
nako bbavisyasi • anupūrvena
ca bodhisatba-caryām pari-
4 pūrayitvā paścime samucchraye
Raśmi-śata-sahasra-paripūrna-
dhvajo nāma

¹ Read *bhagarato*.² Read *maharddhini*.³ Read *śighrataram*

NEPALESE MSS

- gavato dattah sa ca bhagavatā
śighram pratigrhīto n=ēti¹ • tvayā
ca śi
ghram datto bhagavatā ca śighram
pratigrhītah • Sāgara-nāgarāja
dubhī-āha • yady aham bbadanta
Śāripu-
tra maharddhikī syām śighrataram
samyak-sambodhim abhisambu-
dhīyān na c-āsyā maneb pra-
tigrā-
[*hakah syāt, u*]

- [*Atha khalu bhagavan Yaśodharāya bhik-
ṣunyaś cetasa-āha cetah*]
parivitarkam ājñāya Yaśodharām
bhikṣunim etad avocat, āroca-
yāmi te Yaśodhare
[*pratucdayāmi te • tām api*] daśānām
buddha koti sahasrānām

- antike [satkaram gurukaram mānanam
pūjanam arcanam apacayanam² kṛtvā]
bodhisattvo dharma bhānako
bhavisyasi • bodhisattva caryām
c-ānupūrvena pari-
pūrya³ Raśmi śata sahasra paripūr-
na dhvajo nāma

¹ K 'to utteti, W 'ta utareti, B 'ta
uta, A 'ta² arcanam apacayanam only in K.³ ACW paripūrayitvā

HOEPNLE MS No. 148

- 5 *tathāgato 'rhan samyak sambud*
dho loke bhavisyasi • vidyā
carana-sampannah sugato lo-
 6 *ka-vid anuttarah purusa damya-*
sārathih śāstā deva manusyā-
nā¹ buddho bhagavān, bhā².
 7 *drāyām loka dhātau : aparimitam*
ca tasya bhagavato Rāsmi
śata-sahasra pari

Fol 259 Rev

- 1 *pūrṇā-dhvajasya tathāgatasya*
āyus-pramānam bhavisyati ॥
atha khalu Mahāprajāpati bhi
 2 *ksuni sad bhikṣuni-sahasra¹ • sa*
parivāra bhagavatah śāntikād
ātmāno vyākā-
 3 *raṇam śrutv-anuttarāyām sam*
yak sambodhau āścarya prap-
tī abhūt adbhuta prāptā Ya-
śodharā
 4 *bhīṣuni Rāhula mātā catur bhik*
ṣuni-sahasra² parivārā : pura
 5 *skrti bhagavatah śāntikāt sam-*
mukham ātmāno vyākaranam
śrutv anuttarāyām
 6 *samyak sambodhau āścarya prap-*
tā abhūt adbhuta prāptās ta
syām velāyām tā bhīṣunya i-

¹ Read 'nani² Read 'lā'³ Read 'śruti' (see p 156)

NEPALESE MSS

- tathāgato 'rhan samyak-sambuddho*
loke¹ bhavisyasi vidyā carana
sampannah sugato lo
ka-vid anuttarah purusa damya sa
rathih śāstā devānām ca manu
syānām ca buddho bhagavān
bba-
drāyam loka dhātau : aparimitam ca
tasya bhagavato Rāsmi-śati-sa-
hasra-pari-

- pūrṇa dhvajasya tathāgatasya [ārha*
taḥ samyak sambuddhasya] āyus pra
mānam bhavisyati ॥ atha khalu
Mahāprajāpati [Gautami] bhi-
ksuni sad bhikṣuni sahasra-parivārā

Ya

- śodharā ca*
bhikṣuni catur-bhikṣuni-sahasra
parivārā
bhagavato śāntikāt svakam vyākā
raṇam śrutv anuttarāyām
samyak-sambodhau āścarya prap-
tā adbhuta-prāptās ca tasyām
velāyām :

¹ ACW om

HOERNLE MS. No 148

7 mā¹ gāthām bhāsimsu ॥ bhagavām si netāsi vināyako 'si śāstāsi lokasya sa deva-

Fol 260 Obv.

- 1 kasya • āśvāsa-dātā nara-deva-pūjiti² vayam ti samtosita adya nāyaka ॥ *atha*
- 2 khalu tā bhiksunya imā gāthā¹ bhāsitā bhagavantam etad avocu • vayam api bhaga-
- 3 vann utsahāma imam dharma-paryāyam paścime kale tathāgate parinivṛte³ iha Sa-
- 4 beloka-dhātāu samprakaśayitum apy anyesu loka dhātusu • atha khalu bhagavān⁴ ye-
- 5 ta⁵ tāny asīti bodhisatva koti nayuta-śata sahasrāṇi pratilabdhānam bodhisatva-
- 6 nām mahāsatvāna⁶ avaivartika dharma-caḥṣra-pravartakā bodhisatvā mahāsatvāsa tenśāvalo-
- 7 kayatī sma ॥ *atha* khalu te bodhisattvā⁷ • samanantar-āvalokitā evam bhagarata sarīre utthā

NEPALESE MSS

mām gāthām abhāsanta¹ ॥ bhagavān vinetāsi vināyako 'si śāstāsi lokasya sa-deva-

kasya āśvāsa dātā nara-deva pūjito
vayam pi samtosita adya nātha
॥ 1 ॥ *atha*

khalu tā bhiksunya imām gāthām
bhāsitvā bhagavantam etad
ūcub • vayam api bhaga

van samutsahāma² imam dharma-paryāyam samprakaśayitum
paścime kāle [*paścime samaye*]

'pi [*tv*]anyesu loka-dhātusv [*ti*] ॥
atha khalu bhagavān³ ye

na tāny asīti bodhisattva-koti
nayuta-śata sahasrāṇi [*dharani*]
pratilabdhānam bodhisattvā

nām avaivartika-dharma cakra
pravartikanām

tenśāvalo-
kayāmāsa • *atha* khalu te bodhi-
sattvā [*mahasattvāḥ*] samanantar-
āvalokite bhagavatā utthā-

¹ Read *ima*, and *imv* • *gātham*

² Read *pūjito*, and for the same blunder see the third fragment, rev l. 8, *śāsi* for *śālo*, p 171, and Notes, p 173

³ Read *parinivṛte*

⁴ Read *bhagavan* ⁵ Read *'na*

⁶ Read *mahasattvanam*

⁷ Read *bodhisattvāḥ* (see p 156)

¹ W *'sataḥ*, AB *'sata*

² BC²K om *sam*

HOEHLER MS No 148

Fol 260 Rev.

- 1 y-āsanebhṛyo yena bhagavāms ten-
āṃjali¹ pranāmaytvā bhaga-
vantam upasamkraminsu • e-
2 vam cintayaty² asmākam api bha-
gavān adhyesaty³ asya dhar-
ma paryāyasy-ānāgate 'dhvani
samprakā-
3 śana(tā)ya • atha khalu te sarve
bodhisatvā evam anuvicintayī-
tvā samprakampaysu (pa)
4 rasparasy-āṣvam ucuḥ katham
karisyāma kulaputrāḥo ayam
bhagavatann⁴ asmākam adhye-
5 saty asya dharma paryāyasy-ānā-
gate 'dhvani samprakāśanatā-
ya • atha khalu te sarve bodhi-
6 satvā bhagavatā⁴ gauraven-ātma-
naś ca pūrva-caryā prañidhā-
nena sāmagryā bhagavatau⁴
'bhūmukha
7 sthūtvā simha-nadam nadinsu •
vayam bhagavānṇ imam dhar-
ma paryāyam tathāgate pari-
nirvṛte daśa-

NEPALESE MSS

y-āsanebhṛyo yena bhagavāms ten-
āṃjalim pranāmy-āi-¹

vam cintayāmāsuḥ ; asmān² bhaga-
vān adhyesaty³ asya dharma
paryāyasya samprakā-

śanatāya⁴ ; te khalv
evam 'anuvi

cintya samprakampitāḥ pa-
rasparam ūcuḥ ; katham [cayam] ku-
laputrāḥ karisyāmo yad bhaga-
vān adhye-

sayaty asya dharma paryāyasy-
ānagate dhvani samprakāśana-
tāya⁵ ; atha khalu te kula-
putrā bhagavato gauraven-ātmanas
ca pūrva caryā prañidhānena
bhagavato

'bhūmukham

simha nādam nadante sma ; vayam
bhagavānṇ [anagate 'dhan-]imam
dharma-paryāyam tathāgate pari-
nirvṛte daśa-

[su dikṣu gatiā sarva sattvā¹ lekhaḥ
śyamah pāthayisyamas cintapayī-
śyamah prakāśayisyamo bhagavata ei²
ānubhāvena]

¹ K pranamy āi³

² ABC-K asmākam ³ K adhyesaty

⁴ AW 'śanayeti, B 'śanaya

⁵ BK 'śanayeti, C^b 'śanayati

¹ Read amjali₁

² Read cintayam₁

³ Read bhagavan₁

⁴ Read bhagavato

TRANSLATION¹

(Fol 253 a) And all these had been instructed by Mañjusrī, the royal prince, so that they had reached the highest perfect enlightenment. The Bodhisattvas among them, who had previously set out in the Great Vehicle, praised the virtues of the Great Vehicle, the six perfections². And all of them recognized the voidness of all objects and the virtues of the Great Vehicle. Thereupon Mañjusrī, the royal prince, spoke thus to the Bodhisattva Prajñākuta. Noble youth, all this instruction of beings has been done by me while I was staying in the midst of the ocean, and this is seen (as the result thereof). Thereupon the Bodhisattva Prajñākuta asked Mañjusrī, the royal prince, by chanting the (following) Gāthas

'Most excellent one³ most wise one, great hero, most mighty one innumerable (beings) have been instructed

[The Bodhisattva Prajñākuta said 'I have seen the Lord Sakyaṃnī, the Tathagata, striving after enlightenment. He did many meritorious works, when he had become a Bodhisattva, and during many thousands of ages] he never slackened in his energy. (Fol 253 b) In the Trisahasra-Mahasahasra world there is not even a spot as large as a grain of mustard seed where he has not sacrificed his body for the sake of beings. Afterwards he has attained enlightenment. Who will believe that⁴ it will be possible to attain the highest perfect enlightenment in one moment?' Now at that instant the daughter of Sagara, the King of Nagas, appeared standing in front (of them). Having bowed her head to the feet of the Lord, she stood aside. At that time she spoke the following Gāthas

'The holy, subtle body, gifted with profound virtues, adorned with the thirty-two signs pervades the regions in all directions,

'(The body,) provided with the secondary signs, worshipped by all beings, accessible to [all] beings like a market-place

'According to my wishes was (Fol 254 a) my enlightenment,⁵ the Tathagata

¹ All passages in square brackets have been supplied from the Nepalese text, those in round brackets are explanatory.

² Here the Nepalese text adds: Those of the Bodhisattvas who had been formerly Śravakas praised the Vehicle of Śravakas. [See Index p 210—R. H.]

³ *Mahasamudra* must be a clerical error for *mahabhadra*.

⁴ After this there is a long gap, see the remarks below, p 156.

⁵ I have translated *yat* instead of *yah*, see footnote 1 on p 159.

⁶ I have followed the Nepalese text, as the passage is corrupt in the fragment.

(260 b^v) Instead of *o* we find *a* in *bhagavata* (254 b^v) *a* in *bhagarata* (260 b^v) and *i* in **puyiti* (260 a) Anusvara is missing in *anuttarasya* (253 aⁱ), *sakya* (253 bⁱⁱ) **anuttara* (253 bⁱ) *lighrratara* (254 b^v), **manusya* (259 a^v) *ima* (259 bⁱⁱⁱ), *ima gatha* (260 aⁱⁱ) *mahasatbana* (260 a^{vi}) **aryati* (260 bⁱ) *cintayaty* (260 bⁱ), and on the other hand superfluously added in *elayamm* (253 b^v), **sthanamm* (254 a^v i) *bhagavann* (260 a^{iv}) Visarga is omitted in *abhisambuddha* (253 bⁱⁱ) *tathagata* (254 aⁱ) *prati-grhita* (254 bⁱ) **sahasrai* (259 bⁱⁱⁱ), and *bodhisatva* (260 a^v), but it is to be observed that in all these cases the word is followed by a single dot which appears to be a blunder for the double dot of the visarga,¹ while in the case of **sahasrai* (259 bⁱⁱⁱ) that double dot (or visarga) is misplaced after *parivarta* Final *n* is missing in *guna* (253 a^{iv}) final *t* in *ya* (254 bⁱ) and medial superscribed *r* in *parivarte* (260 aⁱⁱⁱ)² In 260 b^v we have *bhagavann* for *bhagavan*

Considering the limited extent of the fragment, this is rather a long list but it must be borne in mind that it is not quite sure that in all these cases we really have to assume mere clerical errors Some of those forms, such as *puyiti guna* &c, may after all be Prakrit and others, such as *gunyan*, *mulyam*, *bhadrayam* &c may be imperfect and incorrect Sanskrit renderings of Prakrit forms, due not to a mistake of the scribe, but to the ignorance of the author of the text

A certain want of care on the part of the scribe however is undoubtedly proved by a number of omissions³ especially on the first two leaves. The largest lacuna occurs in 253 a^v, where the text suddenly breaks off after *vinata* in the middle of a Gatha The Nepalese text shows that about 420 aksaras are omitted so that it becomes almost certain that a whole leaf of the original manuscript was missing or overlooked by the scribe In 253 aⁱⁱⁱ the Nepalese MSS add after *samarnayanti ye srutala purta bodhisattias te srutaka yanam eta samarnayanti* and the context shows that such a supplementary sentence is absolutely necessary It is highly probable, therefore, that the scribe of our manuscript inadvertently omitted it by passing from the word *samarnayanti* of the preceding sentence to the same word in the next one Similarly in 253 bⁱⁱ the words *pi prthvi* seem to have been left out between *sarapa matro* and *pradesah*, which would account for the *o* of *sarapa matro* In 253 b^v four aksaras (*ta i i sariasa*) are omitted In 253 bⁱⁱⁱ, 254 aⁱ two aksaras are missing in *ya i yami sambodhi*, for which the Nepalese MSS read *yath ecchaya me sambodhi* In 260 a^v the word *dharani* is omitted before *pratibaddhanam* probably because the word preceding *dharani* ended in *n* For a similar reason *abhusi* is probably omitted in 259 bⁱ, in the Nepalese text before *adbhuta prapti*

¹ [So also probably in the case of the prakritic or semi Sanskrit forms *aiocu* (260 aⁱ) *upasa aktramansu* (260 bⁱ) *nadinsu* (260 bⁱⁱⁱ) with a single dot, for *avocu* &c, but see the remarks on pp 159-60 — I II]

² The correct form *parivarte* is found in 260 b^v

³ Shown in italic type within square bracket in the transcript of the Nepalese text

In spite of these inaccuracies the fragment is of the highest importance for the history of the Saddharma pundarika. Even a cursory comparison with the text of the Nepalese MSS reveals the fact that there are numerous passages where one or more words have been added either in the fragment or in the Nepalese MSS. The fragment adds 253 ^l *sa*, 253 ^l *anuttara[m]* 254 ^l *ratnam* (in *ekam maniratnam* instead of *ekam manir*), 254 ^l *sthavira āha*, 259 ^a *stas caritra stri-bhavam inarlayitā*, **navuta-sala** (between *buddha-koti* and **saharānam*), 259 ^a *paścime samucchraye*, 259 ^l *Rakula-mala*, 259 ^l *sammukham*, 260 ^a *īr tathagata parin[r]vṛte sha Sahe loka-dhutan*, 260 ^a *mahavastanā[ī]*, *bodhisatvā mahāsatvā*, 260 ^a *evam, sarre*, 260 ^l *bhagavantam upasamkrāminu*, 260 ^l *api, anagata dhrani*, 260 ^l *atha, sarre bodhisatva*, 260 ^l *evam* (in *śaraparyāṇam*) *asmākam*, 260 ^l *sarre*, 260 ^l *samagrya*, 260 ^l *sthitva*. The Nepalese MSS add¹ 253 ^l **hita**, 253 ^l *anaya* (or *taya*), *khalu*, 253 ^l *sa**, *sma*, 254 ^a *khalu, Sugara**, 254 ^a *anehan ca kalpaśatāny*, 254 ^a *kataman pañca*, 254 ^l *khalu*, 254 ^l *Sugara**, 254 ^l *sa*, 259 ^a *prativedayami te ttram api*, 259 ^a *sakuram gurukuram munanam pujanam arcānam apacayanam kṛtvā*, 259 ^l *arhatah samyak-sambuddhaya, Gautami*, 260 ^a *paścime samaye*, 260 ^a *tv, iti*, 260 ^a *mahavastrah*, 260 ^l *vayam*, 260 ^l *anagata dhrani*.

These divergences sufficiently show that we have to acknowledge two different versions of the Saddharma pundarika, the one represented by the fragment, the other by the Nepalese MSS. The number of additions being about the same in either of the two versions, it cannot be said that the one is either an amplification or an abridgement of the other, both must have developed from a common source. The original certainly had one of the readings preserved in the fragment, viz *maniratnam* in 254 ^l, which is supported also by the MSS BK of the Nepalese version, while the *sma* in 253 ^l, omitted in the fragment, probably was missing also in the original, as it is omitted also in some of the Nepalese MSS (AW). As for the rest of the additional matter, it seems to me impossible to decide whether it was already contained in the original or added afterwards.

The existence of two recensions is further proved by occasional differences in the order of words. In 254 ^l the fragment reads *lhadanta Śariputra yady aham* the Nepalese MSS *yady aham lhadanta Śariputra*, in 259 ^a the fragment *anupūrtena ca bodhisatva caryā*, the Nepalese MSS *bodhisatva-caryam c anupūrtena*, in 260 ^a the fragment *paścime kile . samprakāśyitū*, the Nepalese MSS *samprakāśyitū paścime kile*, in 260 ^l the fragment *khalu te*, the Nepalese MSS *te khalu*, in 260 ^l the fragment *karayama kulajutrako*, the Nepalese MSS *kulajutraḥ karayamo*.

Of even greater importance are the differences in Gāthā 47 of chapter xi (253 ^a) and in a prose passage in chapter xii (259 ^l). In the Nepalese MSS Gāthā 47 is in the Triśūlī metre

¹ See footnote 3 on p. 156.

FRAGMENT.	NEPALESE MSS
254 ^{aⁱⁱⁱ} ^{iv} <i>kuladukite</i>	<i>bhagini</i> (BC ^b K <i>kulaputri</i>)
254 ^{bⁱ} <i>ksamati</i>	<i>kṣamate</i>
259 ^{aⁱⁱⁱ} <i>sāntike</i>	<i>antike</i>
259 ^{aⁱⁱⁱ} <i>anupūriena</i> (compare Pali <i>anupubbena</i>) <i>ca</i>	<i>csānupūriena</i> ¹
259 ^{a^v} <i>paripūrayitā</i>	<i>paripūrya</i> (AC ^b W <i>paripūrayitā</i>)
259 ^{a^v} <i>*rhan</i>	<i>*rhan</i>
259 ^{bⁱ} ^v <i>*taḥ sāntikād (sāntikāf)</i>	<i>*tōntikāt</i>
259 ^{bⁱⁱⁱ} <i>bhāṇṇṇsu</i>	<i>abhāsanta</i> (W <i>*sataḥ</i> , AB <i>*sata</i>)
259 ^{bⁱⁱⁱ} <i>bhagavān</i> ²	<i>bhagavān</i>
260 ^{aⁱ} <i>avocu</i>	<i>ūcuḥ</i>
260 ^{aⁱⁱⁱ} <i>utsahāma</i>	<i>samutsahāma</i> (BC ^b K <i>utā*</i>)
260 ^{bⁱ} <i>pranāmayitā</i>	<i>pranāmysā*</i> (K <i>pranāmysā*</i>)
260 ^{bⁱ} ^v <i>samprakāśanātaya</i>	<i>samprakāśanātāya</i> (AWK <i>*śanāyeti</i> , B <i>*śanāyeti</i> and <i>*śanāya</i> , C ^b <i>*śanāyati</i>)
260 ^{bⁱⁱⁱ} <i>anuvicintayitā</i>	<i>anuvicintya</i>
260 ^{bⁱⁱⁱ} <i>samprakaṇṭhayaṇu</i>	<i>samprakaṇṭhātāḥ</i>
260 ^{b^v} <i>karisyama</i>	<i>karisyāmo</i>
260 ^{b^v} <i>kulaputrāho</i>	<i>kulaputrāḥ</i>
260 ^{b^{vi}} <i>nadinsu</i>	<i>nadante sma</i> ³

Similarly instead of faulty or clumsy constructions in the fragment the correct ones appear in the Nepalese MSS. In 253^{aⁱⁱⁱ} we read in the fragment *sarve ca te sarva-dharm[ā]ḥ s[ū]nyān iti saṃjānanti*, the Nepalese MSS have correctly *sarva-dharmāḥ*. The words *sad-bhikṣuni-sahasra-parivārā* in 259^{bⁱ} are replaced by *sad-bhikṣuni-sahasra-parivārā* in the Nepalese MSS. In 260^{bⁱ} the fragment has *parasparasyāivam ūcuḥ*, the Nepalese MSS *parasparam ūcuḥ*. In 260^{a^v} the words *avairartika-dharma-caḥra-pravartakā loḍhisa[ḥ]trā mahāsa[ḥ]trā* stand quite unconnectedly in the fragment, as if added by an afterthought; in the Nepalese MSS they are incorporated into the period by putting the first epithet into the genitive and dropping *loḍhisa[ḥ]trā mahāsa[ḥ]trā* altogether. In the same way the words *ayān . . . samprakāśanātāya* in 260^{bⁱ} ^v are connected with the preceding sentence in the Nepalese MSS by substituting *yad* for *ayān*.

¹ Provided that this is to be dissolved into *ca ānupūriena*.

² This form is found also in the Mahāvastu and in the fragments edited by Pischel, see Pischel, loc. cit., p. 6.

³ To these may be added a few forms which have no equivalents in the Nepalese MSS, but seem to be foreign to the language of that recension, viz. *carita* (259^{aⁱ}), *pratyayitā* (259^{aⁱ}), *abhiṇ* (259^{bⁱ}), *upasaṃkraminsu* (260^{bⁱ}).

which are at present at our disposal are not sufficient to prove this, in fact, I do not see how it ever could be proved definitely except by discovering that Prākṛt version itself

But apart from this question we can with the help of the fragment, determine the Prākṛt dialect which must be at the bottom of the language of the Saddharma-pundarika. In 260th we find a vocative plur *kulaputraho*. Vocatives in *-aho* from bases in *a* are found only in Magadhī.¹ We may therefore assert that the original text of the Saddharma-pundarika was written, if not in pure Magadhī, in a 'mixed Sanskrit' which was based on that dialect

2 ANOTHER FRAGMENT OF THE SADDHARMA-PUNDARIKA

Hoernle MSS, No 142, SB 12 (Plate XVIII, No 2, Reverse)

This fragment, one of the smaller of the Hoernle Collection, is the right side of a leaf belonging to another manuscript of the Saddharma-pundarika. The preserved portion of the text is found in the beginning of chapter xxii

The fragment, measuring 170 × 132 mm (or 6 $\frac{7}{8}$ × 5 $\frac{1}{2}$ inches) is only about one-third of the whole leaf, as it contains on an average eleven aksaras in each line, whereas about twenty-four aksaras are missing in the beginning of each line.² There are six lines on either side

The characters are of the same type as those of the larger fragment, Hoernle MS, No 148, SA 22-5. There are only four points of difference. First the four varieties of medial *a* are reduced here to three *ma* and *dha*, which in the larger fragment are combined with the second form, here showing the first form (obv ll 1, 5). In *rha* also the first form is employed (obv l 4). With this exception the use of the different forms is the same as in the larger fragment. The third form is found once only, in *ayam* (rev l 4). Secondly of the two forms of medial *i*, the prone never occurs, but only the erect (e.g. *mi*, obv l 2). Thirdly, the sign placed above the small letter to denote absence of vowel is not a semicircle but a dot with a tail slanting down to the right (obv l 3, rev l 2). Fourthly, the retention of the side-stroke in conjunct *t* appears to be almost regular. There are altogether seven cases. Among them there is only one in which the side stroke is clearly

¹ See Lischel *Grammatik der Prakrit Sprachen*, § 372

² This estimate is based on line 4 of the obverse and ll 5-6 of the reverse, taking into account such divergences from the text of the Nepalese MSS as appear absolutely certain

omitted viz in *tta*, in obv 1 3, **dattam*. In four cases it is retained viz in *tta*, obv 1 2 and rev 1 4, **satia*, in *tsa*, rev 1 2, *tatsadhu*, and in *tra*, rev 1 3, *latra*. The remaining two cases are indistinct, viz *tta* in obv 1 1 and rev 1 6. Below the *ja* in obv 1 3 and the *lya* in obv 1 5 there is a small sign apparently added afterwards, which looks like *sa*, but the meaning of which is unknown to me. The peculiar sign of the special Khotanese *r* occurs three in the subscript position, in obv 1 5 *prati*¹, 1 6 *sahasrrebbhik*, and in rev 1 6 *pradaks*, while we have the ordinary *r* in obv 1 2 *priya*, rev 1 1 **srebbhik*.

The text, with that of the Nepalese manuscripts printed opposite runs as follows —¹

TEXT

HOEPLÉ MS

NEPALESE MSS

Obverse

1 *tva (sama)dhi labdhah viryam*
drdham hy āra-

2 *am/ usumita sa Sarvasatva*
priya

3 *Janam Vimaladattam etad avo*
cat

4 *Agato rhan samyak sambud*
dhah tistha

[*ayam mamu cankrama raja srestha yas*
mum maya sthi] *tva samādhi lab*
dhih viryam drdham ara

[*bhitam mahavratam parityagita priyam*
atma bhavam, 1111 *Atha khalu Nak*
satraraja] *sambusumitā [bhūna] sa*
Sarvasattvapriya

[*darsano bodhuattva imam gatham*
bhasita] *tu sva mātā pitarav*¹
etad avocat, 1

[*ady'apj amba tata sa bhagavams*
Candrasuryavimalaprabhasasris tath-]
agato rhan samyak sambuddha
[etarhi] tistha

[*is dhriyate yapayati dharmam desayati*
yasya maya bhagavatas Candrasurya
*vimalaprabhasasriyas tathagatasya*²

¹ 11 *tani sari mata pitaram*

² Some MSS omit *Candra tatha*
gatatya

¹ For the text of the Nepalese MSS my thanks are again due to Professor Kern [See also the Note on p 143. The corresponding text of the Bibliotheca Buddhica edition is on p 408 l 14 p 409 l 12—R. H.]

TRANSLATION¹

(Obv) '[Th. O excellent king, is my walk] standing [in which] I have acquired meditation I have strenuously accomplished an act of heroism, [a great vow, by giving up my own dear body]'

[After having spoken this stanza], Nakṣatrarajasamkṣusmita, [the Bodhisattva] Sarvasattvapriyadarsana spoke thus to the great King Vimaladatta '[Even now, great king, the Lord Candrasūryavimalaprabhāsaṁ] the Tathagata, the Arhat the perfectly enlightened one, is living, [staying, existing, by worshipping whom] I have obtained the Dharanī Sarvarutakansalyā [and this Dharmaparyāya of the Saddharma pundarika consisting of] hundred thousands of myriads of thousands (Rev) [of stanzas, which I have heard] from that Lord'

[Then the Bodhisattva Sarvasattvapriyadarsana] spoke [thus] 'Therefore, great king I should like to go [to that Lord, and] having gone there, [worship] that Lord again' At that instant [the Bodhisattva] Mahasattva [Sarvasattvapriyadarsana, having sat down cross legged on a tower consisting] of seven precious substances rose [seven talas into the sky and went] to the pre ence of that Lord [Having gone there, he bowed his head to the feet of that Lord] circumambulated that Lord seven times [stretched his joined hands towards the Lord and having thus paid his homage, praised him with the following stanza]

NOTES

The differences between the two texts are of the same kind as those existing between the larger fragment and the Nepalese MSS. Instead of the correct forms *rhan*, **sahasraś*, *antikul*, we find in the fragment the incorrect, but certainly more original forms **rhan* (obv 1 4) **sahasrebbhik* (obv 1 6, rev 1 1) and *santi[ka]* (rev 1 1). Perhaps also **krīta* (rev 1 6) for **krītaś* is to be added to these but it may be merely a clerical error. On the other hand *dr̥kham arabhītam* in the Gatha has been changed into *dr̥kham h̄v ara[bhītam]* in the fragment as in Sanskrit the anusvara cannot stand before a vowel, and yet a long syllable was required by the metre.

The words [*sarva ruta kausa*][*tyay*] *dharaṇyaḥ pratilabho* (obv 1 5) compared with *sarva ruta-kausalya dharanī pratilabdha* in the Nepalese MSS show that the construction of the sentence was different in the fragment.

A difference in the order of words occurs in ll 4 and 5 of the reverse. Line 4 ends *saptara*, line 5 begins *bhṛgudgama*. The text therefore is to be restored to

¹ All words in square brackets have been supplied from the Nepalese version or from the context.

sapta-ra[tnamaye kutagare paryankam ābhūya sapta tāla-matram rathayasam a]bhyud-gamya, twenty-four aksaras being missing at the beginning of line 5, just as twenty five aksaras are missing at the beginning of line 6. In the Nepalese MSS the two gerunds together with the words dependent on them are reversed, but the reading of the fragment is undoubtedly the correct one. Sarvasattvapriyadarsana first sits down on the tower and from thence rises seven talas into the sky to meet the Lord Candrasuryavimalaprabhasari. In the Nepalese version the story is quite unintelligible.

A rather indifferent various reading is *latra* (rev 1 3) for *tasmim ca* in the Nepalese MSS. Larger differences affecting the sense occur in rev 1 1, where [*saha*]srebhikā shows that the number of Gathas ascribed to the Saddharma-pundarika was not the same as in the Nepalese version, and in obv 1 3, rev 1 2 where from the readings [*mahara*]janam Vimaladattam and *maharāja* instead of *tau era-matapitarau* and *amba tata* it appears that in the Central Asian version Sarvasattvapriyadarsana addressed his speech not to his parents, but to his father, King Vimaladatta, alone.

Additions in the Nepalese MSS are *clarhi* in obv 1 4 and *a'hyna* at the end of the name of Naksatrarājasamkusumita in obv 1 2, both of which are quite superfluous, although the name of the Bodhisattva seems to be used always in the longer form in the Nepalese version. In the fragment the rest of an additional sentence is found in rev 1 2 where *cat* apparently is to be restored to something like *atha sa Sarvasattvapriyadarsano bodhisattva etad avocat*. Other and considerable additions in either version may be inferred from the fact that the number of aksaras corresponding to the missing aksaras of the fragment varies from ten (rev 1 3) to forty nine (obv 1 5) in a line in the Nepalese MSS.

This little fragment thus tends to confirm the conclusions we have drawn from the larger fragment with regard to the existence and character of the two versions of the Saddharma-pundarika and it would be interesting to know in what relation these two versions stand to the Tibetan and the several Chinese translations of the work.

3 A FRAGMENT OF THE SANSKRIT CANON OF THE BUDDHISTS

Hoernle MSS, No 142, SB 35 (Plate XVIII, No 3, Obv and Rev)

Tradition asserts that the Buddhist school of the Mūlasarvāstivādins, who traced their origin back to Rāhula, the son of the Master, used Sanskrit as the language of their holy scriptures. Until recently this Sanskrit canon seemed to have been lost, but the archaeological exploration of Central Asia so vigorously

carried on during recent years has shown that fortunately this is not the case. After Professor Oldenbourg had first pointed out, in fragments originating from Kashgar, single verses that had their parallels in the Pali Suttapitaka,¹ Pischel, in an excellent paper in the Transactions of the Royal Prussian Academy,² was able to show that fragments of a block print purchased by Professor Grünwedel at Idyktšari contained portions, both in prose and in verse, of the Samyuktagama, a division of that part of the ancient Sanskrit canon which was concerned with matters of Dharma and corresponded to the Suttapitaka of the Vibhavyavādins. A supplement to these discoveries is the fragment which I now lay before the public. It is the Sanskrit version of a text which in the Pali canon is found in the Vinayapitaka, as well as in the Suttapitaka, and therefore in all probability a fragment of the Sanskrit canon.

The fragment, measuring about 313 × 135 mm (or 12½ × 5½ inches) is the left side of a single leaf.³ The missing portion contained about sixteen akṣaras in each line. Unfortunately on the left side also a piece has been torn off, which has caused the loss of one or two akṣaras in the last three lines of the obverse and the first four lines of the reverse. In a few places, especially on the reverse, the writing has become indistinct by the rubbing off of the ink, but on the whole the reading presents no difficulties. About 130 mm from the left margin is the string hole, surrounded by a circle 27 mm (or 1½") in diameter. There are eight lines on either side. The number of the folio, unfortunately is obliterated on the damaged left-hand margin.

The characters are of the same type as those of the preceding two fragments of the Saddharma-pundarikā, but, as may be seen from Plate XVIII, they are somewhat more rounded and cursive. There are besides some special points of difference. The *bha* here shows a distinct loop, of which there is no trace in the two fragments of the Saddharma-pundarikā, compare *bha* and *bha* in Pl. XVIII, No 3 a, ll 4 and 6, with *bha* and *bha* in No 1 l 6, and *bho* and *bha* in No 2, ll 5 and 6. The same loop appears, e.g., also in the variety of the alphabet used in the block print from Idyktšari.⁴ Of the four forms of medial *a* appearing in the first fragment of the Saddharma-pundarikā, only three are found here, the second form being absent, and their distribution is quite regular. The first form is employed in *ca* (obv. l 5), *tva* (rev. l 7),

¹ Записки Восточнаго Отдѣленія Императорскаго Русскаго Археологическаго Общества VIII 59 f., 151 f. As this publication is not accessible to me, I quote it from Pischel's paper mentioned below.

Sitzungsberichte der Kgl. Preussischen Akademie der Wissenschaften, 1904 p. 807 ff.

³ Only a portion of the fragment being rather more than the right half, is shown in Plate XVIII, No 3.

⁴ See, e.g., l c Plate VII, fol. 158^b, ll 1, 2.

tyā (rev 1 4), *tra*, *tha* (obv 1 1), *dha* (rev 1 3, *dhyā*, rev. 1 6), *na* (rev 1 5), *bda* (obv 1 6), *bha* (obv 1 7), *ma* (obv 1 6), *ra* (*rgā* rev 1 3, *rma* obv 1 8, *riā* rev 1 4), *va* (obv 1 1, *ya* rev 1 6), and also in initial *a* (obv 1 7). The third form occurs in *ghra* (obv 1 1), *yā* (obv 1 7), *ana* (rev 1 6), *sā* (obv 1 7, *syā* obv 1 1), *hta* (obv 1 7). The fourth form is found only in *ja* (rev 1 4), and *jna* (obv 1 5). In addition to these forms we find here a new and quite peculiar one in *na* (obv 1 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward, especially in Mahānāman's Bodhgaya Inscription of A.D. 588-9, l. 3, *nirānā*, l. 5, *gunā*, l. 7, *śarānā* (see Dr. Fleet's *Gupta Inscriptions*, Pl. XLI)¹. Medial *z* also appears in all three forms in which it is found in the first fragment of the Saddharma-pundarika. Thus the erect form may be seen, e.g. in *di* (obv 1 1), *li* (obv 1 5), *ni* (rev 1 3), *di* (rev 1 6). Of the two prone forms, the rightward occurs only in *li* (rev 1 8), while the leftward is found, e.g., in *si* (obv 1 2), *ci* (obv 1 4), *ji* (obv 1 7). But in *sa* (rev 11 1 and 7) we have both the prone and erect forms, so also in *ti* (rev 11 1 and 3) and *ti* (obv 11 5 and 6); in fact with *ti* and *ti* the erect form is more usual, so that it is quite clear that the use of the two forms depended not on any fixed principle, but on the momentary whim of the scribe². The signs for medial *z* and *z* call for no remarks with the exception of the *u* in *bhu* (obv 1 1), which is quite different from the angular sign found in the same aksara in the fragments of the Saddharma-pundarika³. Superscript *r* is always written above the line except in *rai* (rev 1 3), where it is added behind the *sa* to avoid its running into the *śya* of the line above, a regular *rai* is found a little farther on in the same line⁴. The virama in *t* of **repayet* in obv 1 2 (not seen in Pl. XVIII, No. 3) shows the same form as in the larger fragment of the Saddharma-pundarika. The sign for the n-padhmanīya occurs in **manah-pratyā* (rev 1 4). The dot serves as a sign of punctuation (rev 11 7, 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinaya-pitaka V 1 26-7, and in the Anguttara-nikaya VI, 55, 11. To

¹ See also the Mandasor inscription of the time of Kumāragupta I *ibid.*, Plate VI, ll. 3, 4 &c. and Bühler, *Indische Inschriften*, Plate IV transverse 21 cols. xiv, xvii.

² [The same two forms are found also in the Sanskrit Vajracchedikā MS. and may be seen on Pl. XVI, No. 1 l. 5, the prone form in the first and the erect form in the second of the two *ci* in *cittāthara-cittadhara*—R. II.]

³ [It is however found not infrequently in the Sanskrit Vajracchedikā MS., and may be seen on Plate XVI No. 1 l. 2 in *śubhūa*—R. II.]

⁴ [The same peculiar upward position of *r* is found also in other manuscripts coming from the Khotanese area in connexion with *ś* as well as other consonants, see footnote 8 on p. 90 and footnote 18 on p. 183—R. II.]

facilitate a comparison, the text of the Mahavagga is printed opposite to that of the fragment, with the few various readings of the Anguttara-nikāya added below.

Conjectural restorations of lost portions of the text are shown in small italic type

TEXT

HOERNLE MS

Obverse.

- 1 same bhūmī bhāge pratisthitah
athāgacchet pūrvasyā disāh
śighrā vāta-vr(stī) na c
ānam kampayen na samprakampa-
- 2 yen na sampravapay et pasācīmāyā
disāh śighrā vāta vrstīr na
cānam ka mpayen na sampra-
kampayen na sampra
- 3 vepayed uttarasyā disāh daksin
asyā disāh śighrā vāta vrstīr
na cānam la mpayen na
samprakampayen na sam
- 4 pravepayed evam evālvam vi-
mukta cīttasya bhadanta ar
batah ksin ā(sra) tasya bhrsam
caksur-vijñeya rupas ca
- 5 ls(u)sa ābhāsam āgacchamti na
cāsyā ceto vimuktim prajñā
vimuktim (pa) rgyāharanti¹
amisiṣṭam eva tac cittaṃ bhavati
iyayam
- 6 ca samanupaśyati bhrsam c
āva śrotra vijñeyāh śabdāh
śrotrasyābhāsam ā(ga) ccha

¹ The syllable rya is doubtful

MAHĀVAGGA.

- seyyathāpi bbante selo pabbato
acchiddo asusiro ekaghano
¹ puratthmāya ce pi disāya āgac-
cheyya bhusā vātavutthi n'eva
nam samkampeyya na sampa-
kampe
yya na sampavedheyya¹ pacchi
māya ce pi disāya la-
- ¹ uttarāyacepi disāya la-¹ dakkhinā-
ya ce pi disāya āgaccheyya bhusā
vātavutthi n'eva nam samkam
peyyanasampakampeyya na sam
pavedheyya evam eva kho bhante
evam [samma] vimuttacittassa
bhikkhuno bhusā ce pi cakkhu
viññeyyā rūpā ca
kkhussa āpātham āgacchanti
n'ev'assa cittaṃ pariyādiyanti
amisiṣṭatam² ev'assa cittaṃ hoti
[thilam aneyyappattam] vaya
- ñ c'assānupassati n bhusā ce pi sota
viññeyyā saddā ghāna viññeyyā
gandhā

¹ Ang inserts atha

² Ang amisiṣṭatam.

tya (rev 1 4), *tv* *tha* (obv 1 1) *dha* (rev 1 3, *dhya* rev 1 6), *na* (rev 1 5) *bda* (obv 1 6) *bha* (obv 1 7), *ma* (obv 1 6), *ra* (*rgā* rev 1 3 *rma* obv 1 8 *ria* rev 1 4) *va* (obv 1 1 *tya* rev 1 6), and also in initial *a* (obv 1 7). The third form occurs in *ghra* (obv 1 1) *ya* (obv 1 7) *ena* (rev 1 6) *sa* (obv 1 7 *ya* obv 1 1) *hra* (obv 1 7). The fourth form is found only in *ja* (rev 1 4) and *gna* (obv 1 5). In addition to these forms we find here a new and quite peculiar one in *na* (obv 1 4). It consists in the right wing of the letter turning rightward and upward in a long leftward sweeping curve. The beginnings of this form may be seen in Northern Indian inscriptions from the fifth century onward especially in Mahanamas Bodhgaya Inscription of A.D. 588 9 1 3 *nirānā*, 1 5, *gna* 1 7 *sarānā* (see Dr Fleet's *Gupta Inscriptions* Pl. XLI)¹. Medial *z* also appears in all three forms in which it is found in the first fragment of the Saddharma pundarika. Thus the erect form may be seen, e.g. in *di* (obv 1 1) *kzi* (obv 1 5) *ni* (rev 1 3), *dhi* (rev 1 6). Of the two prone forms the rightward occurs only in *li* (rev 1 8) while the leftward is found e.g. in *li* (obv 1 2) *ci* (obv 1 4) *ji* (obv 1 7). But in *sci* (rev 11 1 and 7) we have both the prone and erect forms, so also in *ti* (rev 11 1 and 3) and *ti* (obv 11 5 and 6) in fact with *ti* and *ti* the erect form is more usual, so that it is quite clear that the use of the two forms depended not on any fixed principle but on the momentary whim of the scribe². The signs for medial *v* and *u* call for no remarks with the exception of the *u* in *ū/u* (obv 1 1) which is quite different from the angular sign found in the same *ū/sara* in the fragments of the Saddharma pundarika³. Superscript *r* is always written above the line except in *ri* (rev 1 3) where it is added behind the *sa* to avoid its running into the *sa* of the line above a regular *ri* is found a little further on in the same line⁴. The virama in *t* of **tepayet* in obv 1 2 (not seen in Pl. XVIII No 3) shows the same form as in the larger fragment of the Saddharma pundarika. The sign for the upadhmaṇya occurs in **manah pratyā* (rev 1 4). The dot serves as a sign of punctuation (rev 11 7 8).

The Pāli text corresponding to the fragment is found in the Mahāvagga of the Vinayaṭṭhaka V 1 26-7, and in the Anguttara nikaya VI 55, 11. To

¹ See also the Mandasor inscription of the time of Kumaragupta I *ibid.* Pl. VI 11 3 4 &c. and Muller *Indische Palaeographie*, Plate IV, transverse 21 cols. xii xiv xvii.

² [The same two forms are found also in the Sanskrit Vajracchedikā MS. and may be seen on Pl. XXI No 1 1 5 the prone form in the first and the erect form in the second of the two *ci* in *cittāḥ vīcī tadhāra*—R. II.]

³ [It is however found not infrequently in the Sanskrit Vajracchedikā MS. and may be seen on Pl. XXI No 1 1 2 in *śiṣṭa*—R. II.]

⁴ [The same peculiar sideward position of *r* is found also in other manuscripts coming from the Kanheri area in connexion with *ś* as well as other consonants, see footnote 8 on p. 90 and footnote 18 on p. 183—R. II.]

facilitate a comparison the text of the Mahāvagga is printed opposite to that of the fragment, with the few various readings of the Aṅguttara nikāya added below
Conjectural restorations of lost portions of the text are shown in small italic type

TEXT

HOERNLE MS

Obverse

- 1 same bhumībhāge pratisthatah
ath āgacchet pūrvasya disah
śighra vata vr(stī) na c
ānam kampayen na samprakampa
- 2 yen na sampravēpayet pascīmāya
disah śighra vata vrstīr na
c ānam ka mpayen na sampra
kampayen na sampra
- 3 vepayed uttarasya disah daksin
asya disah śighra vata vrstīr
na c ānam ka mpayen na
sa prakampajen na sa
- 4 pavēpayed evam ev āvāma vi
muktā cīttasya bhadaṃta ar
hatah ksin ā(sā) lasya bhṛsam
cakṣur-vijīya rūpa ca
- 5 l(s)uṣa abhasam āgacchamti na
c asya ceto-vimuktim prajña
vimuktim (pv) rguheramti¹
amśīrikṛtam eia tac citta bhavati
vyaya
- 6 ca samanupāśyati bhṛsam c
āva śrotra vijñeyah sabdah
śrotrasy ābhasam a(ga) ccha

¹ The syllable *rya* is doubtful

MAHĀVAGGA

- seyyathāpi bhante selo pabbato
acchiddo asusiro ekagghano
¹ puratthimaya ce pi disaya agac
cheyya bhūsa vata-vutthi n eva
nam samkampeyya na sampa
kampe
yya na sampavedheyya¹ pacchi
maya ce pi disaya la
- ¹ uttarayacepi disaya la¹ dakkhina
ya ce pi disaya agaccheyya bhūsa
vata-vutthi n eva nam samkam
peyyanasampakampeyyana sam
pavedheyya evam eva kho bhante
evam [samma] vimuttacittassa
bhikkhuno bhūsa ce pi cakkhu
viññeyya rūpa ca
kkhussa aparam āgacchanti
n evassa cittaṃ pariyadanti
amissikatam² evassa cittaṃ hoti
[kṛtam aneyyappattam] vāya
- n c assanupassati bhūsa ce pi sota
viññeyya sadda ghana viññeyya
gandha

¹ Ang inserts *atha*

² Ang *amissikatam*

within reach of his ear, [though smells perceptible by the nose should frequently] come [within reach of his nose], though tastes perceptible by the tongue should frequently come within reach of his tongue, [though touches perceptible by the body should frequently] come within reach [of his body], though thoughts perceptible by the intellect should frequently [come] within reach of his intellect [they do not change the emancipation of his mind, the emancipation of his intellect], (Rev.) undefiled is his mind, and he perceives the passing away,

he perceives the condition of the passing away of those (impressions), he perceives the condition of absence of desire, [he perceives annihilation] he perceives [renunciation], perceiving the passing away, perceiving annihilation, perceiving renunciation, [he is not in fear],² not being in fear, he is individually extinguished, he recognizes that his rebirth is cut off his existence

Thus spoke the venerable Śrīnaga. Having thus spoken, [he said further 'He']⁴ who is set upon [reannunciation]⁴ and solitude, who is set upon kindness and delights in the rooting out of thirst —

[who has attained to the absence of delusions]⁵ from the mind he recognizes the source of sensations and then his mind is set free

'Then after [his mind]⁶ has been set free, there is no [gathering up of what is done],⁶ nothing to be done remains

As a solid rock [is not shaken]⁷ by the wind, [just so shapes and tastes and sounds and smells and touches—the whole of them—things wished for and unwished cannot make tremble such a one] ⁷

NOTES

There can be no doubt, I think, that the language of the fragment is not the so-called mixed dialect, but Sanskrit. There are indeed a few mistakes but

¹ See footnote 4, p. 170

² As regards the gap at the end of rev. 1.3 and the beginning of rev. 1.4, only the words *pratinisṛj-anudarśi* and *na paritrasyate* can be restored with certainty

³ The general tenor of this passage may be inferred from the corresponding Pāli passage quoted on p. 174, but the restoring of the exact text is difficult. *Aśinayāti* would seem to point to a bahuvrīhi compound *Aśina-jatā*. Smad in rev. 1.5 I am unable to complete

⁴ Among the syllables missing at the end of rev. 1.5 the first was *trā* (*va-trā*) the last a (*a-lh-muktārya*) the rest is uncertain. For the general sense compare the passage quoted on p. 174

⁵ I restore at the end of rev. 1.6 *tyena kṛtya-kṛtārya* ca. The rest is quite uncertain

⁶ The exact words at the end of rev. 1.7 can not be restored. The *ya* at the beginning of rev. 1.8 suggests *pari-rya* or *sarvārya*

⁷ These words rest entirely on the Pāli text

they are for the most part only due to the scribe. Thus *mano-vyñāya* (obv 1 8) stands for *mano vyñeya*, *taṣ-cittam* (rev 1 1) for *taṣ-cittam*, *aparitasyamanah* (rev 1 4), for *aparitrasyananah*, *ya* (rev 1 8), which seems to be the rest of *paricaya* or *samcāya*, for *[parica]yo* or *[samca]yo*,¹ *saili* (rev 1 8) for *śailo*. There occur, as far as I see, only two genuine irregularities. In rev 1 5 we have *radi*, which undoubtedly is the rest of *raditṭa*, while the correct form would be *uditṭa* (Pān I, 2, 7). In rev 1 4 we find twice Atmanepada forms of *traṣ*, viz *[paritra]syate* and *aparit[r]a-syananah*, mentioned already above. According to Pānini (I, 3, 78 and III, 1, 70) the verb is conjugated only in Parasmaipada, but Atmanepada forms are found also in the epic language.² In a few cases the rules of sandhi are not observed. In *ayusman Srona* (rev. 1 5) the *n* ought to have been changed into *ṇ* before the *sa*, but this rule is often neglected in manuscripts. In *jnatra ayatan āpādam* (rev 1 7) and *yatha eka ghaṇo* (rev 1 8) the vowel combination has not taken place on account of the metre. In *pratiṣṭhitaṭṭha athā* (obv 1 1) *bhādamita arhataṭṭha* (obv 1 4) **kharanāmiṣṭhikṛtam* (rev 1 1), *[paritra]syate aparā* (rev 1 4) *cetasah jnatra* (rev 1 7), the suppression of the sandhi, of course, is perfectly justified, as in all these cases the first word is either the concluding word of a sentence or a verse or a vocative which in the spoken language at any rate, cannot enter into sandhi with the following word. From the absence of sandhi between *disaṭṭha* and *daḥsinasya* in obv 1 3 we may infer that the words *siḥṭha prapēpayet* were meant to be repeated after *disaṭṭha*. Before *p* the *ṇadhamāṇiya* appears in *aparitrasyananah praty* (rev 1 4) but before *ḥ* we find not the *ṇivamāṇiya*, but the *visarga* in *arhataṭṭha kṇā* (obv 1 4).³


From an examination of the Idylkārī fragments Pischel had come to the conclusion that the Sanskrit Canon was perfectly independent from the Pāli Canon and composed in a much more condensed language. In the present fragment also there is nothing to show that the Sanskrit text is a translation from the Pāli. In this respect it is remarkable that several times the Sanskrit text has not the exact equivalents of words used in the Pāli, but different terms. Instances are *siḥṭha* (obv 11 1, 2 3) instead of *bhūta*, *samprapēpayet* (obv 11 2, 3, 4) instead of *sampapētheyya*, *arhataṭṭha* (obv 1 4) instead of *bhikkhuno*, *abhasarā* (obv 11 5, 6, 7, 8) instead of *apāṭh m*. In the Gāthās (rev 11 6 ff) the divergences from the Pāli version are even greater. The Sanskrit text has *tathā āra ca* for *ca cetasa trena-*

¹ It is not impossible that the sign was originally written and has only become rubbed off.

² See the St Petersburg Dictionary.

³ This difference is strictly in accordance with the rules of the phonologists of the Taittirya school (Taitt Pr IV, 3, Vyasaśikā 158) but the scantiness of the materials makes it impossible to decide whether it is so by accident or intentionally.

The writing thus occupies a length of about 37 cm (14½ inches) In every third and fourth line on each page, at about 77 mm (3 inches) from the left margin of the writing a blank space has been left about 2 cm (¾ inch) long, so as to make altogether an open place of that length and of about the same height for the hole through which the string would pass which would hold the folios together This open space is of very great help in determining the position of the writing that remains in folios in which both ends have perished. The letters have been written with a broad reed pen and are large and well made The largest such as *tha* and *ya* may be 13 mm (½ inch) broad, and the smallest such as *ra* and *ia* about 6 mm (¼ inch) broad The size of ordinary letters is about 8 mm (⅓ inch), so that on an average three letters go to every 25 mm (1 inch) of space

It is thus possible to calculate the number of letters that have been obliterated in a decayed passage by carefully measuring its length, and to restore the text in most places with the aid of the printed text with some degree of confidence In all such cases the restored text is printed in italics These cases are of two kinds those in which the writing only has suffered damage and those in which the paper and writing have both perished Passages of the first kind are dealt with according to the degree of obliteration thus first, where the letters are but slightly defaced and can be read italics are used, secondly where the traces remaining of the letters enable one to make out what they were with the aid of the printed text, the italics are enclosed within round brackets, and thirdly where the letters have disappeared completely, if their number tallies with that in the printed text the italics are enclosed within square brackets, but if the two do not tally, the number of lost letters is indicated by an equal number of crosses Passages of the second kind where both paper and writing have perished, are enclosed within the mark , and if the gap can be definitely filled up from the printed text the restored text is printed in small italics, but if the gap and the printed text do not tally, the number of lost letters is indicated by an equal number of small crosses The printed text has been an invaluable aid throughout and without it very little could have been done towards reading the many passages where the MS has suffered injury

The MS has been well written and contains very few errors that are merely clerical but its language is Sanskrit of poor literary quality and abounds with irregularities and peculiarities of all kinds in both grammar and sandhi and even in the forms of words that indicate a strong Prakrit or vernacular element and influence These will be obvious on perusal, and it is unnecessary for me to discuss them here A very few of the most striking instances may be just mentioned *pratisthitra* for *pratisthaya* (fol 26^r of Pali *patitthahitva* in Childers Pali Diet p 370 a), *igraheryati* for *udgraheryati* (fol 11 a l 11) *vīyū'ha* for *vyūha* (fol 13 b^{vi}) and *pratjupasthake* for *pratyupasthāt* (fol 19 a^{iv}) Avagraha

occurs often but is never indicated, and is definitely suggested only where final *ah* appears as *o* before an initial *tenus* or by the appearance of the following word it is indicated here by an inverted apostrophe ' Virama is expressed in the MS by a circumflex placed over the letter, which is written small and placed a little below the line it is indicated here by the sign \backslash placed below the letter The only mark of punctuation in the MS is a large dot, and it is so rendered here, but a double dot, the usual sign of visarga, is used once as a mark of punctuation, after *bhasyate* in fol 6 b^v, and perhaps in *utik* in fol 15 b^v

The date of this MS may be estimated approximately by means of the copper-plate which was found inside the Nīrvāna stūpa at Kāśī and which I have deciphered at Dr Hoernle's request¹ That plate may be assigned to the third quarter of the fifth century A.D because of the coins found with it The writing in this MS is very much like that on the plate, though the characters here are more squat and wider The letters here are written with rather more flourish and present a greater variety of form, thus the vowel-marks for *a*, *i* and *u* are made in three, and those for *e* and *ai* in two ways, also the vowel *o* in *bodhi* has two shapes Two of the three forms for *a* may be seen in *garata*, in fol 14 b^v (reproduced on Plate XXI, No 1), and the third in *mahasahasre*, in fol 18 a^v (Anc Khot. Pl CVIII), the three forms of *i*, distinguished as *i*, *ī*, and *ĩ* respectively, in *citta dharu*, fol 14 b^v and *ratikah*, fol 14 b^v, and those of *u* distinguished as *ū*, *u*, and *u* respectively, in *Subhute* fol 14 b^v *Subhūte* fol 14 b^v, *paripurnasi* fol 17 b^v (Anc Khot, Pl CVIII)² The two forms of *e* may be seen in *ucyate* fol 14 b^v, and just below it, in *upalabhyate* fol 14 b^v, those of *ai* differing similarly from each other, while those of *o* will be seen in the word *bodhi*, in fol 17 b^v and *bodhi* in fol 17 b^v (Anc. Khot, Pl CVIII), being distinguished as *o* and *o* respectively Initial *e* also has two quite different shapes, one of which occurs only once clearly, in *eram* in fol 14 b^v, while the other is of frequent occurrence, as in fol 17 a^v 18 a^v b^v Also the letters *a*, *ā*, *kh*, *bh*, *y*, and *l* display each at least two slight varieties in their forms, e.g. compare *bh* in *bhasyate*, in fol 17 a^v and in fol 17 a^v, and *y*, in *yata* and *gena* in fol 18 a^v These features suggest that this MS is somewhat later than the copper-plate Yet it cannot be much later, because both the shapes of *y* (which is a test letter as regards the script) are of the tripartite character It seems therefore that this MS may be assigned to about the end of the fifth or the beginning of the sixth century A.D

In its matter the MS agrees of course in the main with the printed text, but is less full Sometimes there is close agreement, but at other times it varies

¹ See JRAS, 1912, pp 123, 125 It is published in the Annual Report, Arch Survey of India, 1910-11, p 73 ff

² [See Note, on p 195—Pl II]

considerably, omitting sentences, or abbreviating them by the reduction of several cumulative expressions to one or two only, as will be seen from the first sentence. In only one or two places does it seem to contain additional matter. It would have been waste of labour and space to point out all the differences or even many of them, and only passages where there are large variations have been noticed in the footnotes.

For convenient use each page is printed as one paragraph, numbered with the number of the folio and the addition of *a* for the obverse and *b* for the reverse, and the beginning of each line in the page has been marked by a small roman numeral.

No translation is necessary here because there exists a translation of the Vajracchedikā prepared by Max Müller, in the Sacred Books of the East, vol. xlix, Part II, pp. 109 ff.¹

TEXT

(2a) 1tad² avocāt, Āścaryam Bhagava ya[va]d [e]va (Tatha)gate
(na bo)ddhisattva anupariṅgrhātā paramen³ānugrahena⁴ 11Yatad eia
Tathāgatena bo⁵ddhisattvā parinditāḥ paramayā 11parinda⁶(nayā⁷ Tat
katham Bhaga)ram bōddhisattva yāna-samprasthiteṇa sthātavyam katham
cittam pra⁸grahetavyam⁹ Sadhu sa¹⁰ddhu Bhāḡava¹¹ Subhūte anupa¹²0¹³
ṅgrhātās Tathagatena bodhisattvāḥ paramen¹⁴ānugrahena • parindi
tās Tathagate(na bodhisattvāḥ) paramaya parindana¹⁵0¹⁶(yā¹⁷ • Tena)
hi Subhūte śṛṇu Sadhu ca susthu ca manasī kuru Bhasiṣye • Yathā
(bodhisattva-yāna-samprasthiteṇa sthātavyam yath(a) 11cittam pragrahe
tav¹⁸am¹⁹ • Evam Bhagavan²⁰ itī āyusmān Subhūtu Bhagavatāḥ pra
tva(śrausit, • Bhagavatān avocāt,) 11Iha Subhūte bodhi²¹sattvaṇa cittam ulpa

¹ There is also, in the present volume, pp. 276 ff., a translation from the Khotanese, prepared by Professor Sten Konow.

² Begins at p. 20, l. 1, of the printed text.

³ Not *n*.

⁴ Much more condensed than the printed text, cumulative expressions being reduced to a single one, and several words omitted. The form *pariṅgrahetavyam* is used here, compare fol. 18 a¹.

⁵ *Bhagata* is marked with 4 dots above and 5 beneath. It does not occur in the printed text. These dots apparently indicate that it is an error here. Compare fol. 7 a¹, footnote 7, p. 182. [See p. 397 for a similar practice in Khotanese writing—R. H.]

⁶ The circle indicates where, in the original folios, stood the blank space containing the string hole, and interrupting lines in and iv.

⁷ Probably omitting *yathā pratipattavyam* of the printed text. See note 4 above.

⁸ Read *Bhagavatam*.

day¹ tavyam¹ Yavamtaḥ satvaḥ² andaja va • jarayujā va • samsvedaja va •
(upapa)duḥṣa va •

(2b) rūpino³ va • arupino⁴ sa • samjuno va • asam⁵ jñino va • n āra
samjñanopaka⁴ va • Yavamtaḥ satvaḥ prajñāpyam (anah) prajñāpyante⁵ •
te maya sa¹¹ rve anupādhisese nirvāna dhatau⁶ parinirvāpayita⁷ ryah
Evam aparimanam ca satvam parinirvāpayitva na kascit satvaḥ
parinirvāpito¹¹ bhavati • Tat kasya hetoh Satva⁸ O sam⁹ jñā hi Subhute
bodhisatvasya pravarteta na so bodhisatva iti vaktavyah Tat Iasya
(het)oh Na Subhū¹⁰ te bodhisatvo yasy-ātma samjñā⁶ O⁹ pravarteta •
satva samjñā va • jiva samjñā va • pudgala samjñā va • Api tu Subhute
(bodhisatven āvāstu)⁹ pratipattito danam datavyam (na kīa)¹⁰ cat pro¹¹
tisthi (tena da) nam datavyam, Na sabda gandha rasa sprastavyesu prati
sthititva danam data (vyam)¹¹ Eva hi Subhute¹¹ (bo) dhisatvena danam
datavyam, ya[th]a (na nimitta) samjñāya (pratisthihe) • Tat Iasya hetoh •
(Yah Subhute) bodhisatvo (pratisthi)¹⁰ 7 danam dadati x

Folios Nos 3-5 wanting

(6a) bhasitah⁸ • (Tad u)cyate I setra viyu(bh)a⁹ iti • (Tasma) Subhute
bodhisatven ānam pra¹¹ tisthitam cittam utpada¹⁰ jñāyam¹⁰ Na sabda
gandha¹¹ rasa sprāsa pratisthitam cittam utpadyitavyam, [xxxxxxx
x¹¹ a] (tma) bhava syat, tad yath ā[pi] nama¹¹ Sumeru pīrcchati¹¹ raja •
Iat kin mānase Subhū¹⁰ te Māham sa(h) ātma¹¹ bhava bhavet¹² [Tat
Iasya heto]r abhava¹³ sva Tatha¹⁰ gatena¹¹ bhasi(tas) tvaḥ ucyate

¹ The printed text has bodhisatva yana samprasthiten āraṇa cittam ucyate tavyaḥ

² More condensed than the printed text

³ Begins at p 20 l 18 of the printed text

⁴ The printed text has n-āra samj jno n āra juno

The printed text has the singular

⁵ This agrees with the note in the printed text

That is aṣṭat aṣṭi

⁶ That is aṣṭat aṣṭi⁸ Begins at p 27 l 3 of the printed text

⁷ Iyaha is written viyaha in fol 13b¹⁰ and i jaha in fol 13b¹¹

⁸ Two sentences of the printed text are omitted after this

⁹ About ten letters are wanting here The printed text is longer and reads
Iat yath aṣṭi n nī Subhū¹⁰ te rāso bhavet i jela kīyo i ahu k go y t tavy arat rupa

¹⁰ Two sentences of the printed text are omitted after this

¹¹ The first letter is like ra it does not suggest 'm' After this is a further
mā 10n

(ā)tma-bhāva iti • O Na hi sa bhā[io nātma bhārah] [Yāvanto hi a[Su](bhū)te Gamgāyā [nadya ratuk]ās tāvanto *Gamgā nadyo bhaveyuh Tat kin manyase Subhūte * Api [nu tā bahryo bhareyuh Aha Ta]c-ēva tāva (Bhaga)[rañ ** bahryo Gam(gā na)dyo (bha)neyuh prā(g e)va tatra vālulāh Ā[roca]yāmi te Subhūte) [pra](tivedayā)[mi te] [**] (x° te x) [*****] [iā](lulā)

(6b) *x^amāsu vālul āḥ tā(rato loka-dhā)tu ra^b Kāści stri va [] (puru)^cso
ra xxxxxxxxxxxxxxxxx xx¹⁰ "Āha • Evam Bhagavam bahu sah
kula putro vā kula-(duhitā rā) xxxxxxxxxxxxxx [xxxxxxxx]¹¹ [Su](bhū-
te tāvātā loka-dhātum sapta O-ratna-paripūrnam [dā](nam da)[dyād
ya]s ca [xxx]¹² kula-putro] iā Lula-du[hi]tā rā xxx [cātuspā^ddām api
gāthām udgrhya para Osya deśaye [xxxxxxxx]¹³ [ku]la-putrena kula
du[hi]tma¹⁴ iā bahutaram v^punya skandham prasaveta • Api tu Subhūte
ya(smi)ⁿ prthivi-pradeśe dharma-paryāyā¹⁵ cātuspādā^api¹⁶ gāthām
bhāsyate : tena sah v^prthivi-pradeśah cāntya bhūto bhaviṣyati • (sa) xxx
xxx ia x [xx]¹⁷ xxx¹ (pā) ya xx (ya) [xx] (ya) imām¹⁸ dharma

¹ After *Uha* a small letter, apparently *ta*, appears which has a line through it, as if it were a mistake and were struck out.

² Three sentences of the printed text are wanting here

³ Read probably *varanto hi*, to correspond to *taranto* which follows.

⁴ This sentence occurs a little earlier in the printed text.

⁵ These two letters are more than the printed text has. Read perhaps *vaṭra*.

⁶ This letter looks like *su*, so far as one can see from the traces of it.

For all this breakage the printed text reads *yatatyas taṁ Gamga-nadiṣu*, but the reading here seems to be different.

⁸ Begins at p. 27, l. 20, of the printed text. This letter may be *sa*

³ This letter seems quite clear, though it does not appear to make sense.

¹⁰ Some 22 or 23 letters have been obliterated here, but the printed text is much longer

¹¹ There are some 20 akṣaras wanting, they may perhaps be *tato punya-*
slandham prasaveṭa Bhagataṃ aha Yaś ca ho yunak. Compare fol 7^b and 10^{au}.

¹² Read perhaps *ho pūnah*, or *Sn' hūle*

¹³ Read perhaps *samprakāśayet*, *ayam eva*

¹⁴ There are two letters broken away here, and they must be composed of the instrumental case of *duhitr*. Its instrumental form here would seem to be *duhitrna*, compare *yitna* in fol. 19 b. This form fills the gap exactly.

is Compare fol 7 b^{vr}

18 The al-sara *ma* had been omitted, and has been inserted interlinearly above *da*.

¹⁷ In the first part of this gap read perhaps *det-dhranya lokanya*

(7a) ¹paryayam¹ dharayis janti² Pa³ramena³ te satv⁴asca yena saman
vagata bhavisyanti • [Tasmim prthivi pradese] ⁵sasta viharaty anyatara ×⁶
⁷nyatara va vjna guru ⁸sthāniyah Ath a usmam Subhutiḥ Bhagavantam
etad avocat, Ko nam a⁹yam Bhagavan dharma paryayah ¹⁰Katham c āna
dharayam¹¹ O Evam ukte Bhagavan ayusmantam Subhutam etad avocat,
Prajña paramita nam ayam Su¹²bhute dharma-paryayah E¹³avam c
ānam I amam dharayata • Tat kasya hetoh Ya c ēyam prajña paramita
Tathagatena (bha) ¹⁴sita sa paramita⁶ Tat ki¹⁵ b[e]to⁷ n manyase Subhute
Api nu kṛsci dharma Tathagatena bhasitah Aha • No iti Bhaga¹⁶nam na
kasci dharma Tathagatena¹⁷ bhasitah⁸ Yavat ¹⁸Subhute tr⁹s¹⁹ahasra mba
sahasre loka dhatau prthi(v): rajah kincit,

(7b) ¹tad¹⁰ bahu bhavet, Aha Bahu Bha¹¹gavam prthivi rajo bha[et, yat
tad Bha]gavam prthivi-rajah Tathagate(na bh)¹²asitam • a-ra¹³(yas tad
Bhagavam) ¹⁴bhasitam • Tad ucyate prthi¹⁵vi raja iti • Yo so loka dhatau
a dhātu sa Tathagatenā bhasitas Tad u(cyate loka dhātu) iti • Ta
¹⁶t kin manyase Subhute Api¹⁷Onu dvatrinśa¹⁸ mahapurusa laksanais
Tathagato rham samyak-sambuddho (drastavyah) A(ha • No) iti Bha
¹⁹gavam¹² • Tat kasya hetoh I ani²⁰Otani dvatrimśa-mahapurusa laksanani
Tathagatena bhasitany alaksa(na)ni (tani) Tatha(gatena) ²¹bhasitani
xxx¹³ dia²²trimsa mahapuru(su) laksanan iti • Yaś c²³ ho punah Subhute
stri va puruso va (Ganga nadī valika) ²⁴xxxxxx¹⁵ pa²⁵ (it ja)

¹ Begins at p 28 l 13 of the printed text

² Dhara¹nyanti or ucay²nyanti or paryapary³ti would fit this gap

³ Not n apparently

⁴ Compare fol 8a¹

⁵ This is the reading in the printed text and fits this gap

⁶ Or perhaps s aira lās tu

⁷ There is a curve of three dots around the top and right side of *heto*. It seems clear that the scribe first wrote *tat kasya heto* but discovering his mistake enclosed *heto* with the dots and then wrote n manyase and this implies that he must have altered *tat kasya* to *tat ki*. Dots around a word therefore indicate a mistake

⁸ Two sentences of the printed text are omitted after this

⁹ Compare fol 16¹ and fol 18a²

¹⁰ Begins at p 29, l 7 of the printed text

¹¹ Read perhaps *trimsa* but cf *satani* in fol 9a¹

¹² A sentence of the printed text is omitted after this

¹³ *Tal ucyate* is too much for this space apparently

¹⁴ Read probably *sa n* n being in the next line

¹⁵ Read probably *n atra karta* in the line

jē[. .]¹ Yaś cēto dharma paryāya² cātuspadikām api gathām udgrhya
parasya³ deśayet. • Ayam eta⁴ ta

(Sa) ⁵ bahutaram punya skandham prasāta Athāyusmām Su-
bhūti dharma-[egenśāsrū] nī prāmūcat, So 'srūnī pramrjya Bhagavatam etad
a⁶ vocat, • Ācāryam Bhagavām (pa)ram-āścāryam Sugata) yānad ayam
Tathāgatena dharma pa(ryāyo bhāsi) tah⁷ Yato me (jñānam utpannam
na ma) yā etam-rūpo dharma-pa Oiyāyah śruta-purvaḥ Paramena⁸ te
satv-āścāryena samanvāgatā bhaviṣyanti • ye (i)[ha] (sūtre) ⁹ bhasyamane⁹
bhuta-samyā Om utpādayisyanti • Y-āisā Bhagavām bhuta samjñā s-āisā
āsamjñā Tasmā Tathāgato bhā(sate Bhūta-) samjñā bhuta samjñā it Na
mama Bhagavām dūskaram yad aham imam dharma-paryāyam bhāsyā
manam¹⁰ nu avakalpayāmy a(ty^{10a})dhimucyām, ¹¹ Ye pī ××××××××¹¹
×××¹² paṁcāśa(tyām¹³ imam dharma-paryāyam a)vaikalpayiṣyanti¹⁴ •
a(dh)ī ××× ×××××(re)na¹⁵

(Sb) ¹⁶ ×××××××××× nt(i)¹⁷ T(e) (pa)ram āścārya samanvā(gatā bha-
viṣyanti) • Api tu ho punah (Subhū)[te na te sam a] ima samjñā prai(rti)
¹⁸ syati • Na satva samjñā na jñā-samjñā pravartisyati na¹⁹ pūdgala samjñā

¹ A sentence of the printed text is omitted after this

² For paryāyac, final consonants being often omitted here

³ Compare fol 10 b

⁴ Read probably prakāṣayet, or Ayam eta

⁵ Begins at p 30, l 2, of the printed text

⁶ All this long double gap is exactly filled by what is in the printed text

⁷ Two clauses of the printed text are omitted after this ⁸ Not n

⁹ The printed text bhasyamane śrūtā is a little too long for this space Probably omit śrūtā, compare fol. 8 b, and read bhasyamane

¹⁰ Iamy a is clear and also dhī, but the letter between them is far from clear It appears to be a preposition containing a small consonant, prefixed to adhi, such as adī, amv or perhaps adhi

¹¹ The printed text is far longer than this space

¹² What remains of these three letters looks like minaya, but might possibly be [ra]ścimaya

¹³ All this is more condensed than the printed text

¹⁴ This varies from the printed text

¹⁵ Read probably adhimucyisyanti viśtarena; this agrees with the traces that remain of the first four letters Pāli has the future form muccissati

¹⁶ Begins at p 30, l 17, of the printed text

¹⁷ Read perhaps ca parasya samprakāṣayisyanti, compare fol 10 b

¹⁸ [The superscript rī of 'rti' has a peculiar sideward position, apparently to avoid collision with rya of bhārtisyati in the line above See footnote 4, p 168 — R H]

pravartisyati¹ • Tat kasya hetoh (Yā sā ātma)-[saṃjñā] (s-āiv-ā)saṃjñā
^mYā satva-saṃjñā ya jīva-² Osaṃjñā yā pudgala-saṃjñā • s-āiv-āsaṃjñā •
 Tat kasya hetoh Sarvba saṃjñ-ā(pagatā) hi Bu(ādhā bhagavantah)
¹⁵Eam ukte Bhagavān aya Osmantam Subhūtim etad avocat, Evam
 etat Subhūte evam eta Subhūte Param dśca(rya samanvā)^vgatas te
 xxxxx³ sūtre bhāsyamāne⁴ n-ōtrasiṣyanti • na samtrasiṣyanti n-ā sam
 trāsam apatsyanti • [Ta](t kasya) hetoh • Parama-^vparamit-ēyam Subhūte
 Tathagatena bhāsitā⁵ • Yā Tathāgatena parama paramita bhasitā⁶ tam
 xxxxxxxx bhāsante⁷

(9a) ¹(Apī² tu) Subhūte ya Tathagatasya ksānti-pāramitā s-āiv-ā
 āpāramitā • (Tat ka)sya hetoh³ Yada (me Ka)[līnga-rājā amga]-^vpra
 tyamga-mamsāny accha¹⁰tsi • n-āsi me tasmim samaye ātma^v-(saṃjñā
 vā satva-jva-pudgala saṃjñā vā • na me kāci saṃjñā n-āsaṃjñā babbhūva
 (• Ta)^t kasya hetoh sa¹¹cen me Subhūte tasmim sa(Omaye) ā(tma
 sam)jñ-ābhavīsyat, vj āpada saṃjñāmetasmim samaye bhavīsyat, [xxxx
 xx¹¹saṃ]jñā • pudgala saṃjñ-ābhavīsyat, t-ya O^vpāda saṃjñāmetasmim
 samaye bhavīsyat, Abhayanāmy aham Subhūte atite dhiṇi pam(ca jāti
 śatani)^r¹² yad-ā^vham ksānti vadi rsiṣ babbhūta Tatra me n-ā^vā(tma saṃjñā
 babbhūta na) satva-saṃjñā • na jīva saṃjñā • na pudgala saṃjñā • Tasmā
 tarhi Subhūte bodhusa^vtvenā sarvba-saṃjñā vivarjya^vyiti sāmūttarayam
 samyak¹² [saṃ](bodhau) cittaṃ utpada) yitarayam, Na rupa-pratisthitam
 cittaṃ utpādayitarayam (Na śa)bda (ga)

¹ A sentence of the printed text is omitted after this.

² These aksaras do not seem quite to fill up the space, and perhaps ca should be read after the first ga

³ Read perhaps satra Ie śa, see fol 8a^m

⁴ A sentence of the printed text is omitted here

⁴ Not n

⁵ The construction here differs from that of the printed text

⁶ The printed text aparimāṇa apī Buddha Bhagavanto bhāsante is too long for this gap.

⁷ Begins at p 31, l 9, of the printed text

⁸ The ā is a scribal blunder see similarly fol 13b, footnote 9, p 188

⁹ The printed text exactly fits the gap.

¹⁰ The printed text acet satra saṃjñā jīva- is too long for this space. Perhaps, following the analogy of line 11 above, we might read acet satra-jīva- which would suit the space

¹¹ These syllables would ordinarily be a little too much for this space but might suit it, if written closely as many letters in this line are written. The r appears to be euphonic between s and the semi-vowel j, but cf. 'trūṣṭr in fol 7b^m.

(9b) 'ndha¹-ra[sa spraṣṭavya](pratiṣṭhi)tam xxxxxxzu (tpādayita-
 vyam,) xxx (pra)[ti](śhutam) [na] (c-āu-āpra)tiṣṭhānam² Tasmā[d eva
 Tathāgato bhāṣat]³ (na) "rūpa-pratiṣṭhitena bōdhisatve⁴ na dānam⁵
 (dāta)vyam, ⁴ Api tu Subhūte bodhisatven-āivam dāna parityāgam pari-
 tyajya sa(riḥa sa)tiā(nām arthāya) "Yā c-āiva sā satva-samjñā s-āivā
 (sam)jñū. (Ya) ete sarvba satvā Tathāgatena bhāṣitas ta evāsatvāh
 (bhūta iād) (Subhūte) [Tathā]vगतah satya-vādī Ta(tha)tā vā⁶ O Tathā-
 (ga)tah a vitatha vādī. Api tu Subhūte yathā Tathāgatena dharmo
 'bhīsam[buddho] (na ta)tra [sa]tyam na mrsā. Tad yathā Subhūte
 "a⁷ndhakūra-pravīṣṭah evam vastu patito bodhisatvo vaktavyah Yo
 vastu patito dānam pa[ri]tyajati Tad yathā⁸ (Subhūte) puruso
 (ca)[śusm]am⁹ pra¹⁰bhātāyām sūrye 'bhyudgate nānā vīdihāni rūpani
 paśyēt, eam bōdhisatvo] drastavyo yo arastu

(10a) 'patito' dānam paritya(jati). "Api tu Subhūte ye te kula(putra
 iā. ku)la-duhitāro vā. ima(m dharmā paryu)yam udgrāheṣyanti¹. dhara
 yisya²untī. vācayisanti. (paryat)apsya³(nti). jñatas te Tathāgatena.
 drstās te Tathāgatena. buddhās te Tathāgate(na)⁴. sari te satia aprame-
 yam⁵. "punya śāndham prasaviṣyanti. "O Yo⁶ 'yam ca ho punah
 Subhūte stri vā puruso vā pūrvāhna⁷ samaye. Gamgā-[nadi]vālikā
 samān⁸ "jñāna bhāvam parityāgām pa⁹Oritya¹⁰je. madhyāhna samaye
 sāvāhna samaye. Gamgā nadi vālika samān (ātma)bhāvam parityāgam
 parityajet, ¹¹ Ane¹²na xxx¹³ ka¹⁴lpa l o[ṭ]i-śata sāhasram ātmahhāva pari-

¹ Begins at p 32, l 2, of the printed text.

² All this is very much more condensed than the printed text, and it is not easy to fill in the blanks with any certainty

³ *Bhas* is used here in the para-maṣṭaka, see fol. 13a^v, and apparently in fol 11 b^v, 13 b^v, and 18 b^v.

⁴ More condensed than the printed text

⁵ These letters may be a mistake for *tatha-vadi*, as the printed text has.

⁶ There appears to be room here requiring another aksara

⁷ Begins at p 32, l 19, of the printed text

⁸ This is the probable form here, see fol 10 b^v, 11 a^v, and 11 b^v

⁹ More condensed than the printed text

¹⁰ Not n

¹¹ See the next line where this expression occurs again These two passages supplement each other clearly.

¹² Much more condensed than the printed text.

¹³ The printed text *paryayena bahuni* is longer than suits this gap, and here the construction is in the singular and not the plural

tyāgam parityajet, Yaś cēmam dha(rma-paryāyaṁ śrutvā na pra)
vīkṣipe[t, aya]m etā bahutarāṁ punya-skandham¹⁸ prasaveta. (Ka)h
(punar a xxx m¹) Subhūte yo likhitvōd(grhṇīyāt, dhāra)ye. vū-

(10b) ¹icaye² . paryavāpnu³yāt parasya³ vistareṇa saṁpraka(śa)ye
Api tu Subhūte (acintyo 'tu)lyo 'yam dharma-paryāyah (Ayaṁ ca) dharma-
paryāyah "Tathāgatena bhāsitah Agrayāna-saṁpra(sthitānām sa)(tvā-
nām arthāya) . śreṣṭha-yāna-saṁprasthitānām satvānām arthāya (Ye
mam dha)rma-pa¹ryāyam udgrahesyaṁti . dhāra¹o¹yiṣyanti . deśa
yiṣyanti . vācayiṣyanti . paryavāp¹syanti⁴ . jūātā(s te) Tathāgatena (dr)stās
te Tathā¹gatena⁴ . Sarve te satvā prame¹ya⁵o¹punya-skandh(ena)
samanvāgatā bhaviṣyanti . Acintyenātulyeṇa . aprameye(na .) [amā
pyena]⁶ (pu)¹nya-skandhena samanvāgatā bhav¹īṣya¹nti (Sarve te)
satvā¹xx¹ena⁷ bodhin dhārayiṣyanti . Tat kasya hetoh . Na hi x¹xxx
xxx¹ vīdharmo [h][nā]dhimuktikaḥ śro(tum) nā¹stma-dr̥ṣṭikāḥ na
satva-dr̥ṣṭikāḥ na jīva-dr̥ṣṭikāḥ na pudgala-dr̥ṣṭikāḥ xx¹xxxxxxxx¹

(11a) ¹xxxxxxxx tum¹⁰ vā . vācayitum vā . paryavāptum vā . nādam
sthānam vidyate . Api tu Subhūte yatra prthivī-prad[e]śe a(yam) sūtr
d(anto) prakāśīsyate . pūjanyah sa prthivī-pradeśo bhaviṣyati . sa-deva
manuṣya-āsurasya lokaṣya vandanīyah pradakṣiṇī(laranīya)s ca (sa prthi-)
vī-pradeśo bhaviṣyati . caitya¹o¹sa prthivī-pradeśo bhaviṣyati . Ye te
Subhūte kula-putrā vā kula-duhitaro vā imān eva m¹rupa-sūtraṁ tātān
udgrahesya¹o¹tī¹¹ . dhārayiṣyati¹² . deśayiṣyati¹² . vācayiṣyati¹² . paryavāp
syati¹³ . Te paribhūtā bhaviṣya¹nti . su-paribhūtās ca bhaviṣyanti . Yāni

¹ The reading here differs from the printed text.

² Begins at p 33, l 12, of the printed text

³ The printed text has *parebhya* here and elsewhere, but this MS reads *parasya* in some cases, compare fol. 6b^v, and *parebhya* later in other cases compare fol 16bⁱⁱⁱ. Either word might be read here.

⁴ A sentence of the printed text is omitted after this.

⁵ The printed text has *aprameya*.

⁶ So probably

⁷ The printed text has *samānīna*, but the word here is different

⁸ Read perhaps *śakyam Subhūte ayam*.

⁹ In this and the following gap the printed text has nearly twice as much matter

¹⁰ Begins at p 34, l 7, of the printed text

¹¹ The *d* is omitted, just as *t* in *śtrasyaṁti* for *śltras*, fol. 8b^v. [See footnote

17, p 99 — R II]

¹² The verb is in the singular

¹³ The verb is in the singular. A line of the printed text is omitted after this

teṣāṃ satvānāṃ pūrva-janmikāṇi karmāṇi kṛtāny apāya-sam(artanī-
yāni) tā(ni dīsta) ¹eva dharme paribhū(tataya) pūrva-janmikāny
aśubhāṇi karmāṇi ×× [xxxxxxxxxxxxxxxx] (Abhyānā)

(11b) [m]y aham² Subhūte (a)ṭite 'dhvany a(samkhyeyaiḥ kalpariḥ
asam)khyeyatarai [r Dīpamkaraśya] [Tathāgatasya samyak-sambuddhasya
pareṇa caturāṣṭi] [Buddha koṭi nīyuta śā[ta] sahasrāṇi babbhūva • Ye mayā
ārādhitā⁵ • yam ca mayā (Subhū)[te] [xxxxxxxx] [xxx⁶na] [vīrādhitā
Yam ca carimi Okāyāṃ paścimikāyā vartamānāyāṃ⁷ imam sūtrāntam
udgrahesyaṇti • dhārayisyanti • vācayī⁸syanti • paryavāpsyanti⁹ • Asya O
Subhūte punya skandhasyāntikād esa purvakah punya skandhah śati
mām¹⁰ api kalām n-ō(×¹⁰)¹¹ti • sahasramām api • śata sahasritamām api •
koṭi śata sahasritamām api¹² • samkhyām api • kalām api • ganandām api¹³
ṛ(upan)ṛ(sadam ap)ṛ (na ksama)te Sace Subhūte teṣāṃ kula putrānām
kula duhitrīnām vā punya skandham bhāset, yavat te kula-pu

Folio 12 wanting

(13a) 'm¹³ a[bhīsam]ddha[s Tas]m(a) Dīpam [karena Ta]thāgatena
vyākṛto bhaviṣyasī tvam mānav-ānāgate 'dhvam Śālyamu(ni)r nāma

¹ The printed text has *kṛpayisyanti Buddha-bodhim c'ānuprapṣyanti*, but this is two or three akṣaras too short to fill the gap

² Begins at p 34, l 20, of the printed text

³ The bottom portions only of these four akṣaras are discernible, but they agree with the reading *khyeyatarai*

⁴ These words fill the gap exactly

⁵ This MS has 'radh' in this and the following sentences The printed text has 'rag'

⁶ Read probably *te Buddha Bhagavanta arādhitā*, except that these words seem to be one akṣara too little

⁷ *Māvaśāntāṃśu' dhar dīpamteu' &c*

⁸ A sentence of the printed text is omitted after this

⁹ Sic, the printed text has *śatamām*

¹⁰ The character is a consonant without any trace of a vowel-mark It resembles *pa* or *sa*, and must apparently be *pa* of the preposition *upa* The reading is not *upatī* as in the printed text There is room for a small letter after this character, such as *ma* if the *a* is superscript Perhaps the full reading may be *upamati*, and *upamā* occurs in the next sentence of the printed text

¹¹ More abbreviated than the printed text

¹² The character does not appear to be *py-u*

¹³ Begins at p 36, l 21, of the printed text

¶Tathagato 'rhan sam (yah sam)¹ buddhah Tat kasya hetoh ¶Ta²thāga³ta⁴
iti Subhu[te Bhūta]-tathatāy-ādhrivacanam eva¹. Yah laści Subhūte
e⁵vam vade Tathaga⁶[tena⁷ā]rhatā samyak sambuddhen-ānu⁸¶Ottar⁹a
samyak sambodhim abhisa(m)buddhah² N-āsti Subhūte sa kaści dharmo
yas Tathagaten-(ān)uttaram¹⁰ samyak sambodhim abhisam¹¹¶Obu¹²ddhab
Yah Subhute Tathāgatena dharmo 'bhisambuddhah na tatra satyam na
mṛsa Tasmā Tathāgato vhasati sarvha dhar[m]a ¶xxxxxx³ dha¹³r[m]a
sarvha dharmā ih Subhūte Sarve te a⁴ dharmā Tad ucyante sarvha
dharmā. Tad yatha Subhute pu¹⁴ruso bhaved upēta¹⁵ kayo maha kayah
xx⁵ ā¹⁶yusma Subhūtir aha. Yo so Bhagavam Tathagatena ¶bha¹⁷s¹⁸i[ta¹⁹
u]pē(ta lāyo ma)

(13b) 'hā kāyah⁶ āyus[m]ām⁷xxxxxxx⁸ ¶(Bhagavam) Tathāgatena
bhāntah upēta kayo maha kāya ¶iti a kayah sa⁹s Tatha(ga)¹⁰tena hiasitah
Ta[d] u[c]ya¹¹te upetakayo ma¹²hā kāya. Evam etat Subhūte Yo bodhi
satvah evam vade. Aham satvam parimrva¹³payisye. Na sa hodhisa¹⁴
o to va¹⁵ktavyah Tat kasya hetoh Asti ih Subhūte kaści dharmo yo
hodhisitvo nama. Aha. No iti Bha¹⁶gavam¹⁷ Tasma Tathagato bha¹⁸o¹⁹
sati nihsatva sarvha dharmah nirjiva nihsputgalāh²⁰ Yah Subhute bodhi
satvo evam vade. Aham v²¹setra viyuham nispadayisye. ¶i²²tatha[m]
e²³jam kartavyah Tat kasya hetoh Ksetra viyuhā ksetra-viyubbi iti
Subhute ¶A²⁴vīyūbhī sa Tathagatena hh²⁵asita²⁶ Tad ucyate ksetra
vīyūbha iti. Yah Subhute bodhisatvo [n]airātma dharmā nai²⁷ratma
dharmah sa²⁸ [Ta]

(14a) 'thagaten¹⁰ ār[hatā sa]myak sambuddhena bodhisatvo bodhisat-
va¹¹ iti vaktavyah Tat kin m mya¹²(se Su)¹³bhute Samu¹⁴dyate ¶Tathagatasya¹⁵

¹ Three lines of the printed text are omitted after this

² A line and a quarter of the printed text are omitted after this

³ The printed text reads here *Buddha-dharmā iti Tat kasya hetoh*, but this MS obviously varies here

⁴ This letter is not clear, it might be *tr* or *tu*

⁵ There are two more letters here than the printed text has

⁶ Begins at p 37, l 17, of the printed text.

⁷ The scribe seems to repeat himself here, and the words *Su'khūtir aha* so so would exactly fill all this space

⁸ Two lines of the printed text are omitted after this

⁹ The *h* is a scribal blunder, see fol 9a, footnote 9, p 184

¹⁰ Begins at p 38, l 10, of the printed text

mam^usa caksuḥ Aha • samvidyate Bhṛgavam Tathagatasya mamsa caksuḥ
 Tat kin manyase Subhute Samvidyate Tathagatasya divya[m] caksuḥ
 Aha • Evam eva Bhagavam ^o samvidyate Tathagatasya divyam
 caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya prajñā
 caksuḥ Aha • Eva ^o m eva Bhagavam samvidyate Tathagatasya prajñā
 caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya dharma
 caksuḥ Aha • Eia ^o m eva Bhagavam samvidyate Tathagatasya dharma
 ca caksuḥ Tat kin manyase Subhute Samvidyate Tathagatasya buddha
 caksuḥ Aha • Evam eia Bhagavam samvidyate Tathagatasya buddha caksuḥ
 Tat kin manyase Subhute Yavanta Gangaya nadya

(14b) valikāḥ² api nu ita valikas Tathagatena bhasitaḥ Aha • Evam eia
 Bhagavam bhasita Tathagatena ^o sū⁵ (ia) valikāḥ Tat kin manyase
 Subhute Yavanta Gangaya nadya valikāḥ (lukas) tavanta Ganga nadya
 bhavedyuh Tatra ya valikāḥ tadvataḥ loka-dhātavo bhavedyuh Kici
 bhava ^o s ta loka dhātavo bhavedyuh Aha • Evam eia Bhagavam
 bhasita ta loka dhātavo bhavedyuh Aha • Yavata Subhute ^o te su
 loka dhātavo sūtra tesam ahim nana bhava citta dharam prajñam • Tat
 kasya hetoh Citta dhārā citta dhara itī Subhute Adhara esa Tathagatena
 bhasita Tad ucyate citta dhārā itī Tat (kasya) hetoh Atitām Subhute
 cittam nopalabhyate • Anagatam cittam nopalabhyate • Pratyutpannam
 (cittam n o) palabhyate⁶ • ×

(15a) ^o sū⁵ yā ita Tat kin manyase ma(hasa)hasram

¹ This long gap can be restored with confidence according to the analogy of the preceding sentences and the printed text

² Begins at p 39, l 4 of the printed text

³ Some of the letters that filled this gap have become impressed on the lower margin of fol 15a and can be discerned there upside down and reversed, namely th × × bhasitaḥ Aha × rame The text has been thus restored

⁴ See note ³ and these letters can be discerned on the lower margin of fol 15a

⁵ This letter looks more like sa than ta

⁶ This ends with line 14 on p 39 of the printed text For the following blank letter see next note

⁷ The following words Tat kin manyase agree and begin with l 15 on p 39 of the printed text but these preceding words and the small gap at the end of fol 14b seem to contain either additional matter which comes between ll 14 and 15 of that text but does not appear there, or the words in the latter part of l 15, those words coming first and tat kin manyase being inserted parenthetically after them The latter supposition is improbable because such a construction occurs

loka dhātum sapta ratna paripurnam (o) dā¹ tato nidanam bah² u pu³ ny⁴ skandham prasave⁵ (ta) • Aha • Bah⁶u Bhagavam • Aha • ⁷ evam eva Su⁸ bhute Bah⁹u sa kula putro O va (ku) la duhita va tato nidanam punya skandham prasaveta¹⁰ • Sace ho puna¹¹ Subhute skandho 'bhavi¹² syan na Ta¹³ thagato 'bhasi O sya punya (skandha) punya skandha iti • T¹⁴at kin manyase Subhute Rupa kaya¹⁵ parimisp¹⁶atya Tathaga¹⁷to dra¹⁸stavyah Aha • No iti Bhagavam Na rupa kaya parimisp¹⁹atya Tathagato drasta²⁰ iyah Tat kasya he²¹ toh Rūpa kaya parimisp²²atya²³ itti r²⁴upa kaya²⁵ parimisp²⁶atya²⁷ itti A par²⁸imisp²⁹atya³⁰ itti esa Tathagatena bhasitah Tad uc³¹yate Rupa³² kaya³³ parimisp³⁴atya³⁵ itti •

(15b) ¹ Tat² kin ma³nyase Subhute la⁴ksana⁵ sampada⁶ yas⁷ Ta⁸tha gato drastavyah⁹ Tat kasya hetoh Ya sā¹⁰ laksana sampada¹¹ Tathagatena bhāsit¹² a lak¹³sa¹⁴na¹⁵ sampad¹⁶ sa¹⁷ Tathagatena bhasitah Tad uc¹⁸(yate la)ksana sampada itti • T¹⁹at kin manyase Subhute A²⁰pi nu Tathagatas²¹ āvam bhava²²ti Ma²³ya dharmo desito²⁴ Yo O mama Subh²⁵[ude] evam vade • Tathagatena l²⁶asci dharmo²⁷ abhy²⁸acakseta inam sah Subhu²⁹ te asat³⁰od³¹[u]dgr³²hiten³³ • O Tat l³⁴asya hetoh Dharma desanā dharma

nowhere else in this MS and the word *iti* negatives it *Iti* indicates the close of the preceding discussion Hence the former supposition seems right, and the gaps contain additional matter not in the printed text

¹ This letter looks like *ta* or *da*, and judging from the printed text should be *da* The following gap can contain six average sized or seven small letters The whole passage should probably run thus *kṛta arhadrūpāḥ saḥ yak sambhūto dānam dadyat apī nu sa* It is more abbreviated than the printed text

² This gap would contain the mark of punctuation (which always follows *āha*) and seven letters Read perhaps *Itam etat Subhute* the phrase of assent being doubled in the printed text It occurs doubled thus in fol 86^v

³ Two lines of the printed text are omitted after this

⁴ Begins at p 40 l 13 of the printed text

⁵ *Saryagā* is treated as the nomin singular, see line 11 There are trees of the *y*, compare the same sentence in fol 17a¹¹

⁶ A line of the printed text is omitted after this

⁷ According to the printed text these words should be read *bhāsit alaksana*

⁸ Or perhaps *āha*, as it should be with *saryapāḥ* Compare a *saryapāḥ* in fol 19a^v

⁹ A line and a half of the printed text are omitted after this

¹⁰ The words *desito itti* are suggested by the printed text here, but seem rather too much for the space unless we read *ity a¹¹ya¹²*

¹¹ The prefix *ut* seems here to be superfluously repeated

d[e]ṣanā itī Subhūte ¹ Nāsti sa² kaści dharmo yo dharma-³desa⁴ nā⁵ xxx
 xxxx⁶ d⁷ ⁸ ⁹ ¹⁰ ¹¹ ¹² ¹³ ¹⁴ ¹⁵ ¹⁶ ¹⁷ ¹⁸ ¹⁹ ²⁰ ²¹ ²² ²³ ²⁴ ²⁵ ²⁶ ²⁷ ²⁸ ²⁹ ³⁰ ³¹ ³² ³³ ³⁴ ³⁵ ³⁶ ³⁷ ³⁸ ³⁹ ⁴⁰ ⁴¹ ⁴² ⁴³ ⁴⁴ ⁴⁵ ⁴⁶ ⁴⁷ ⁴⁸ ⁴⁹ ⁵⁰ ⁵¹ ⁵² ⁵³ ⁵⁴ ⁵⁵ ⁵⁶ ⁵⁷ ⁵⁸ ⁵⁹ ⁶⁰ ⁶¹ ⁶² ⁶³ ⁶⁴ ⁶⁵ ⁶⁶ ⁶⁷ ⁶⁸ ⁶⁹ ⁷⁰ ⁷¹ ⁷² ⁷³ ⁷⁴ ⁷⁵ ⁷⁶ ⁷⁷ ⁷⁸ ⁷⁹ ⁸⁰ ⁸¹ ⁸² ⁸³ ⁸⁴ ⁸⁵ ⁸⁶ ⁸⁷ ⁸⁸ ⁸⁹ ⁹⁰ ⁹¹ ⁹² ⁹³ ⁹⁴ ⁹⁵ ⁹⁶ ⁹⁷ ⁹⁸ ⁹⁹ ¹⁰⁰ ¹⁰¹ ¹⁰² ¹⁰³ ¹⁰⁴ ¹⁰⁵ ¹⁰⁶ ¹⁰⁷ ¹⁰⁸ ¹⁰⁹ ¹¹⁰ ¹¹¹ ¹¹² ¹¹³ ¹¹⁴ ¹¹⁵ ¹¹⁶ ¹¹⁷ ¹¹⁸ ¹¹⁹ ¹²⁰ ¹²¹ ¹²² ¹²³ ¹²⁴ ¹²⁵ ¹²⁶ ¹²⁷ ¹²⁸ ¹²⁹ ¹³⁰ ¹³¹ ¹³² ¹³³ ¹³⁴ ¹³⁵ ¹³⁶ ¹³⁷ ¹³⁸ ¹³⁹ ¹⁴⁰ ¹⁴¹ ¹⁴² ¹⁴³ ¹⁴⁴ ¹⁴⁵ ¹⁴⁶ ¹⁴⁷ ¹⁴⁸ ¹⁴⁹ ¹⁵⁰ ¹⁵¹ ¹⁵² ¹⁵³ ¹⁵⁴ ¹⁵⁵ ¹⁵⁶ ¹⁵⁷ ¹⁵⁸ ¹⁵⁹ ¹⁶⁰ ¹⁶¹ ¹⁶² ¹⁶³ ¹⁶⁴ ¹⁶⁵ ¹⁶⁶ ¹⁶⁷ ¹⁶⁸ ¹⁶⁹ ¹⁷⁰ ¹⁷¹ ¹⁷² ¹⁷³ ¹⁷⁴ ¹⁷⁵ ¹⁷⁶ ¹⁷⁷ ¹⁷⁸ ¹⁷⁹ ¹⁸⁰ ¹⁸¹ ¹⁸² ¹⁸³ ¹⁸⁴ ¹⁸⁵ ¹⁸⁶ ¹⁸⁷ ¹⁸⁸ ¹⁸⁹ ¹⁹⁰ ¹⁹¹ ¹⁹² ¹⁹³ ¹⁹⁴ ¹⁹⁵ ¹⁹⁶ ¹⁹⁷ ¹⁹⁸ ¹⁹⁹ ²⁰⁰ ²⁰¹ ²⁰² ²⁰³ ²⁰⁴ ²⁰⁵ ²⁰⁶ ²⁰⁷ ²⁰⁸ ²⁰⁹ ²¹⁰ ²¹¹ ²¹² ²¹³ ²¹⁴ ²¹⁵ ²¹⁶ ²¹⁷ ²¹⁸ ²¹⁹ ²²⁰ ²²¹ ²²² ²²³ ²²⁴ ²²⁵ ²²⁶ ²²⁷ ²²⁸ ²²⁹ ²³⁰ ²³¹ ²³² ²³³ ²³⁴ ²³⁵ ²³⁶ ²³⁷ ²³⁸ ²³⁹ ²⁴⁰ ²⁴¹ ²⁴² ²⁴³ ²⁴⁴ ²⁴⁵ ²⁴⁶ ²⁴⁷ ²⁴⁸ ²⁴⁹ ²⁵⁰ ²⁵¹ ²⁵² ²⁵³ ²⁵⁴ ²⁵⁵ ²⁵⁶ ²⁵⁷ ²⁵⁸ ²⁵⁹ ²⁶⁰ ²⁶¹ ²⁶² ²⁶³ ²⁶⁴ ²⁶⁵ ²⁶⁶ ²⁶⁷ ²⁶⁸ ²⁶⁹ ²⁷⁰ ²⁷¹ ²⁷² ²⁷³ ²⁷⁴ ²⁷⁵ ²⁷⁶ ²⁷⁷ ²⁷⁸ 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xxxx¹ ²mcatuspadim api gatham uOdgrhya parebhyo desaye . asya
 Subhute punya skandhasya esa purvakah punya ³skandhah satatam
 v⁴kala n opeti . upanisa Om api na ksamate . Tat / in manyase Subhute
 Api [nu] Tathagatasya ⁵am bharati * maya sa⁶v⁷tra mocitah Na ho
 punah Subhute evam drastavyam Tat kasya hetoh Na Subhute ka[sc]
 sa]tvo'sti ya⁸ Tathagatena parimocitah⁹ v¹⁰Yadi punah Subhute kascit satvo
 bhavet, yas Tathagatena parimocito 'bhavisyat, sa [e]va Tatha¹¹gatasya
 atma graho 'bhavisyat.

(17a) ¹²(sati) graho * . jva grahah pudgala graho 'bhavisyat, Atma
 graha iti Subhute agraha esa Tathagatena bhasitah Sa bala prthag
 janair udgrhitah bala prthag jana iti Subhute a janas te Tathagaten
 bhasitah Tad ucunte bala prthag jana iti uTat kin manyase Subhute
 La¹³oksana sampadayas Tathagato drastavyah Aha . Evam eva Bha
 gavam la¹⁴sana sampaday(us Ta)¹⁵thagato drastavyah¹⁶ Aha . OSacet
 punah Subhute laksana sampadayas Tathagato drastavyo 'bhavi¹⁷syad
 ra¹⁸ ¹⁹Api cakriva²⁰ti Ta²¹thagato bhavisyat, Tasmad alaksana sampadayas
 Tathagato drastavyah Ayusmam Subhute aha . Ya²²th aha²³ xxx²⁴ Bha²⁵ga
 rato v²⁶bhasitasya artham ajanami . na laksana sampadayas Tathagato
 drastavyah Atha Bhagavam tasyam ²⁷elayam imam gatham xxx²⁸

(17b) ²⁹it, ³⁰U³¹ Ye mam rupena adaks(i) * Ye mam (ghosena) anuvah
 mithya-pralana prasrta na mam³² dra[³³syat]³⁴(nti) te (na)³⁵rah Tat ki
 manyase Subhute La³⁶ksana sampadaya Tathagaten ann(tta)ra samv³⁷
 sambodhi(m abhisam)buddhah Na ho punah Subhute evam drastavya³⁸

¹ The printed text has *dharma paryagad* but that is too long for this gap

² So the printed text but there is room for one more aksara

³ Begins at p 42 l 12 of the printed text

⁴ This sentence differs altogether from the printed text and three lines of that text are omitted after this

⁵ There are three more aksaras here than the printed text has

⁶ The printed text has *ne gatle abhasata* but here only one verse is quoted and the verb would seem to be (reading on into fol 17b) some irregular form like *akhasat* Bhas is used here in the parasmipada see fol 13a* Still one aksara would remain blank

⁷ Begins at p 43 l 5 of the printed text

⁸ The *l* has a vowel mark above but none beneath intended Grammatical irregularities occur here frequently

⁹ The letter seems to be *ma* or *ma* but not *ma*

Na Subhute laksana sam¹(pa)²udayas Tathagaten ānu Ottara samyak sambodhum v³bhisambuddhah syat khalu etam asya⁴ Bodhisatva y⁵ana⁶ (samprasthi)tena satvena kasyaci dharmasya vinasah prajñaptah ucchedo va • Na ho punas te Subhute evam drastavyam Na bo⁷dh⁸ satia yana simprasthi⁹tena satvena kasyaci dharmasya vinasah prajñaptah n¹⁰ ōcchedam v¹¹ • Yah khalu punah Subhute Gamga nadi¹²-¹³alula samam loka dhatum¹⁴ v¹⁵sapta ratna paripurnam k¹⁶rtva danam dadyad¹⁷ yas ca bodhisatvo nairatmesu anutpattikesu dharmesu¹⁸ santim pratila bheta • Ayam eva te (da)[nam]¹⁹

(18a) v²⁰bahutaram²¹ punya skandham prasaveta • Na ho punah Subhute bodhi[satie]²²na punya skandhah parigrahetaryah Aha • Anu Bhagavam pu²³ (nya) v²⁴skandhah parigrahetavyo • Bhagavan aha • Parigrahetavyah Subhute (n²⁵ogra)[hetaryah Tad ucyā]²⁶te par²⁷igrahetaryah Api tu²⁸ Subhute [ya]²⁹h³⁰ v³¹kaścid evam vade • Tathagato gacchati v³² āgacchati va • tisthati va • (ni)sidati va • [sayyam] v³³(a lalpaya)ti na me sah bhasi³⁴tasy ārtham ajanati • Ta³⁵ot kasya hetoh Tathagata iti Subhute ca³⁶ v³⁷racid agatah a³⁸lvacid gatah Tasmad ucyate Tatha³⁹gato rham samvak sambuddhah Yah khalu punah Subhute kula putro va • kula duhita va • yavanti tr-sahasra mahasahasre loka dhatau v⁴⁰prthivi rajamsi sa evam rupam masam kurya yava ev āsamkhyeyena • Tad jatha nama paramānu samcayah Tat⁴¹ h⁴²in manva[se] Subhu

(18b) v⁴³te⁴⁴ Api tu⁴⁵ ca paramanu samcayo bhavet, Aha • Evam eva Bhagavam Babu⁴⁶ sa paramanu samcayo bhavet, Tit kasya hetoh Sace Bhagavam (sa)[m] (ca)yo bhaviṣya na Bhagavam v⁴⁷haviṣyam paramānu samcaya iti • Tat kasya heto Yo so Bhagavata paramanu samcayo

¹ This seems to be intended for a negative verb a syat compare a gacchati in fol 18^u

² More abbreviated than the printed text

³ The printed text has Ayam eva tato nudana

⁴ Begins at p 44 l 1 of the printed text.

⁵ These words which nearly agree with the printed text exactly fit this long gap

⁶ These words fit the gap and agree with the printed text except that tad ucyate always stands in this MS for ten ucyate of the printed text and it is omitted as it is often in this MS

⁷ The printed text has na but the letter here resembles ca or da and not na

⁸ Begins at p 44 l 15 of the printed text.

bh[asitah] a [sam]¹¹cayah sa Bhagavatā bhāsi Otah Tad ucyate para mānu samcay¹² iti • Yam ca Tathagato bhasati mahāsa[ha]sro (loka) ¹³v¹⁴dhatuh a dhatu sas TathāgaOtena bhāsitah Tad ucyate mahasahasro loka dhatuh Tat kasya hetoh Sace Bhaga[va]m dhātur a¹⁵bhavisyat, sa c¹⁶āiva pinda-graho 'bhaviṣya • Yaś c¹⁷āiva Tathāgatena pinda graho bhasitah (a) [gra]ha sas Tathāgatena bhāsitah Ta¹⁸d ucyate pinda-graha iti • Bhagavan aha Pinda grahaś c āiva vyavahāro Subhute 'nabhlapyah Na sa dharmo n ddharmah Sa ca bala-¹⁹

(19a) ¹prthag² janair udgr(hi)ta [xxxxxxxxx]³ vade • Atma drstis Tathāgatena bhāsitah satva drstih jiva drstih pudgala dr⁴stih⁵ Ta⁶ ⁷uthāgatena bhasi⁸ta Api nu sa⁹myag vada¹⁰ma¹¹no vade • Subbutir aha¹² • Ya sa Bhagavam ātma drstis Tatba[ga]tena bh¹³asitah¹⁴ x¹⁵ wa drstih¹⁶ ca Tathagate¹⁷Ona¹⁸ bhasita¹⁹ Ta²⁰d ucyate atma drstir iti • Evam Subhute bodhisatva yana samprasthitena sarvba²¹ dharma²² ²³v²⁴jñatavya drastavya • adhu²⁵O²⁶(sthitā)vya²⁷ a²⁸ • (Ya)tha na dharma samjña pratyupasthahe • It kasya heto Dharma-(samjña) dharma samjña iti Subhu²⁹te a samjñ esa Tathāga(tena) bhasi³⁰(ta) Tad ucyate dharma-samjñ eti • Yah khalu Subhute hodhisatvo (mahasa) ³¹two xxxxxx³² loka dhatum³³ ³⁴vs³⁵ṛpta (ratna par)ip(urnam) ³⁶xxxxx³⁷ parityaje • d³⁸ yaś ca kula putro va • kula duhita va (i) ³⁹stah prajna paramitaya dharma paryaya catuṣpa⁴⁰

(19b) ¹[di]m¹¹ api gutham udgr(hya) dharaye • [deṣaye • ra](ca)ye [paryaiāpnuyat parebhyas¹²] (ca vistar)ena samprakasayed ayam tato bahularam punya ¹³(śa)ndham prasavet, Katha[m] ca sam¹⁴prakaśa¹⁵

¹ The words of the printed text fill the gap exactly It also reads aiyarakaro

² Begins at p. 45 l 7, of the printed text

³ Judging from the printed text the words in this blank might be either *yaś kasya Subhute etarī*, or *Tat kasya hetoh Ya etarī* The latter seems less probable because *tat kasya hetoh* is omitted in the Japan MS as noted in the printed text.

⁴ There seems to be one more syllable here than in the printed text

⁵ A line of the printed text is omitted after this

⁶ So the word appears to be

Read perhaps *īrame/ āsarīkhyeyas*

⁷ Read perhaps *pari jagam*, see fol 9b¹, and fol 10a¹⁷

⁸ The punctuation here is out of place

⁹ I or *catuṣpaṇim* see fol 16b¹¹

¹⁰ Begins at p 46 l 1, of the printed text

¹¹ Such traces of the letters as remain agree with this reading

(yed ya)thā nṛkāśaye • Tad ucyate saṃprakāśamyet,¹ Tāra[kā timi]-
 raṃ dīpo māy-āraśyāya-buddudaṃ svapaⁱⁱⁱnaṃ vidyud abhiraṃ ca evaṃ
 draś[ta]O vya[n] saṃs(kṛtaṃ) Idam avoca Bhagavā[n ā]ttamanā
 Sthavira-(Subhū)[tis te] ca bhikṣu-bhikṣuṇy-upāsak-ōpā^{iv}(sikā) • sa-deva-
 gandharva-ōmānuś-āsuraś ca [t]oko Bhagavato bhāṣitāṃ abhya-
 nandur iti • U Āddhyaṣṭama Bhagavati Ārya-Vajracchedi^vkā prajñā-
 pāramitā samāptā× (ya) siddhi× ya² • saha bhartari Nandimbaleṇa •
 saha pitṛnā e³×××××××× ×××× v[xxāx] balena • (sa)ha××××××××
 (n)ena • saba (Ne)saleṇa • saha Saṃcaxtyo • sa(ha × sarvba-satv)[aiḥ
 ××××] ××

¹ The printed text puts this after the verse quoted here.

² These letters must apparently contain some woman's name, because the word 'husband' follows.

³ This letter is not like the *e* always used in this MS. but resembles that in *eram* in fol. 14 bⁱⁱⁱ.

[Note to p. 178. The forms \bar{u} and \bar{u} occur only with *bh* (in the proportion of 103:12); and \bar{u} , in a slightly modified form, occurs also with *r* (see, e.g., *rūpeṇa*, fol. 17 b, in Ancient Khotan, Plate CVIII); while the form \bar{u} occurs with *p*, *s*, and *y*. All three forms are found also in the manuscript of the Saddharma-puṇḍarika, edited by Professor Lüders, pp. 144 ff. In that manuscript, indeed, all, or most of the other varieties of vowel signs have been noticed; see pp. 140-2. The forms \bar{u} , \bar{u} (in the \bar{u} variety), and \bar{u} are the fourth, second, and first, respectively, of Professor Lüders' enumeration. Of his third form there is no example in the Vajracchedikā. —R. H.]

VOCABULARY TO ALL SANSKRIT TEXTS *

By A F RUDOLF HOERNLE

(H. = Hoernle, L = Luders, P = Pargiter, Th = Thomas)

A

*a-kuśalamūla, stock of demerit, Th 4^b
 a-gacchati, he does not go P 18^{au}
 a-gati, evil course, H 4 (1) ^b
 agni-traya, three kinds of fire, H 4 (2) ^{av}
 *a-graha, baseless notion, P 17^a, 18^b
 Aṅgulimāla, pr n of a robber H 12 (3) ^b
 *a-cari, not moving, Th 11^a
 *a-cintika, unthought of, Th 7 (1) ^{au}, 7 (2) ^b
 a-cintya, inconceivable, Th 7 (2) ^{av}, P 10^b ^{iv}
 a-jana, insignificant person, P 17^{au}
 Ajita, pr n of a person Th 11^{av}
 anuka-ccidra, minute hole H 13 (1) ^b
 anda-ja, born from an egg P 2^{av}
 *atigamhura, very profound, Th 7 (2) ^b
 *ativistaram, at great length, Th 7 (1) ^{au}
 atita buddha, a past Buddha, Th 7 (2) ^b ^{iv}
 atite 'dhvani, in time past Th 5^{au}, P 9^{av} 11^b
 *atyaśalpatva, extreme sparseness, Th 3^{av}
 *a-datt-ādāna, taking things wrongfully, H 10 (57) ^{av}, ^b ^{iv}
 *a-dustūl āpatti, not grave offence H 3^{au}
 a-dṛṣṭa purva, not seen before Th 6^a
 a-dṛṣṭi, baseless theory, P 19^{au}
 *adbhuta-prāpta, struck with wonder, L 259 ^b ^{iv}
 adrākṣī(t), he sees P 17^b
 *a-dvandva, unequalled, H 12 (1) ^b ^{iv}
 *a-dharma, baseless dharma P 13^{av}
 *a-dhātū, not a dhātū P 7^b
 *a-dhārā, not a flow P 14^b
 adhigantū-kāma, desiring to understand Th 3^a

adhimukta, (whose mind) is set upon (some thing) L 3^b, adhimuktika, P 10^b
 adhimukti, steady resolve, Th 8^{av},
 adhivacana, designation, epithet, P 13^{au},
 adhishthāna, resolve, H 4 (1) ^{av}
 adhishthita, subjected, Th 2^b ^{iv}
 *adhishthitavya, to be held fast, P 19^{av}
 *adhyarama-gata, gone to a monastery H 1^{av}
 *adhyāśayana, purposely, Th 5^b ^{iv}
 *adhyesyaṭi, he invites, L 260 ^b ^{iv}
 adhvan, time, Th 5^{au}, see atite, and gata
 *adhvahasit (for adhya^a) he pronounced Th 2^{au} 7 (1) ^{av}, 7 (2) ^b
 a-nata, firm, Th 8^b
 *an atikranta, not overstepping, Th 7 (1) ^b
 an-anta-guna, infinitely good Th 7 (2) ^b ^{iv}
 *an-anugata, not practising, Th 8^b ^{iv}
 *an-abhinata, feeling no inclination towards H 6^a
 *an-abhuprasanna, ill disposed, H 5^{au}
 *an-ahhiramya, incapable of joy, Th. 6^{av} ^{iv}
 an-agata, not come, future, with adhran time, L 260 ^b ^{iv}, P 13^a, or kala, time Th 3^{av}, or citta thoughts, P 14^b ^{iv} or buddha, Th 7 (2) ^{av} ^{iv}
 *an-attamanatā, not rejoicing, H 10 (57) ^b ^{iv}
 *an āstara, not spreading out of robes, H 3^{av}
 a-niyato rāśi, mass of what is neither truth nor falsehood, H 4 (2) ^a
 *a-nirāyuka, freedom from envy, H 10 (56) ^a
 anukampā, mercy L 254 ^b ^{iv}, H 2^b ^{iv}
 an-uttara, final, Th. 4^b ^{iv}, supreme, Th. 11^{av}, ^b ^{iv}, L 253^a, ^b ^{iv}, 259^a, ^b ^{iv}, P 13^{au}, 16^{av}, 17^b ^{iv}

* Including only selected words, those not recorded elsewhere are marked with an asterisk.

*an-nt[t]rasitu-kama, desirous to have no apprehension, Th 10 a^v
 an-npattika, not liable to rebirth, P 17 b^v, Th 11 a^v
 *anudarsin, perceiving L 3 b^u
 *an-uddista, undeclared, Th 2 a^v
 an-nddhara, not taking-up of robes, H 3 a^v
 an-npadhisesa, absence of individuality, P 2 b^u
 *anuparigṛhita, received, P 2 a^v m
 *annpalakatva, cherishing, H 10 (56) b^u v
 *anuprēksin, searching, Th 4 a^v
 annmanayatu, may it grant, Th. 10 b^u m
 anumodita, approved, Th 7 (2) a^v
 Anuradhā, pr n of an asterism Th 9 bⁱ
 anuvyañjana, secondary sign, L 253 b^v
 *anusamsa, praise, Th 2 a^v m
 *an-ovada-prasthapana, initiating censure, H 3 a^v, a^v-visthāpana, preventing censure, H 3 a^v
 antamaśas, even, L 253 bⁱ, Th 2 a^v
 *antah pakva, food cooked indoors, H 3 a^v
 antaraya interference, H 10 (57) a^v, obstacle Th 2 b^u
 antarapana, market place L 253 b^u
 antargata (indriya) inward turned (senses), H 1 b^v
 antardhana, disappearance, Th 3 a^v, b^u
 *antardhani, id Th. 3 b^v
 antardhasyate, it will be hid Th 3 b^u
 antevasin, mate of a tradesman, H 6 b^v
 antovusta, (food) kept indoors H 3 a^v
 andhakara-pravista, entered into a dark place P 9 b^v
 *apatrapya, modesty, Th 6 b^u m
 *a-paritrasyamana, not being in fear, L 3 b^v
 *a-paribhava, not contemptuousness H 10 (57) a^u
 Apalala, pr n of a Naga, H 5 b^v
 apavaktṛ, detractor, H 12 (3) a^v
 apāya, place of suffering Th 5 b^v, P 11 a^v, see tr apāya
 *a-parimita, not a perfection P 9 a^v
 apāśraya, observance (four) H 4 (1) a^v
 *a pitṛhata, not honouring one's father H 10 (56) bⁱ
 a pragalbha, unassuming H 8 b^v
 *a pratikarm āpatti, offence without subsequent atonement, H 3 a^v
 *a-pratigṛhita, not received H 3 a^v
 *a-pratighāti, not contentious, H 12 (2) a^v

*a-pratipndgala, who has no rival, H. 6 bⁱ
 a pratilabdha, unobtained, Th 2 a^v
 a-pratisthana, having no reliance, P 9 bⁱ, apratisthita, not relying on, P 2 b^v
 *a-pramānatara, countless, Th 10 a^v m
 a-babirgatena (manasena) without outward turned (thoughts) H 1 b^v
 *a-brābmanyata, not living as a brahman, H 10 (56) bⁱ
 abhigata, chanted, L 253 a^v
 *abhiprakuranti, they overwhelm Th 11 b^u m
 *abbipravarsī, it rained down Th 11 b^v
 *abhimantrana, invitation H 10 (57) a
 abhimukhi-kṛta, set against H 12 (1) b^v
 abhiyoga, endeavour Th 3 a^v
 *abhisamyana, visiting H 12 (3) a^v v
 abhisamskarot (abhisamakarot) he performed Th 1 bⁱ abhisamskṛta, performed Th 1 a
 abhisamskara, performance Th 1 aⁱ, bⁱ
 *abbisamharitva, having collected, P 16 b^u
 abhisamayā, comprehension, see jñāna, dharma
 abhisambnddha, enlightened, L 253 bⁱ, P 9 b^v, 13 aⁱ m v, 16 a^u m, 17 b^u m
 abhisambodhi, enlightenment L 253 b^u m
 abhistavinsu, they eulogized, Th 5 b^u
 abhivita (abhihata), afflicted Th 5 b^v with jara q v
 abhusit (abbusi), it happened, Th 11 q u v m x, b^u u
 *abhy anumodana, approval H 10 (57) b^v
 abhyannmodita, approved Th 7 (2) a^v
 abhyavakiranti, they cover, Th 11 b^u m
 abhra, cloud P 19 b^u
 *a manasī kara, inattentive Th 5 aⁱ
 a manusya, not-human Th 2 a^v u
 a mama, having no self conceit H 6 b^u
 *a matṛhata, not honouring one's mother H 10 (56) bⁱ
 a-maya, having no illusion H 6 b^u
 *a misra kṛta, undefiled, L 3 bⁱ
 *ambara-tata aṭha, heaven, Th 7 (2) b^v
 *a raksaniya, not needing to be guarded H 4 (2) a^u, a raksita, not guarded H 4 (2) a^v
 aranya, forest, Th 4 a^v 7 (2) a^v
 aram, completely, Th 5 b^u
 a rupin, formless, P 2 bⁱ

**artha-caryā*, beneficent rule, H 4 (1) *b^v*
 **arth-ātara*, ferry of the meaning (interpretation), H 13 (3) *a^v*

arddha-hara, half-necklace, Th 11 *b^x*

Ardra, pr n of an asterism, Th 9 *a^v*

**Aryasoma*, pr n of a Buddhist monk, H 2 *b^u* *u^v*

a-laksana, bad sign, P 7 *b^v*, **a-sampadā*, wealth of bad sign P 17 *a^v*

a-labha, ill success, want of success, H 10 (57) *a^v*

alpa-buddhi, having little understanding, Th 7 (1) *a^u*, **alpa-bhoga*, having little means, H 10 (57) *a^u*, **alpa-śakya*, having little power, H 10 (56) *aⁱ*

avakranti, entrance upon Th 8 *b^u*

avagunthita, veiled, H 13 (3) *a^v*

avabhāsa (*śrotrasya*), range (of hearing), Th 2 *a^v*

**a-vara-ārha*, unworthy of praise, H 13 (1) *a^u*

**a-varaśika*, a monk of less than a year's standing H 2 *a^v*

avalokayati, he looks towards, L 260 *a^v* *u^v*

**avaskaratā*, off-scouring, H 13 (1) *b^u*

**a-vastu-pratipattita*, without relying on anything P 2 *b^v*

avahita, attentive, Th 7 (2) *a^v*

**a-vikīrat*, not dropping about (almsfood), H 1 *bⁱ*

a-vikṣipta, undisturbed Th 7 (2) *a^v*, H 1 *a^b*, *b^u* *v^v*

**a-vijānamana*, not understanding Th 7 (1) *a^u*

**a-vitatha-vadin*, not untruth speaking, P 9 *b^v*

a-vipaka, without result, Th 4 *b^v*

**a-viyubha*, not a vyula, no display, P 13 *b^v*

**a-vaiṣartika*, unable to turn back, L 254 *a^v*, 260 *a^v*, *a^v* *b^u* *u^v*, a stage of bodhiattahood, Th. 10 *a^v* *u^v*

**a-vyākaraṇiya*, not to be explained or answered, H 4 (1) *b^u*

**a-vyūpāda*, absence of malice, H 4 (1) *a^u*

**a-vyāvady-ādhimukta*, who is set upon kindness L 3 *b^v*

a-śūkrasā (for *aśūkrasa*), not caring to listen, H 10 (56) *bⁱ*

**a-śrāmaṇyā*, not living as a śramana, H 10 (56) *bⁱ*

Aśleyā, pr n. of an asterism, Th 9 *a^v*

Aśvini, pr n of an asterism, Th 9 *aⁱ*, *bⁱ*
a-samkhyeya, innumerable, Th 2 *a^v*, *u^v*
a^u, P 18 *a^v*

**a-samcāya*, not an aggregate, P 18 *b^u*

a-samyā, baseless idea, P 8 *a^v*, *b^u*, 9 *a^b*, *b^u*, 19 *a^v*

**asat-pralapa*, idle talk, H 13 (2) *b^u*

a-sattva, not a being P 9 *b^u*, 16 *aⁱ*

**a-sampradhāya*, inconceivable, H 13 (2) *a^u*

**a-saraka*, not real, Th 7 (1) *b^v*

asī, sword, Th 6 *b^v*

asura, a class of mythological beings P 11 *a^u*, 19 *b^v*, Th 6 *a^u*, *b^v* *v^v*, **asura*

pura, Asura settlement, Th 6 *a^u* *v^v*, *a^v* *b^u*

bhavana, id, Th 6 *b^u*, *a^v* *raja*, Asura king, Th 6 *b^v* *v^v*, *asurēndra*, Asura over-

lord Th 6 *a^v*, *b^v*, with *śaya*, Th 6 *b^x*

a-secanaka, charming with *blava* H 12 (2) *a^v*

**a-sya*(t), it may not be, P 17 *b^u*

A

akara, precious Th 7 (2) *b^v*

**akāśaye*(t), he shows P 19 *b^u*

akirna, crowded H 12 (2) *b^v*

akrostr, reviler, H 12 (3) *a^v*

akṣipet, it should put to shame, H 12 (2) *a^v*

**acakṣeta*, it may be spoken, P 15 *b^u*

**Ātanati*, pr n of a Mahayakṣa H 5 *bⁱ* *v^v*

**attamanata*, ready mindedness, H 10 (56) *a^u* (57) *a^v* *v^v*, *b^u* *v^v*

attamanas, with attentive mind, Th 10 *b^u*, P 19 *b^u*, see *aptamanas*

**ātma-grāha*, positing of self P 16 *bⁱ*, 17 *aⁱ*, **a^v* *drsti*, belief in self, P 19 *aⁱ* *u^v*, *u^v*

**a^v* *drstika*, P 10 *b^v*, *a^v* *bhāva*, one's own self personality, H 4 (1) *b^v*, P 6 *aⁱ* *v^v*, 10 *a^v* *v^v*, **a^v* *samcotana*, consciousness of self, H 4 (1) *b^v*, **a^v* *samyā*, conception of self, P 2 *b^v*, 8 *bⁱ* *u^v*, 9 *aⁱ* *u^v*

**ādi-autra*, aboriginal sūtra, Th 7 (2) *bⁱ*

ādinava, evil, Th. 2 *b^x*

āddhyastama(t), P 19 *b^v*

Ananda, pr n of Buddhist monk H 13 (3) *aⁱ*

**āptamanas*, with receptive mind, H 5 *aⁱ*, 7 *b^v* See *attamanas*

Abhāsa, reach of perception (by the sense) L 3 *a^v* *u^v*

āyatana, sensation, Th 4 *aⁱ*, L. 3 *b^v*

*ayu pramana, duration of life, Th 11a^{iv}
L 2o9bⁱ

ayusman, venerable, Th. 1 aⁱⁱⁱ, P 2 a^v, 7
a^u 13 b &c

aranyaka, wild animal Th 2bⁱ

*arupya, incorporeal state, Th 8bⁱⁱ

*argada, bolt (of door) H. 1 b^{viii}
arya, the Elect, epithet of Buddhist monks

Th. 8 a^v, b^{iv}, also of a book, P 19 b^v
alambana, opportunity H 9 aⁱⁱⁱ

aloka, light (opp *tamas*) H 12 (1) b^v,
13 (3) a^v

avrita, encompassed, overcome, with *tama*
q^v

*avrahana (*avarahana*) tearing off H 3 a^u
asi, fang of a snake sting of an insect

in asi visa, having poison in its fang
snake Th 2 a^{ix}

*ascarya prapta, struck with wonder L
2o9bⁱⁱⁱ vi

Asadha, pr n of an asterism Th. 9 a^v
*asana kusalena, with propriety in (choos-

ing) a seat H 1 a^v
astara, spreading-out of robes H 3 a^{vi}

asrava, passion with *ksina* L 3 a^v
ahara, nutriment (four kinds of) H

4 (1) a^v

I

*icch opavicara, seduction by desire H
12 (2^o) aⁱⁱ

Indra, pr n. of a deva H 5 a^v

I

iriyapatha, becoming deportment H 1 aⁱ, b^{iv}

U

*uddara, heretical(?) Th. 8 b^v

*utksipta (*otksipta*)-caksusa, with down-
cast eyes H 1 aⁱ b^v

*utksepaniya (*karma*) (rite of) suspension
H 3 aⁱ

*uttama-pudgala, the best possible person
H. 6 bⁱⁱⁱ

Uttara-bhadraṇḍī (*bhadraṇḍī*) pr n of
an asterism Th 9 a^{vi}

*u[t]trasiṣyanti, they will be frightened P
8 b^v, u[t]trasta, frightened Th 6 bⁱⁱⁱ

utpadyamana, arising H 4 (1) a^{vii} bⁱ
*Utpalavaktra, pr n of a king Th 5 a^{vi} bⁱⁱ

utpada, source L 3 bⁱⁱⁱ
utpadaṇḍī (*cittam*) he turns (his thoughts)

to Th 4 a^{vii} b^{vii}, utpadaṇḍīsyanti P 8
a^{iv} utpadaṇḍīavyam, P 6 aⁱ ii, 9 a^{vi}

utsahamas, we exert ourselves L 260 aⁱⁱⁱ
uda pana, place of drinking water well,

H 8 bⁱ See *jarada-pana*.

udara, great grand Th 2 bⁱ
udikṣanīya, to be gazed at Th 4 b^v

udgrhṇīyat, he should preserve P 10 a^{vi},
u[d]grahesyaṭi, P 11 a^{iv} udgrahes-

yaṇṭi, P 10 bⁱⁱⁱ 11 bⁱⁱⁱ, ndgrhya, P 6
b^v 16 bⁱⁱ, 19 bⁱ udgrhita, P 15 b^v,

17 aⁱⁱ, 19 aⁱ *udgrhṇita (fruit) picked
up H 3 a^v *u[d]grahetavya, to be

rejected P 18 aⁱ ndgrhitaṇḍī, to be
taken note of, H 1 b^{vii}

uddiṣet, he should exponnd exhibit Th
10 a^{iv} uddiṣe, Th. 2 bⁱⁱⁱ, uddiṣeyati,

Th. 2 a^{ix}, uddiṣeya, Th 2 a^{vii}
uddhara, the taking up of robes H 3 a^{vi}

udbhavana, proclamation H 12 (2^o) aⁱⁱ
upakarana, expedient means Th 7 (2) a^v

*upaccheda, cutting off with *ṛtti*, q^v
upajīvyā, who can be depended on Th 4 bⁱⁱⁱ

upadrava, affliction Th 2 b^{ix}
upadhi, appearance phenomenal H 7 bⁱ

*upanissaraya, reviving Th 1 aⁱⁱ
*upanisada (v L *nisada* M M ed p 3o),

(the duration of) a musical note P 11 b^v,
*upanīṣa, P 16 b^v

upapatti, existence see *kamopapatti* *sukho-*
japatti

upapaduka, effecting, P 2 a^{vii}
upabhoga, u.e Th. 4 a^v

*upavicara, reduction, H 12 (2^o) aⁱⁱ
*upasamānukula, disposed to calmness,

Th 8 a^v
upasamkkrama, he proceeded Th 5 a^{vii}

upasampada, initiation (into monkhood)
H 3 b^{iv} v See *chibhikṣa*° *janābhikṣa*

maya° *trairacitra*°, *prāṇa*°, *vinaya*
dhara° *vyākaraṇa*°

upasthāpya, attending considerably (to
some one) H 1 a^{iv} upasthāpayitavya,

H 1 b^{vi} vii See *smṛti*

*upasthita-smṛti, fixed attention H 1 a,
bⁱⁱ iv

upādāya, evincing (feeling) H 2 b^v,
L 254 bⁱⁱⁱ

upāya, expedient Th 7 (1) a^v
*upavṛtta, arriving Th. 3 a^{vi}

upāsak-ōpāsika, male and female lay
adherent of Buddha Tl 10 bⁱ P 19 bⁱⁱⁱ

upêta kaya, taken a body, P 13a^v ६^u
 ususyauti (ut susjanti) they dry up, Th
 4 ६^u

U

urdhvam adhab, above and below, H 1 ६^v

R

rdhhi, supernatural power Th 1 a^u ३ ६

E

*eka ghana, solid (rock) L 3 ६^u

*ek ahika, quotidian (fever) Th 10 ६^v

*Elabbhadra (Elapatra) pr n H 5 ६^v

*chibhiksukataya (upāsampada) (unila-
 tion) with the formula come O monk
 H 3 ६^v

O

okirasu (aval^o) they besprinkled Th 5 ६

oluyet (ata^o) he slackens Th 10 a^u

Au

aurasa, son H 13 (3) a^v

ausata (ausadha) Th 9 a^u See ausadhi
 ausadhi, medical herb medicament with
 laaya qv

K

kantaka, see go-kantaka

kad aya, miserly H 12 (3) ६^u

*kantara (for la^o) difficult road Th 2 ६^u
 karunayati, he becomes compassionate Th
 5 ६^v

kartu kama, desirous of doing Th 7 (2) a^v
 karma, karma or the moral Law of Cau-
 sation Th 5 a^u 7 (1) ६^v, karmam (pl.)
 actions P 11 a^v १

karma, rite, see utk^opanija rudra

kalaha, quarrel Th 9 a^v

kalā, a fraction of time P 11 ६^v १ 16 ६^v

Kali, the Kali age Tl 5 ६^u

Kalinga, pr n of a country P 9 a^u

kalusa, impurity Tl 5 ६^u

kalpa, (a) a period of time Th 2 a^v 10 a^u
 1 10 a^v 11 ६^u (b) doctrine regulations
 11 3 ६^u see cvara

Kāśmīra, pr n of a country Th 3 ६^u

kaśāya, (moral) stain Th 8 a^u

kāmkāś doubt Tl 2 ६^u

kāma (at ei l of compound) desirous, see
 adh^o yantu anut^o rantu, kartu

kāma gūṇa, satiety perfect enjoyment Th.

6 ६^v, *k^o gunata, state of perf enj, Th.
 6 ६^u 11 11

*kam ōpapatī, re birth in a state of sen-
 suous existence H 4 (2) ६

kaya, body H. 4 (2) a^u 8 ६^v १, Th 2 ६^u
 11 5 a^u 8 a^u 11 ६^v P 13 a^v ६^u See
 dharma kaya, rupa kaya

*kay ēndriya, body sense Th 7 (1) ६

Kasyapa, pr n of a Buddhist monk H
 8 ६^u १, Th 8 a^u 11 ६^u

kasaya, monk's yellow robe Th 8 a^u 11 ६^v

*karmkarana, punishment work H 3 a

Kinnara, pr n of a class of mythological
 beings Th 2 a^u 11

*kum aśamsa, punishment lesson H 3 a

Kirttiya (Kṛtṭika), pr n of an a ten m
 Th 9 a^v

*kirtī sabda sloka, verse of praise H 10
 (56) a^u

Kubera, pr n of the god of wealth, H
 5 a^v

*Kumarabbadra, pr n of a person H
 11 ६

*kumara bbuta, royal prince L 2 3 a^u 11 11
 kumaraka bbuta, in the condition of
 youth Th 10 ६^u

Kumbhanda, pr n of a class of mytho-
 logical beings H 5 ६

kula putra, noble youth and kula dāhitr,
 noble maiden Th 7 (2) a^u 10 a^u 1 10
 a 11 a^u 11 ६^v &c

kuśala, good proper w th asana, H 1 a^v
 carya Th 6 ६^v dharma P 16 a^v ६

kusala mula (plur) stock of merit Th 4
 ६ see akusalamula

kutāgara śāla, hall of a pagoda Th 1 a
 ६^u

kṛta kṛtya, having attained ones ideal H
 7 a^v

kṛtālaya, who has made his abode H 5 a^v

kṛti, poetic composition 11 13 (3) ६^v

koṭi uyuta, many tens of millions P 11 ६^u
 Th. 11 a^v

*kotūhala, curiosity Th 5 a^u

krama, astrological progression Th. 9 ६^v

kramanti, they attack Th 2 ६^u 11 11

*kṛyāvasta, means of acquiring H 4 (2) a^u

*kramati mūlyam, equals in value L
 254 ६^u

*kṛyātā, state of decay Th 6 ६^u 11 11

kṣānti, patience P 17 ६^v kṣ^o pāra-

mitā, perfect exercise of p P 9^{ai},
ks^o vadin, upholding p P 9^{av}
ksina, extinct, with *asraia*, *jati bhara*, q v
ksura, knife (i), Th 9^{av}
ksetra, sphere, subject with *vyuha* array,
P 6^{av}, 13^{bv} v, ksetra-āksetra, what is
and what is not a theme, H 13(1)^{au}

Kh

khandi-krtva, in broken pieces (of food)
H 1^{avm}

*Kharusta, pr n of a Rishi Th 9^{bv}

G

Ganga, pr n of a river, Th. 2^{avm} P
6^{av} v 7^{bv}, 10^{avm} iv 14^{av}, 16^{av}, 17^{bv},
G^o-rajas, sand of G., Th 7(2)^{bv}
gandha, smell Th 7(1)^{bv} v, P 2^{bv}, 6^{av}
9^{av}

Gandharba, pr n of a class of mythological
beings Th 2^{av}, 9^{av}, 10^{bv} v, P 19^{bv}
with *ksaya* Th 6^{bx}

Gandhari, pr n. of a fem deity Th. 10^{bv}
gambhira, profound, Th 7(2)^{av} 10^{av} v
10^{bv}

garbhādana, impregnation Th 9^{avm}

gatha, a kind of verse, Th 2^{avm}, 5^{bv},
7(2)^{bv}, P 6^{bv} v, 16^{bv}, 19^{bv}

guna, excellence virtue, Th 2^{av}, 6^{bv} v, 11^{av}
gu^o-dharma, principles of virtue Th 8^{av}

*guhya marga, secret path Th 9^{av}

grhapati, householder, Th 2^{av} iv v

go kantaka, difficult cattle path, H 12(3)
ai

go-dohana, time of milking cows, H 9^{av}
gocara, object (of sense or mind) Th 7(2)
av^o v, gancara, Th 7(1)^{bv}

gaurava, respect L 260^{bv}

*grantha-bhava, bondage H 7^{av}

graha, planet Th 9^{bv} v

grama, village Th 7(1)^{bv}, grama-caura,
thieves (living) in a deserted village, Th
7(1)^{bv} See *śūnya grāma*

graha, (logical) | ositu g of something with
atma jira pinda pudgala sattra q v

Gh

ghora, dreadful, Th 2^{avm} ix

ghosa, sound (of words) P 17^l

C

cakravartin, emperor, P 17^{av}

caksu, macc, eye, sight, with *dharma* Th

10^{bv}, with *indriya*, anom in *calastendriya*
Th 3^{bv} 7(1)^{av}

caksus, neut id, H 4(1)^{avm}, P 14^{av} m,
with *dharma*, *prajña buddha*, *mama*
q v, caksusman, seeing person, H 8^{bv}
iv P 9^{bv}

*Catuhśataka, pr n of a hymn H 13(3)^{bv}
catvara, square H 1^{bv} v

*Candra surya-vimala-prabhāsa śrī, pr
n of an Arhat L 2^{avm} iv (trai sl)

*candr-ōpama, resembling the moon, H
8^{av}, 10^{av}

carana, conduct, L 209^{av}

cari, moving Th 11^{av}

*carima kala, last time, Th 2^{bv}

carimika, last time P 11^{bv}

cavitva, having left L 209^{avm}

caksusa, comely, H 12(4)^{bv}

*catu dvīpika (dīpa), four continental
Th 11^{bv} m

catuspadika (gati) (verse) consisting of
four parts P 7^{bv}, catuspada, id, P
16^{bv} catuspada, id P 5^{bv} v

carya, conduct with *ksala* Th 6^{bv}

citta, mind thoughts H 1^{av} 11^{av} iv, Th.
2^{bv}, 4^{av} v v 10^{bv} 7(2)^{av}, L 3^{av}

P 2^{av}, 6^{av} v 9^{av} 14^{bv}, citta dhara,
flow of thoughts, P 14^{bv} v, cittōtpada,
see *bodhi*, cittōtpadika, see *prathama*.

Citra, pr n of an asterism Th 9^{avm}

*cintikata, the way of thinking Th 10^{av}

*Cimba, pr n of a person H 5^{bv}

civara, monks robes H 3^{bv} with *kalpa*
q v

*cuti[ka], small Th 11^{av}

cetas, mind L 3^{av}, with *vimukti* q v

caitya, shrine P 11^{avm}, *c^o-bhūta, P
6^{bv}

*codana-vastu, cause of accusation H.
4(2)^{av}

caura, thief, see *grama*

Ch

chanda, lust desire, H. 4(1)^{bv}

chaya, shadow Th. 9^{bv}

chid, severed, H 7^{av} 11^{av} v, with *śūnya*
bhava, *śamyogana* q v

chidra, hole cavity, H 13(1)^{bv}

J

Jagamnatha, lord of the world
Buddha H 13(3)^{av}

jaṅgama (lit moving being), man, H 13 (1)^a^{vi}
 *janapada-pradeśa, part of a country, Th 1^a, 1^b
 *jara-maran ābhūhita, afflicted with old age and death, Th 5^b^v
 *jar-ōda-pana, old diseased well H 8^b
 jarayu-ja, viviparous, P 2^a^v
 *jaladayate, it acts as a rumcloud H 12 (2)^b^v
 jati, birth, 1e birth, with *ksīna*, L 3^b^v, with *śata*, P 9^a^v
 jatu, certainly, Th. 2^a, 2^b n
 *janiya, knowing Th. 11^a
 jighamsu, revengeful, H 12 (3)^a^v
 jina, conqueror, epithet of Bddhā, Th 7 (2)^b^{vi} (transl.)
 Jista (*Jyestha*), pr n of an asterism, Th 9^a^{vi}
 jhama, unsuccessful, defeated, Th 2^b^{vi}
 *jihv-ēndriya, sense of the tongue taste Th 7 (1)^b
 jiva, living being in *jiva grāha, P 17^a,
 *jiva-drsti, P 19^a, *jiva-drstika, P 10^b
 jiva-saṃpāda, P 2^b^{vi}, 8^b m, 9^a v
 *jyestha-putra, eldest son, Th 2^b^s
 jñāna, knowledge, Th 6^b^{vi} 8^b, 10^a v,
 P 8^a v *jñan-ābhisamaya, comprehension of true knowledge, H 3^b, *jñan-āloka, having the light of knowledge H 12 (1)^b
 *Jyoti-surya-gandha-obhasa-śrī, pr n of an Arhat, Th 5^a v 5^b

T

*tathata, the truth of things, in *ta°-vādī*, P 9^b v See *bhūta tathata*.
 *tathatva, same as *bhūta tathata* Th 2^a^{vi}
 Tathāgata, lit 'o-come epithet of Buddha P 2^a 7^a v &c Tathaguta-garbha, the womb of T, Th 3^a n Tathāguta-āyupramāṇa-murdeśa, pr n of a chapter, Th 11^a v
 tapas, asceticism Th 8^a, 8^b
 tama (*tamas*) in *tama-sphuta, touched by darkness Th 5^b^v, *tam-āvrta, overcome with gloom, Th. 6^a
 taratu, may it be effective as protection, Th 10^b^{vi}
 tāṛakā, star P 19^b^{vi}
 timira, complete blindness (third stage of cataract), 1 19^b

*tiryag-yoni-gata, brute animal, Th. 46^v v
 tīra, bank (of a river), Th 10^b^{vi}
 tirtha, bathing ghat, place of pilgrimage, H 13 (1)^a^{vi}, see *punya*
 turya (*tūrya*)-svara, sound of music, Th. 6^b^s
 *tr-apāya, three places of suffering, Th. 5^b
 trpyate, is satisfied, Th 3^a^v
 trsnā, desire, H. 4 (1)^a^{vi}, 6^b, trsnā-ksaya-rata, delighting in the rooting out of desires, L 3^b^{vi}
 *tṛṣahasra, three thousand, L 253^b, 254^b, P 16^b, 18^a, with *mahasahasra*, q v
 teja (*tejas*) power, Th 2^b^{vi}
 tejas fire, in tejo-dhatu, element of fire, H 4 (1)^a^v
 tomara, lance, Th 6^b^{vi}
 trasa, terror, Th 2^b^{vi}
 *traī-vacitva (*upasaṃpāda*) (imitation) upon the threefold declaration (of taking refuge), H 3^b^{vi}
 *trai-vidya, lit threefold science, brahmanic theology H 7^b^{vi}

D

damsa-maśaka, stinging fly, Th. 6^a^v, 1^b
 *daksina-diśa, southern quarter, da°-patha, id Th 3^b 9^b
 *daksina-pathaka, southern Th. 3^b
 dagdha, burnt, Th. 8^a^v
 danda-śikya, staff and string, H 2^b L^v
 Dadhimukha, pr n of a Yaksha, H 5^b
 dama, temperance, Th 4^a^{vi}
 damya, young unbroken bull, L 259^a^{vi}
 darśana, insight Th 8^b
 dana, gift, charity H 4 (1)^b, Th 4^a L^v, P 2^b 5^v, 6^b, 16^b 17^b, with *paritya* P 9^b 10^a, dāna-parityāga, giving away of gifts P 9^b^{vi}
 danamaya, won by liberality H 4 (2)^a^{vi}
 dāyakatas, on the giver's side H 4 (1)^b^v
 divya, celestial, Th 11^b^{vi}, with *cakura* heavenly vision, P 14^a L^{vi}
 Dipamkara, pr n of a former Buddha, P 11^b, 13^a
 duḥkha-sāgara, ocean of pain, Th 7 (2)^b^v
 durgatī, misfortune, Th 2^b^{vi}
 durbhikṣā, famine, H 10 (27)^b, *bhikṣa, Th 2^b^{vi}
 duḥkṛhaka, apathetic, H 12 (4)^a^{vi}
 *duḥṣṭī-āpatti, grave offence, H 3^a L^v
 dubhī, daughter, see *lūla nigāṇṭhi*.

*duhitṛ-mātrikā, woman of the aspect of a daughter, H 1 ^{lv}, *du^o-samyāñā, name of 'daughter', H 1 ^{lv}
 dusya-yugma, double-piece of cloth, Th 11 ^{lv}, transl
 *du-sṭhita, badly standing on or observing Th 8 ^{lv}
 *Dṛdhamatī, pr n of a person Th 10 ^{av}
 drṣṭi, drṣṭika, belief in, positing of, the same as grāha, q v, see ātma jīva, pud gala, sattra
 deva, a deva, godling, H 4 (2) ^{lv}, Th 2 ^{av}, ^{lv}, in the phrase *sa deva manuṣya* &c, P 11 ^{av}, 19 ^{lv}, with *laya*, Th 6 ^{lv}, with *guru* Th 9 ^{lv}
 devatā, tutelary deity, Th 3 ^{lv}
 *dēvatā, dēvatāḥ, Th 9 ^{av}
 dohana, milking, H 9 ^{av}, see *go-dolāna*
 *danratmāya, misery, H 13 (3) ^{av}
 *daurydharma, bad mark, Th 2 ^{lv}
 dvāra (dvara), doorway, H 1 ^{lv}, dvāra-śāla, porch before door, H 1 ^{lv}
 dvitīyaka, fever of every other day, Th 10 ^{lv}
 dvīpika (dvīp), continent, Th 11 ^{lv}
 dvesa, hatred, H 4 (1) ^{lv}
 *dvaipika (dvai^o), continental Th 11 ^{lv}

Dh

dhana, treasure, see *śrīpa-dhana*
 Dhanistha, pr n of an asterism Th 9 ^{av}
 dharma (in Mahayanist ontology) norm of existence (1) the unconditioned, absolute, noumenal, (sing) Th 4 ^{lv}, (plur) Th 2 ^{av}, with *ātmaśā* representing the Absolute, Th 7 (2) ^{lv}, *ahara* the Absolute as one's food Th 3 ^{av}, *laya*, noumenal body (one of the *trikaya* and opp *vipakaya*, q v), H 12 (4) ^{av}, Th 7 (2) ^{av}, *caṣṭus* the eye to recognize the noumenal, Th 10 ^{lv}, P 14 ^{av}, *dhatu*, the noumenal world, the Absolute Th 7 (2) ^{lv}; *śabda*, word expressive of the noumenal, Th 2 ^{av}
 —(2) the conditioned, particular, phenomenal, a thing an object, (sing) P 7 ^{av}, 13 ^{av}, 16 ^{av}, 17 ^{lv} (plur) P 13 ^{av}, ^{lv}, 16 ^{av}, ^{lv}, L 253 ^{av}, 3 ^{av}, with *samyāna*, notion of phenomenal things P 19 ^{av}
 dharmā (in Buddhist ethics), (1) doctrine, principle, duty, Th 7 (1) ^{av}, P 9 ^{lv}, 10 ^{lv}, 15 ^{lv}, (technical term for), H 4 (1) ^{av}, with *ararāna* hindrance Th 8 ^{av}, *pada*,

category, H 4 (1) ^{av} —(2) body of Buddhist principles (disciplinary and doctrinal) Buddhist Law, Norm, Rule, with *abhisamaya* understanding, Th 11 ^{lv}, *laya*, loc, Th 6 ^{lv}; *cakra*, wheel, L 260 ^{av}, *desanā* exposition, P 15 ^{lv}, *paryāya* sermon, L 260 ^{av}, ^{lv}, 2 ^{av} (transl), P 7 ^{lv}, 8 ^{av}, 10 ^{lv}, *bhāṣaka*, preacher, L 259 ^{av}; *megha*, cloud Th 3 ^{lv}, *vināśa*, destruction, P 17 ^{lv}
 dharmā, condition, practice, order H 10 (56) ^{av}, ^{lv}, (57) ^{av}, 12 (4) ^{lv}, 13 (1) ^{lv}, 13 (2) ^{av}, L 3 ^{av}, ^{lv}, Th 2 ^{lv}, 5 ^{lv}, 6 ^{lv}
 dhāṭu, condition state Th 3 ^{lv}, relic, Th 7 (2) ^{lv}, element, H 4 (1) ^{av}, Th 4 ^{av}, system, P 18 ^{lv} See *dharma*, *nirvāṇa* *loka*
 dharani, charm, Th 11 ^{av}
 dhavati, it makes for, Th 7 (1) ^{lv}, dhavate, Th 7 (1) ^{lv}
 *dhūdi (dhūḍi), dust Th 6 ^{av}
 *Dhṛtiśāstra, pr n of a Lokapala H 5 ^{av}
 dhyaṇa, mystic meditation Th 8 ^{lv}
 dhvaja, banner, Th 8 ^{av}, ^{lv}
 dhvasta, passing away (of the rains) Th 3 ^{av}

N

nakṣatra, lunar asterism, Th 9 ^{lv}
 Nakṣatra-raja-samkṣumita, pr n of a person, L 2 ^{av}
 nadi-tira, bank of river Th 10 ^{lv} nadi-durga, impassable hole in a river H 8 ^{lv}
 *Nandimbala (i), pr n of a person, P 19 ^{lv}
 naya, argument Th 7 (1) ^{av}
 *nayuta, myriad, Th 11 ^{av}, L 259 ^{av}, 260 ^{av}, 2 ^{av}, for *nayuta*, q v
 nara, man, Th 7 (1) ^{lv}, *nara-kumjara, eminent man, Th 3 ^{lv}
 nāvaka, new moon H 8 ^{av}, ^{lv}
 naga, a class of mythological beings serpents H 6 ^{av}, Th 2 ^{av}, ^{lv}, *nāga-raja-duhitṛ, daughter of a king of them, L 253 ^{lv}, 254 ^{lv}
 nāda, noise Th 10 ^{lv}
 nana-bhava, of various conditions, P 14 ^{lv}, nana-varṇa, of various colours, Th 3 ^{lv}
 *nāsthika, (fruit) without stones (or seed) H 3 ^{av}
 nṛsattva, without being, P 13 ^{lv}, 16 ^{av}
 nīkasa, touchstone, H 12 (2) ^{av}
 nigacchati, he falls into, Th 8 ^{av}

- *Nigraṇtha (for *nirgr*) pr n of a sect, H 6^{biv}
- nidana, cause of existence, P 15^{aiv}
- nidhana, defect, absence, Th 7(2)^{biv}
- Nidhana, pr n of an asterism Th 9^{aiv}
- nimantrana, invitation H 12(3)^{aiv}
- nimitta, omen sign H 1^{biv}, Th 3^{aiv} nim°
- samjñā, P 2^{biv}
- niyama, course of asceticism, Th 8^{biv}
- niyuta, myriad P 11^{biv}, see *nayuta*
- niraya, hell, Th 2^{biv}
- nirasaṇa, unswayed by the action of the senses, H 7^{aiv}
- nirupādana, without attachment to life, H 7^{aiv}
- nirodhañḍarāsa, perceiving ambulation, L 3^{biv}
- nirjiva, without life P 13^{biv} nirjivatva, I 16^{aiv}
- *nirdisamāna, being expounded, Th 10^{aiv}
- nirdiṣṭa, expounded Th 11^{biv}
- nirdeśa, exposition Th 11^{aiv}
- nirānana karaṇa, making no distinction Th 3^{biv}
- nirbhāsa, radiance Th 11^{aiv}
- nirmanaṇa rati, enjoying extra pleasures of their own devising H 4(2)^{biv}
- nirvāna dhātā, state of Nirvāṇa, P 2^{biv}
- nirvīsa (nirvīb°), innocuous, Th 2^{aiv}
- *nirvīsa, seated on Th 11^{biv}
- nissadyā, session of monks II 1^{aiv}
- nissana (for : *issanna*) senteī Th 11^{biv}
- nissidati, he sits, I 18^{aiv} nissidataya, II 1^{aiv}
- *nissakāṣya, free from moral stain Th 8^{aiv}
- *nissakāṁkṣa, free from doubt H 6^{biv}
- *nispudgala, without individuality P 13^{biv}
- nīlā gāvah, Nilgāvi Th 3^{biv}
- *Nasala (I), pr n of a person P 19^{biv}
- nairātma, without self P 13^{biv}, with *dharmā* P 16^{aiv}, 17^{biv}
- *nairāsika, devoid of a spirit II 9^{aiv}

P

- pakva, cooked food II 3^{aiv}
- pakṣa, party of, partisan in pakṣa-vipakṣa-āsthita, being in opposition to the partisans and pakṣa-ānukūla, well-disposed towards partisan Th 8^{biv}
- pacanti, they mature, Th 4^{aiv}

- pañca-daśama, fifteenth Th 11^{aiv} pañca āsta, five hundred (monks) H 7^{aiv}
- pañcadaśī, fifteenth day H 7^{aiv}
- *pañcaka-sada, five kinds of decay Th 5^{aiv}
- *pañcama-saṁgha, congregation of five, H 3^{biv}
- pandita savant Th 6^{biv}
- padam karita, made to set foot, H 12(2)^{aiv}
- padaka, familiar with the words (of holy writ) H 6^{biv}
- paramāṇu, atom Th 11^{aiv} vi vii viii viii iv, p°-samācaya, P 18^{aiv} viii viii
- *paravatta, obedience, H 12(2)^{aiv}
- *parasamcetanā, consciousness of others H 4(1)^{biv}
- parikīrtana, laudatory announcement with *gana*, Th 2^{aiv}, with *nara* Th 2^{aiv}
- *parikīrtayisyam (Pali future) I shall chant the praises Th 2^{aiv}
- *parigrahetavya, to be received, P 18^{aiv}
- parityajati with *danam, he gives away distributes P 9^{biv} parityajya and parityajet, with *pariyajati*, P 9^{biv}, 10^{aiv}, 19^{aiv}
- *parityaga, giving away with *dana* q v See *parityajati*
- parinirmīta, created H 4(2)^{biv}
- parinirvāpayisyā, I shall cause to attain Nirvāṇa I 13^{biv} parinirvāpita, P 2^{biv}
- parinirvyāta, wholly extinct L 260 a, ^{biv}
- parinispatti, actualness existence in fact P 15^{aiv}
- *parindana, favour, P 2^{aiv}
- *parindita, favoured P 2^{aiv} iii
- *paripak ṇḍriya, having matured senses, Th 4^{biv}
- *paripakṣa, maturing Th 4^{biv}
- paribhava, contemptuousness II 10(56)^{aiv}, ^{biv} iv
- paribhūta, overcome P 11^{aiv} v, paribhūtātā, P 11^{aiv}
- paribhoga, enjoyment, Th 4^{aiv}
- parimocita, emancipated P 16^{biv}
- parivarta, chapter Th 7(1)^{aiv}, 7(2)^{aiv}, (astrological) revolution, Th 9^{biv}
- parivartanti, it turns round Th 9^{biv}
- parivāsa, probation II 3^{aiv}
- pariśaddha, perfectly pure II 4(2)^{aiv} iv v
- parisaḍ, community, II 6^{biv} see *parisaḍ*
- pariṣkāra, requisite of work II 3^{aiv}
- *pariyavāpuyāt, he should study, I 10^{biv}

19th, paryavāpayati, P 11^{aiv}, parya-
vāpsyanti, P 10th, 11th, parya-
vaptum, P 11^a
paryāya, sermon exposition, see *dharma*
parśa (*parśad*), congregation, Th 9th, see
parśad
paścat-purāh, behind and before, H 1th
*paścimika, last, final P 11th
pāpa, inauspicious, Th 6th, with *stava*,
Th 6th
pāpikā drsti, false doctrine, H 3^a
pāra, with *guna, past master in all
virtues, Th 9th
pāramitā, perfect exercise (of virtue), P
8th, with *śānti*, *prajñā*, q v See
bhumi
paripuri, fullness, Th 4th
pinda, morsel, as almsfood, with *carika*-
vṛtta, rule about collecting, H 1th,
with *pāta-vṛtta*, rule concerning alms-
food, H 1th
pinda, matter, with *graha* P 18th
*pitṛjñāta, honouring one's father, H 10
(56)th
*punya-kriya-vastu, way of acquiring
religious merit, H 4 (2)th, *punya*-
tīrtha, place of pilgrimage for acquiring
religious merit, H 13 (1)th, *punya*-
śākhā, store of religious merit P
6th, 10th, 11th, 15th, 16th, 18th
puṅgava, individual, person, H 4 (2)th,
6th, 13 (1)th, with **graha* P 17th,
drsti P 19th, **drstika* P 10th, **sampā*
P 2th, 8th, 9th, 14th
Punarvasi (*punarvasu*) pr n. of an
asterism, Th 9th
*purasthapitva, having set in front, Th
2th
purāṇa, old Th 2th
purusa dāmya, unbroken-bull like man,
L 259th
puskara, (plant) growing in a pond, H 3
^a
*putumukti, foul discharge (of the body)
H 13 (2)th
Purva-asada (**dha*), pr n. of an asterism
Th 9th
*purva-carya, previous course (of life) L
260th
*purva-janmika (*larma*) (acts) done in
a previous existence P 11th

Purva-phalguni, pr n. of an asterism,
Th 9th
*Purva-bhadravati, pr n. of an asterism,
Th 9th
purva-yoga, old time story, Th 5th
prithag-jana, common people, P 17th,
19th
prithivi-pradeśa, part of the earth, P 6th,
11th, prithivi-rajasa, dust of the earth,
P 7th
paurasa, semen virile, Th 3th
prakṛti, class H 12 (3)th
pracura, effective Th 9th
prajanami, I know P 14th, *prajānitu*-
kāma, desirous of knowing, Th 7 (2)th,
8th
prajñā, wisdom H 4 (1)th, Th 8th,
prajñā-cakṣus, eye to recognize wisdom
P 14th, *prajñā paramitā*, perfect
exercise of wisdom P 7th, 16th,
19th, **prajñā-vimukti*, emancipation
of intellect, L 3th
Prajñakuta, pr n. of a person, L 253th
pranidhāna, vow L 260th
*pratiṅgrahitavya, to be received, H 1th,
**pratiṅgrahatavya*, P 2th
pratinisarga, renunciation L 3th
pratipatya (**padya*), practicing Th 8th
pratipadyeya, he should possess Th 2th
pratibaddha, entangled, Th 11th
pratibimbayet, one may compare H
13 (1)th
pratibodhita, proficient, Th 3th
pratibhāna, utterance Th 2th, **bbāva*-
vanto, eloquent Th 2th
*pratilabbati (parasm.) he obtains Th 2th,
**pratilabbitva*, having attained Th 2
th, *pratilabbeta*, P 17th, *prati*-
labdha, Th 2th
Pratilambha, re-obtainment, H 4 (1)th
Pratilabha, obtainment, Th 11th
*prativartaka, thoughts in mind, L 259th
Pratisthihe (Skr *pratiṣṭhita*) he relies on
P 2th, **pratiṣṭhitva*, P 2th, *prati*-
sthitā, firmly standing on, P 2th, 6th,
9th, 11th, L 3th See *rupa*
Pratisevate, he provides himself with, H
4 (1)th
Pratitya samutpada, chain of causation,
Th 8th
Pratiśeṇa (?), with reverence, H 1th

Bb

- bhakta, food, in bhakta-vīṣaṇa, de-
clining of food, H 1 a^v v, *bhakta-
vṛtta, rule about eating food, H 1 a^v
*bhagini-mātrika, woman of the aspect of
a sister, H 1 b^v, bhagini samjñā, name
of sister, H 1 b^v v
*bbani, I say, for bhāṇe, Th. 5 b^v v
*Bbadra, pr n of a world system, L
259 a^v v
*Bhadravatī, pr n of an asterism, Th 9 aⁱ
bhaya, alarm danger, H 4 (1) b^a, Th 2 a^v,
b^v
bhayanaka, terrifying, Th 2 a^v
bhava, existence, with āsina, extinct, H
7 a^u, *bhavātibhava, continued exis-
tence, H 4 (1) bⁱ
bbava, nature, condition, with ātma,
āśeṇaka, nana, q v See strī
bbavana, impregnation Th 3 a^u
*bbasiyamana, being spoken, Th 11 a^u
bhikṣu, monk, H 4 (1) a^v, *bhikṣu-
pakva, food cooked at the wish of a monk,
H 3 a^v, bhikṣuṇī, nun H 4 (1) a^v
*bhukṣa, hunger Th 6 b^u
hbujaga, serpent, Th 5 b^u
bhuta, being existence, *bhuta-tathata,
true nature of being P 13 a^u, bhuta-
vadin, positing existence, P 9 b^u bhuta-
samjñā, concept of being P 8 a^v
hbuta, proper, Th 3 b^v
bbumi, stage, state, with āśārtaṭṭa q v,
*paramita-bbumi, stage of the perfect
exercise of virtue, Th. 4 b^a
hbumi, earth ground, with bhaga a part
of L 3 aⁱ
Bhr̥scika (Śkr r̥scika), pr n of an as-
terism, Th 9 b^u
bhramara, bee, Th 3 a^v

M

- maksika, fly, Th. 6 a^v.
Mañjuśrī, pr n of a bodhisattva, L.
253 aⁱ v v, Th. 10 b^u
mani-ratna, excellent jewel, L. 254 bⁱ,
Th 11 b^a
*madhyāhṇayata, it acts as midday, H
12 (2^v) b^v.
madhyānta-midhana, wanting middle and
end, Th 7 (2) b^v

- manas, mind, thought H 4 (2) a^v, Th
4 a^u, manasi-kara, contemplation,
mental vision, Th 4 aⁱ v v, manasi-
kuru, imp, contemplate P 2 a^v
mantra pada, words of a charm, Th 10 b^u
Mandarava, pr n. of celestial coral-tree,
Th 11 b^v
marana, death, Th 5 b^v See jara.
*Maru-mara, pr n, Marut and Mara Th
5 b^v
*maśaka, mosquito Th 6 a^v, b^u, *maśaka-
mutra, urine of mosquito, Th 3 a^v v v
masi, ink, P 18 a^v
maharddhu, gifted with great magic
power L. 254 b^u
mahallaka, aged monk H 2 b^a v v
mahakaruna, great compassion H 12 (2^v)
b^v
Mahakarna, pr n of a śākṣa H 5 a^v
mahakaya, with a large body, P 13 bⁱ
*mahadundubhi, large drum, Th 11 b^a
*mahadevata, Mahadevi, Th 7 (2) a^u v
Mahaparinirvana, great decease, name of
a Sutra Th. 3 bⁱ
mabapurusa, great personality, P 7 b^u
v v
mabapṛthivī, the great earth Th 3 a^v v
Mahaprajapati, pr n of a nun L. 259 bⁱ
mahabhaya, great danger, Th 2 a^u
mahābhoga, large menus, H 10 (37) b^u v
Mabayāna, great vehicle, L. 203 a^u, with
guna, L. 253 a^u, with sutra, Th 3 b^u
maharaja, great king Th 2 aⁱ v
Mahavana, pr n of a monastic settlement
Th 1 a^u, b^u
*mahavarṣa, great rain, Th 11 b^v
*mahavimāna, great chariot (of the sun)
Th 4 b^u
mahāśravaka, great disciple of Buddha,
Th. 10 b^v See śravaka
mahasattva, great being (epithet of bodhi-
sattvas) L. 260 a^v, Th 3 b^u v, 11 a^v
v v, b^v
*mahasahasra, consisting of many thou-
sands P 7 a^v, 15 aⁱ, 16 bⁱ, 18 a^v b^v
mahasutra, grand sutra Th 3 aⁱ v, bⁱ,
10 b^v
Mahōraṇa, pr n of a class of mythological
beings, Th 2 aⁱ v
mamsa (plur) flesh, P 9 aⁱ, mamsa-
caksus, fleshy eye, P 14 aⁱ v
Matreṣa, pr n of a poet, H 13 (3) b^v v

*mātr-mātrikā, woman of the aspect of a mother, H. 1 bvi; *mātrjñātā, honoring one's mother, H. 10 (56) b; *mātr-sañjñā, name of 'mother', H. 1 bvi.
mātrika, aspect, position, H. 1 bvi.
mānāpya, degradation, H. 3 av.
*māyā-ccchid, destroying illusion, H. 6 b.
Māra, pr. n. of the Evil One, Th. 2 bvi, 5 b, 6 a, 8 b.

mārge, in the regular way, H. 2 bvi.
mālākāra, maker of garlands, H. 6 b.
Mālinī, pr. n. of a female divinity, Th. 10 b.

mityatva, falsehood, H. 4 (2) a.
*mithyā-prahāṇa, false effort, P. 17 b.
*mukti-hāra, pearl necklace, Th. 11 b.
*mukha-darśana, beholding the face, Th. 2 av.

muhurta (muḥūrta), moment, Th. 9 a.
mūtra, urine; see *maśaka*.
mūlya, value, L. 254 b.
*Mṛgaśīra, pr. n. of an asterism, Th. 9 a.
mṛtyu, death, deadening influence, H. 7 b.
maitra, friendliness, Th. 8 av.
mocaka, liberating, Th. 7 (2) b.
*moṣa-dharma, ways of a deceiver, H. 13 (2) a.

moha, infatuation, H. 4 (1) b.
*mauna-prāpta, one who has attained the state of Muni, H. 6 a.

Y

Yaksa, pr. n. of a class of mythological beings, Th. 2 a, b, c, 6 b.
yantra, instrument, Th. 7 (1) b.
Yama, pr. n. of god of netherworld, H. 5 a, with *devatā*, Th. 9 a.
Yaśodharā, pr. n. of a nun, L. 259 a, b.
*yasti-śabda, noise made with a stick, H. 1 bvi.
*yahṣṭa-putra, wished-for son, Th. 2 b.
yātra, journey, pilgrimage, H. 10 (56) a.
yāna, vehicle, Th. 5 a, with *lokaśattra*, *mahā*, *śreṣṭha*, q.v.
yāna, vehicle, chariot; see *sūrya*.

*yugāntara-prōkṣaṇ, looking in front to the distance of a yuga, H. 1 a, b.

R

*raccha (Skr. *rathyā*), highroad, Th. 6 b.
rajas, sand (of Ganges), Th. 7 (2) b, 11 a.

raja, dust, P. 7 a, b, 16 a; dirty particle, Th. 6 a; evil passion, H. 1 a.
ratna, delectation, Th. 2 b.
ratna, jewel; with *mani* and *sapta*, q.v.
rathyā, highroad, H. 1 b.
Rāśmi-śatasahasra-paripūrṇa-dhvaṇa, pr. n. of a person, L. 259 a.
rasa, taste, Th. 6 b, 7 (1) b, iv; P. 2 b, 6 a.

Rākṣasa, a class of mythological beings, H. 5 b; Th. 2 b.

Rājan, king (of Kalinga), P. 9 a; (of Mount Meru), P. 6 a, 16 b; rājāna (gen. pl.), Th. 2 a, b.

Rājagṛha, pr. n. of a town, H. 8 a.
rāśi, mass, collection, H. 4 (2) a; P. 16 b.

rāśi, astrological sign, Th. 9 b.

Rāhu, pr. n. of Asura chief, Th. 6 a, b.

Rāhula, pr. n. of Buddha's son, L. 259 b.

rudra-karma, fierce rites, Th. 9 a.

rūpa, form, H. 4 (1) a; Th. 2 b, 7 (1) a, b, P. 9 b, 17 b; *rūpa-kāya, phenomenal, corporeal body, H. 12 (4) a, b; P. 15 a, b; *rūpa-pratiṣṭhita, P. 9 a, b.

rūpin, having form, P. 2 b.

roga, disease, Th. 2 b, iii.

romakūpa, hair follicle, H. 13 (1) b.

L

lakṣaṇa, mark, P. 7 b, iv, v; *lakṣana-saṃpadā, wealth of marks, P. 15 b, v, 17 a, iv, b.

lavāṇāmbhaṣ, salt sea, H. 12 (1) b.

lūga, mark, Th. 8 a.

lena (Skr. *layana*), cave, Th. 7 (2) b.

loka-dhātū, world system, L. 253 b, 254 b, 259 a, 260 a; Th. 2 a, 11 a, b, c, d, e, f, g, h, i, j, k, l, m, n, o, p, q, r, s, t, u, v, w, x, y, z, aa, ab, ac, ad, ae, af, ag, ah, ai, aj, ak, al, am, an, ao, ap, aq, ar, as, at, au, av, aw, ax, ay, az, ba, bb, bc, bd, be, bf, bg, bh, bi, bj, bk, bl, bm, bn, bo, bp, bq, br, bs, bt, bu, bv, bw, bx, by, bz, ca, cb, cc, cd, ce, cf, cg, ch, ci, cj, ck, cl, cm, cn, co, cp, cq, cr, cs, ct, cu, cv, cw, cx, cy, cz, da, db, dc, dd, de, df, dg, dh, di, dj, dk, dl, dm, dn, do, dp, dq, dr, ds, dt, du, dv, dw, dx, dy, dz, ea, eb, ec, ed, ee, ef, eg, eh, ei, ej, ek, el, em, en, eo, ep, eq, er, es, et, eu, ev, ew, ex, ey, ez, fa, fb, fc, fd, fe, ff, fg, fh, fi, fj, fk, fl, fm, fn, fo, fp, fq, fr, fs, ft, fu, fv, fw, fx, fy, fz, ga, gb, gc, gd, ge, gf, gh, gi, gj, gk, gl, gm, gn, go, gp, gq, gr, gs, gt, gu, gv, gw, gx, gy, gz, ha, hb, hc, hd, he, hf, hg, hh, hi, hj, hk, hl, hm, hn, ho, hp, hq, hr, hs, ht, hu, hv, hw, hx, hy, hz, ia, ib, ic, id, ie, if, ig, ih, ii, ij, ik, il, im, in, io, ip, iq, ir, is, it, iu, iv, iw, ix, iy, iz, ja, jb, jc, jd, je, jf, jg, jh, ji, jj, jk, jl, jm, jn, jo, jp, jq, jr, js, jt, ju, jv, jw, jx, jy, jz, ka, kb, kc, kd, ke, kf, kg, kh, ki, kj, kk, kl, km, kn, ko, kp, kq, kr, ks, kt, ku, kv, kw, kx, ky, kz, la, lb, lc, ld, le, lf, lg, lh, li, lj, lk, ll, lm, ln, lo, lp, lq, lr, ls, lt, lu, lv, lw, lx, ly, lz, ma, mb, mc, md, me, mf, mg, mh, mi, mj, mk, ml, mm, mn, mo, mp, mq, mr, ms, mt, mu, mv, mw, mx, my, mz, na, nb, nc, nd, ne, nf, ng, nh, ni, nj, nk, nl, nm, nn, no, np, nq, nr, ns, nt, nu, nv, nw, nx, ny, nz, oa, ob, oc, od, oe, of, og, oh, oi, oj, ok, ol, om, on, oo, op, oq, or, os, ot, ou, ov, ow, ox, oy, oz, pa, pb, pc, pd, pe, pf, pg, ph, pi, pj, pk, pl, pm, pn, po, pp, pq, pr, ps, pt, pu, pv, pw, px, py, pz, qa, qb, qc, qd, qe, qf, qg, qh, qi, qj, qk, ql, qm, qn, qo, qp, qq, qr, qs, qt, qu, qv, qw, qx, qy, qz, ra, rb, rc, rd, re, rf, rg, rh, ri, rj, rk, rl, rm, rn, ro, rp, rq, rr, rs, rt, ru, rv, rw, rx, ry, rz, sa, sb, sc, sd, se, sf, sg, sh, si, sj, sk, sl, sm, sn, so, sp, sq, sr, ss, st, su, sv, sw, sx, sy, sz, ta, tb, tc, td, te, tf, tg, th, ti, tj, tk, tl, tm, tn, to, tp, tq, tr, ts, tt, tu, tv, tw, tx, ty, tz, ua, ub, uc, ud, ue, uf, ug, uh, ui, uj, uk, ul, um, un, uo, up, uq, ur, us, ut, uu, uv, uw, ux, uy, uz, va, vb, vc, vd, ve, vf, vg, vh, vi, vj, vk, vl, vm, vn, vo, vp, vq, vr, vs, vt, vu, vv, vw, vx, vy, vz, wa, wb, wc, wd, we, wf, wg, wh, wi, wj, wk, wl, wm, wn, wo, wp, wq, wr, ws, wt, wu, wv, ww, wx, wy, wz, xa, xb, xc, xd, xe, xf, xg, xh, xi, xj, xk, xl, xm, xn, xo, xp, xq, xr, xs, xt, xu, xv, xw, xx, xy, xz, ya, yb, yc, yd, ye, yf, yg, yh, yi, yj, yk, yl, ym, yn, yo, yp, yq, yr, ys, yt, yu, yv, yw, yx, yy, yz, za, zb, zc, zd, ze, zf, zg, zh, zi, zj, zk, zl, zm, zn, zo, zp, zq, zr, zs, zt, zu, zv, zw, zx, zy, zz.

loka-nuvartanā and *lokānuvṛtṭya, speaking after the manner of the vulgar world, Th. 3 a.

loma-harṣana, bristling of hair, Th. 2 b.

V

*vajra-tuṇḍī, having a thunderbolt at the navel, an epithet of Tārā, H. 11 a.

*vadamnutā, liberality, H. 12 (3) b.

varna, praise, H. 6 b; Th. 2 b; *varna-vādītā, speaking in praise of, H. 10 (57) a, b, *Varaṇa-varṇa, pr. n.

of a Stotra, praise of the praiseworthy, H 13 (2) ^{bm}, 13 (3) ^{bm}
 varnita, praised, Th 2 ^{bx}
 varsa (plur.), rain: rainy season, Th 3 ^{am}
 vastu-patita, relying on anything P. 9 ^{bx}
 vashtra, garment, Th 6 ^{bx}, 8 ^{av}, ^{bx}
 vakya, speech Th 2 ^{bm}
 Vagisa, pr n of a Buddhist monk, H 7 ^{ai}
 vata-vrsti, rainy squall, L 3 ^{ai} ^{nm}
 vadya, music, musical instrument, Th 5 ^{bx}
 vanta, eschewed H 12 (2) ^{am} See *icc/6*
paticara
 vayu dhatu, element of air, H 4 (1) ^{av}
 valika, sand, Th 2 ^{am}, 11 ^{av}, P 7 ^{bx}
 10 ^{am} ^{iv}, 14 ^{bi} ^u
 valuka, sand, P 6 ^{am} ^{bx}, 14 ^{bm}, 17 ^{bx}
 vasa, lodgement, Th 10 ^{bm}
 vikasanti, they blow, open (flowers) Th 4 ^{av} ^{bi}
 *vicchandana, contentment, H 10 (56) ^{av}
 *vijñāna sthiti, foundation of intelligence, H 4 (2) ^{av}
 vitatha, false Th. 8 ^{bx}
 vidya, knowledge learning magic L 259 ^{av}, Th 6 ^{bm}, 10 ^{bm} ^{nm}, *vidyavira, mighty in magic, pr n (?) H 5 ^{av}
 *vidhamayati, it disperses Th 4 ^{bx}
 vinaya, rules of discipline H 3 ^{bm} (see *samuddan*), *vinaya dhara, versed in rules of discipline H 3 ^{am}
 vinaśa, destruction, with *dharma* P 17 ^{bx} ^v, with *saddharma* q v
 vipacyanti, they mature, Th. 4 ^{bm}
 *vipāśya, who perceives, H 6 ^{ai}
 vipula, abundant, Th 7 (2) ^{av}
 vipriya, unfriendliness Th 2 ^{ax}
 vibhavi āpāya, made to perceive one's evil state, H 12 (3) ^{bi}
 vimala, spotless Th 11 ^{ax}
 Vimaladatta, pr n of a king, L 2 ^{ab}
 *vimatratā, inequality, H 13 (2) ^{bi}
 *vimukta-citta, having an emancipated mind L 3 ^{av}
 vimukti, emancipation, L 3 ^{av}, Th 8 ^{bx}
 *vyubha, arrangement P 6 ^{av}, 13 ^{bx} ^{va}
 vyubha, P 13 ^{bx}
 *viraga carita, practicing renunciation Th 8 ^{av}, *viraga dharma, condition of absence of desire L 3 ^{bm}
 *viradhita, displeased P 11 ^{bm}
 *vivati (*virada*!), dispute Th. 9 ^{av}
 vivikto, in solitude Th. 4 ^{bm}

*viveka-sukha, comfort of isolation, H 12 (2) ^{bx}
 viśada, clearness, Th 3 ^{bx}
 *visuddha citta, purified mind Th 4 ^{ai} ^{vi}
 *viśuddhika, (day of) purification, H 7 ^{am}
 visa, poison, H 12 (3) ^{av}, Th 2 ^{ax}, visa-maksika, poisonous fly, Th 6 ^{av}
 visaya, sphere, object Th 7 (1) ^{bm}
 *vīsthapana, maintaining H 3 ^{av}
 visarjana, declining H 1 ^{av} ^v See *bhakti*
 vistarna, extensive Th 7 (2) ^{av}
 *viśpardhin (*viśp*), vying Th 6 ^{bm}
 vispasta, manifest, Th 3 ^{bx}
 viharā, monastery, Th 7 (2) ^{av}, ^{bm} See also *brahma*
 viharin, practicing Th 8 ^{bx}
 vithi, market-street bazaar H 1 ^{bm}
 vrka, wolf, Th 2 ^{bi}
 vrta, rule, H 1 ^{av} ^v, see *pinda*, *bhakti*
 vrtty-upaccheda, cutting off livelihood H 10 (57) ^{av}
 vṛścika, scorpion, Th 6 ^{av}
 vela, time, Th 2 ^{am}
 *Vaitulya, vast pr n of a class of Mahayana literature, Th 3 ^{bm}
 *vaideśa-pujita, worshipped by foreigners H 11 ^{ai}
 *vaimateyayate, it acts as *vaimateya* H 12 (2) ^{bx}
 *Vaimacitra, pr n of a king Th 6 ^{am} ^x
 *vairamana, abstaining H 10 (57) ^{bm}
 vaira, animosity, H 6 ^{av}
 Vairocana, pr n of Āsura king Th 6 ^{am} ^{nm}, *Vairaucana, pr n H 11 ^{am}
 *vāla sala-nada, noise of water in cavern Th 10 ^{bm}
 Vairāvana, pr n of a Yaksha, H 5 ^{av}
 vaihayaśa, firmament, sky Th. 11 ^{bx} ^x
 vyañjana, secondary sign, H 12 (2) ^{bm}
 vyaya, passing away (of impressions), L 3 ^{bi} *vyaya-dharma, condition of passing away L 3 ^{bm} *vyaya ānudarśin, perceiving the passing away L 3 ^{bm}
 vyavadana, purification H 13 (2) ^{av}
 vyavasaya-dvitiya, seconded by resolution, H 12 (1) ^{am}
 *vyasana prāpta, who has met with an accident H 1 ^{am}
 vyakarana, explanation H 3 ^{bx} 6 ^{ai} (see *prasa*) prophecy, L 209 ^{bm} ^{nm} ^v
 *vyakṛta, unfolded predicted P 13 ^{ai}
 vyagṛha, tiger, Th 2 ^{bi}

vyāda, mischievous, H. 5^{av}, 9^{ai} m,
vyāda-mrga, beast of prey, Th. 2^b.
vyāpāda-saṃjñā, notion of 'evil intent',
P. 9^{am} iv.
vraja, cattle-shed, Th 3^{bv}

Ś

śaṁsanti, they praise, Th. 2^{bv}.
Śakra, epithet of Indra, H. 6^{av}, Th 2^{am};
Śakra-sthāna, rank of Śakra, L. 254^{ai},
*śakrāyudhāyate, it acts as Śakra's
bow, H 12 (2⁷)^{bv}
śatabhīṣā, pr. n of an asterism, Th. 9^{am}
śabda, word, Th 2^{av} (see *kīrti*, *dharma*),
sound, Th. 7 (1)^{bv}, P 2^{bv}, 9^{av}.
*śamita-vaira, with appeased animosities,
H. 6^{av}
*śayyam kalpayati, he takes to his bed,
goes to sleep, P 18^{am}, śayyāsana, see
śayyāsana.
śarad, autumn, Th 3^{av}, b
śalabhā, locust, Th 6^{bv}
śastra, weapon, Th. 2^{am}
Śākya-muni, the Śākya sage, epithet of
Buddha, Th 7 (2)^{bv} (note), 11^{bv}, P
13^{ai}.
Śāriputra, pr n of a Buddhist monk, L
254^{ai}, b^v vi, Th 1^{am}
śāsana, commandment, Th 8^{bv}
śāstr, teacher, L 259^{av}, b^v
śikya, string, H. 2^{bv} iv, see *danda*
śikṣeya, he may learn, Th. 2^{am}
śīlamaya, involving virtuous conduct, H
4 (2)^{av}
śukla (*śukra*)-ksaya, loss of fecundity,
Th 6^{bv}
śuśrūṣā, caring to listen, H 10 (57)^{ai}
śūnya, (void of reality), phenomenal,
L 253^{am}, śūnya-dharma, doctrine
of phenomenalism, Th 7 (1)^{am} iv, (void
of people), śūnya-grāma, deserted
village, Th 7 (1)^{bv}
Śūrangama-samadhi, pr n of a Sūtra,
Th 10^{ai} iii vi, b^v
śrūṅgātaka, crossway, H. 1^{bv}
*śaiyyāsana or śnyāsanna, bedstead, H
2^{ai} i; Th 4^{bv}
*śaurya-dhanusā, prowess in wielding the
bow, Th 6^{bv}
śramana, ascetic, buddhist monk, Th 8^{ai} ii,
*śramaṇa-liṅga, mark of a Śramana, Th.

8^{ai}; śramaṇ-ōddeśa, a buddhist novice,
H. 2^{av}.

Śravaṇa, pr n. of an asterism, Th 9^{am}.
śrāddha, believing, Th 7 (2)^{ai}
*śrāmanyatā, living like a Śramana, H 10
(56)^{bv}.
śravaka, a disciple of Buddha, H. 6^{av} v, 7^{bv},
Th 10^{bv}, (later) a monk of the Hīna
yānist section (as distinguished from the
Mahāyānist *bodhisattva*, q v), Th 3^{bv},
10^{bv}; L., p 153, n. 2. See *mahāśrāvaka*
śrāvayanti, they proclaim, Th 2^{av}.
śreṣṭha-pūrva, previously heard, P 8^{am}
śreṣṭha, best, Th 2^{bv}, śreṣṭha-yāna,
best path, P 10^{bv}.
*Śroṇa, pr n of a person, L 3^{bv}.
śrotra, ear, Th 7 (2)^{av}, *śrotr-ābhāsa,
range of hearing, Th 2^{av}.
śloka, a kind of verse, H 10 (56)^{am}

S

ṣaḍ-grāma-caura, six village thieves
(senses), Th 7 (1)^{bv}
ṣaṭ-pāramitā, six perfections, L 253^{ai},
254^{av}.

S

sa (dem pron, as in *so'ham*), emphatic, H
13 (1)^{bv}.
samyama, self-restraint, Th 4^{am}.
*samyojana-bandhana, engrossing ties, H
7^{am} iii
samvartaniya, necessarily leading to rebirth,
H. 10 (56)^{am} v, b^v iv, 10 (57)^{am} iii, b^v v,
P 11^{av}.
samsṛta, combined, Th 7 (1)^{bv}.
samskāra (false for *samsāra*), mundane
existence, Th 8^{bv}.
*samskrta, the well-made, world, cosmos,
P. 19^{bv}
samsatut, celebrated, Th. 2^{bv}
saṁsthāpana, setting up, Th. 8^{ai}
samsvedn-ja, moisture born (insects, worms,
&c.), P. 2^{av}.
*sakkil-kurman (i), H 3^{av}.
*sankilōṣa (*śleṣa*), suffering, Th. 2^{bv}
saṁkiloṣa, moral evil, H 13 (2)^{av}
saṁkṣepataḥ, succinctly, Th. 7 (1)^{av}.
*saṁkhyāṁ gacchanti, they are counted
among (the things fit for), Th. 4^{av}.
*saṁgātiga, who has outgone the five attach-
ments, H. 6^{bv}.
saṁgīti, rehearsal of Vinaya, H. 3^{bv}

*savacaniya, act of issuing a command, H 3 a^{iv}

*Saha (nāsc), pr. n of a world system, L 260 aⁱⁱⁱ iv

aahanti, they are overcome, Th 2 a^x

sasya, crop of cereals, with *ksaya*, Th 6 b^{vii}

sāksi-kartavya, to be realized, H 4 (1) aⁱⁱ

sāgara, ocean, Th 7 (2) b^{iv} v

Sagara, pr. n of a Nāgarāja L 253 b^v, 254 bⁱ iii v

Sataguri, pr. n of a yaksha, H 5 bⁱ

sāda, decay Th. 5 a^v.

*śāpatti-pratikarmāpatti, offence done with atonement and subsequent offence, H 3 aⁱⁱⁱ

*samukha (sammukha¹), face to face, Th 4 a^{vii}

sarathi, driver, guide, L 259 bⁱ

*śāvaḍanam, item by item, H 1 bⁱ.

simha, lion, Th 2 bⁱ, simha-nada, lion's roar, L 260 b^{vii}, see H 12 (2) aⁱ (transl)

*sukara (for *sukara*), hog, Th 2 a^x

sukha, see *viveka*, *aukhōpapatti, blissful existence H 4 (2) bⁱⁱ

Sngata, Welcome One, epithet of Buddha L 259 a^v, H 6 bⁱⁱⁱ 7 aⁱ, Th 2 a^{vii}, P 8 aⁱⁱ

*su-paripakv-ēndriya, whose senses are fully matured Th 4 bⁱⁱ

*supina (Skr *svapna*), dreaming, Th 2 a^v su-praticchanna, well covered (with robes) H 1 aⁱ b^v

su-pratisthita, well set up Th 7 (2) b^v

*Subhuta (Skr *Subhuti*) pr. n of an Arhat P 2 aⁱⁱⁱ, et *passim*

Sumera, pr. n of a mountain, P 6 aⁱ 16 bⁱ (plur)

surāsura, with *jagat*, world of Suras and Asuras, Th 9 b^{vii}

*su-lahhātīfaya, easy to surpass, H 12 (1) bⁱⁱ

*Svarna-bhāsōttama, pr. n of a Sutra Th 7 (2) aⁱ vi, bⁱ iii

su-samyāta, well guarded (from cooling) H 1 aⁱⁱ, b^v

*Susamhhava, pr. n of a chapter Th 7 (2) aⁱⁱ

sūkṣma mati, subtle minded Th. 5 b^v vii

sūtra, a religious text Th 3 bⁱⁱⁱ, 7 (2) aⁱ, bⁱⁱⁱ i, P 8 aⁱⁱⁱ, Sutrānta, id P 11 aⁱ iv, bⁱⁱⁱ, sūtra-lābha, advantage of a

Sutra, Th 3 b^{iv}, sūtrēndra, or sūtrēndra-raja, chief of Sutras Th 7 (2) b^v, 7 (1) aⁱ, 7 (2) aⁱⁱ vi, bⁱ, sutra aṭhana, subject of a Sutra, Th 3 aⁱ

aūrya, sun, Th 9 bⁱ, P 9 b^{vii}, *surya-yama, sun chariot Th 4 aⁱⁱ

argala, jackal, Th 2 bⁱ

aausthava, healthy condition, H 12 (3) b^v

akandha, body of doctrine (dharma) H 4 (1) a^v, department of the mind, Th 4 aⁱⁱ, mass P 15 aⁱⁱⁱ, with *punya*, q v

stupa, a kind of buddhist shrine Th 7 (2) bⁱⁱ

*stri-bhāva, nature of woman, L 259 aⁱⁱ

sthavira, a buddhist elder, P 19 bⁱⁱ, *sthavira-tritaya, three kinds of elders H 4 (2) a^{vi}

athana, rank, L 254 a^{vi} astrological place Th 9 b^v, subject see *sutra*

athapana, inhibition H 3 a^v, see *pra varana*

sthāpaniya, to be set aside, not answered, H 4 (1) bⁱⁱⁱ

stṛiti, foundation, H 4 (1) a^{vi}

sparśa, tactility Th 7 (1) b^v, P 6 aⁱⁱ

*spti-kara, supplier, Th 5 bⁱⁱⁱ iv

spharati, it pervades, L 253 b^v

sphuta, prosperous Th 6 b^{vi}

*sphuta, infected Th 6 bⁱⁱ, touched by *tama*, q v

*amad-bhava, (*akasmad*), accidental existence, L 3 b^v see note 3 to translation

*smrtim napaṭhāpya, remembering fixedly H 1 a^{vii}

*sva-pakva, food cooked of one's own accord H 3 a^v

svara, sound, with *papa* q v

*Svata, pr. n of an asterism Th 9 aⁱⁱ

H

harana, suppressing H 1 aⁱⁱⁱ

hani, decay, Th 2 b^{vi}

*haya, abandoning H 7 bⁱⁱ

hāra, necklace Th 11 b^x

*Hiranyāvati, pr. n of a Dhārāni Th. 7 (1) aⁱ

*Himavanta (for *hima*^o) pr. n of a mountain H 5 a^v, of a Yaksha, H 5 bⁱ

hoja bhaya, risk of injury Th 2 a^{ix}

hojanti, they do injury, Th 2 bⁱⁱ

hora, hour, Th 9 b^{iv}

hri, shame Th 6 b^{vii}

PART II

**KHOTANESE, KUCHEAN, CHINESE, AND TIBETAN
TEXTS**

THE VAJRACCHEDIKĀ

IN THE OLD KHOTANESE VERSION OF EASTERN TURKESTAN

Stein M, Ch 00275 (Plates V-XIV)

EDITED BY STEN KONOW

INTRODUCTION

THIS edition of the Vajracchedikā is based on a complete manuscript which belongs to the treasures brought back by Sir Aurel Stein from the cave temples at the 'Halls of the Thousand Buddhas' to the south east of Tunhnang¹

The manuscript was first brought to notice by Dr Hoernle who describes it as follows²

'The manuscript of the Vajracchedika consists of forty four leaves measuring about 260 x 73 cm (or 10 x 22 $\frac{1}{2}$ inches), with four lines of large writing in the upright Gupta type of Eastern Turkistan characters. It is, however, not quite complete only thirty-three leaves survive, fols 11-14 16-19, 39, 41 and 43 altogether eleven, are missing. The folio numbers are on the obverse sides. The text commences, on the reverse of the first folio, with a circle in the upper right corner, followed by *saddham*. The centre of the page is occupied by a large figure of the seated Buddha within two concentric circles. The obverse of the first folio is filled with a disorderly mass of writing in cursive characters of varying sizes, among which the words *Kalpa raja sutra* and *Vajra-chaudaki prajnapara-saddham* are legible. The reverse of the last folio has three lines and in the centre another

¹ See M Aurel Stein *Explorations in Central Asia* 1906-8 Reprinted from the *Geographical Journal* for July and September 1909 pp 39 and ff Also, his *Ruins of Desert Cathay* Vol II pp 24 and ff It appears to have been found separated into two portions, which were placed by Sir Aurel Stein in two bundles, one marked Ch 00275 and containing fols 1-10 15 20-38 40, 42 44 the other marked Ch xlvii 0012 A, and comprising fol 11-14, 16-19 39, 41, 43 The fact that the two bundles contained portions of the same text was recognized by Dr Hoernle only in the course of a lengthy examination of the manuscripts recovered by Sir Aurel Stein When this took place, the contents of the first bundle had already been reproduced in Plates V-XI Consequently the folios of the second bundle could not be made to appear in their proper places but are shown in Plates XII-XIV

² *Journal of the Royal Asiatic Society* 1910 pp 836 and f I have introduced my own reading of the text words

large figure of the seated Buddha within concentric circles. The first line gives the colophon *hadī Vajrrachedaka tṛṣayā Prajñāparamma samasye* ॥ Then, after a broad intervening blank space, follow the other two lines, which read *saddham Vajrrachudakī hiya ttadī* &c.¹ The manuscript commences with a long introduction in the 'unknown language', of which there is no Sanskrit equivalent in Max Müller's edition.² The text itself of the Vajracchedikā begins only with the second line of the reverse of the third folio, where its beginning is indicated by a circlet followed by *saddham*, exactly like that at the commencement of the whole manuscript.³

To this description I have only to add that fol. 38 is not in the same hand writing as the rest, and that the missing leaves, 11-14, 16-19, 39, 41 and 43 have subsequently turned up. After my edition of the text and my translation and vocabulary had been ready in proof for some time, I received from Dr Hoernle eleven manuscript leaves, which had likewise been found in the Tunhuang caves, but not in the same place as the Vajracchedikā manuscript. Dr Hoernle thought that they might belong to another manuscript of the same text. When examining them, however, I soon realized that they were the missing leaves of the old manuscript, and I am accordingly in a position to publish the first complete text in the old Iranian language of Eastern Turkestan.

The beginning of the text was published by Dr Hoernle shortly after it had been discovered.⁴ The same scholar subsequently published a transcript of the portion of the text contained in fols 3^b^{III}-10^b^{III} and 31^a^{III}-33^a^{III} together with some notes.⁵ An edition of that portion, based on Dr Hoernle's transcript, was published by Professor Leumann early in 1912 in an exhaustive study on our language.⁶

My own connexion with the 'unknown language' dates back to 1906, when Dr Hoernle asked me to publish those fragments of his Central Asian collection which are written in that form of speech. About the same time, however, I accepted the position of Government Epigraphist for India, and I could not, therefore, devote more than two or three weeks to the work. The only result was the discovery of the word *gyasta*, god. In other respects the conclusions I arrived at have proved to be wrong. The materials were then handed over to Professor Leumann who

¹ In the left hand margin is another small seated Buddha within two concentric circles.

² *Anecdota Oxoniensia. Aryan Series Vol. 1, Part 1. Buddhist Texts from Japan*, edited by F. Max Müller, M.A., Oxford 1881.

³ *Ic*, p. 838.

⁴ *Ic* pl. 1284 and ff.

⁵ Prof. Leumann *Zur nordarischen Sprache und Literatur* (pp. 75-77-82). *Vorbemerkungen und vier Aufsätze mit Glossar*. Strassburg 1912. *Schriften der Wissenschaftlichen Gesellschaft in Strassburg*, 10. Heft.

had already devoted some time to the study of the 'unknown language'.¹ The results of his inquiries, contained in the exhaustive study above-mentioned, in which he had the good fortune of being able to use translations of the Chinese and Tibetan versions of works represented among the manuscript fragments, had not been published when the bulk of the present work was finished.

When Sir Aurel Stein returned from his last successful expedition, he asked me, on Dr Hoernle's advice, to undertake the edition of that portion of his manuscripts which belongs to our language. The sorting of his manuscript treasures was entrusted to the skilled care of Dr Hoernle, whose important contributions have already been mentioned. By the end of April, 1911, the Vajracchedikā manuscript was then transmitted to me.

I thought it to be my duty to lay a careful edition of the whole manuscript before the learned world with as little delay as possible. A solution of the various problems connected with the 'unknown language' can only be given by a collaboration of many scholars. More especially, a thorough knowledge of Iranian languages, which I do not possess, is a necessary condition. I therefore resisted the temptation of keeping the manuscript till I could interpret the whole of it to my own satisfaction, and contented myself with the more modest task of editing it with a list of words and some few remarks. This edition was transmitted to Dr Hoernle in the first days of July, 1911. Various circumstances have delayed the publishing of the work. Professor Leumann's excellent study, which has appeared in the meantime, has made it necessary to revise the manuscript in some few places. To these I have always drawn attention, but I have not entered into a discussion of such details as to which I am unable to accept Professor Leumann's explanation. What I have aimed at is to give an edition of the Vajracchedikā manuscript, and not a detailed study of the language.

ALPHABET

The various signs of the alphabet are now well known, owing to the careful investigations of Dr Hoernle and his successors. I shall therefore not discuss them, but only briefly notice those cases in which I venture to differ from Dr Hoernle, to whose incessant care we all are so largely indebted for the elucidation of the whole matter.

One of the signs of *ā* has, in our manuscript, a form which differs somewhat from that in use in other texts. The full form of the matrā will be seen in *bā*, the

¹ See his papers, *Über die einheimischen Sprachen von Ostturkestan im frühern Mittelalter*, in the *Zeitschrift der Deutschen Morgenländischen Gesellschaft* (ZDMG) vol. xli, pp. 648 and ff., xlii, pp. 83 and ff.

conclusion that our language is an Iranian speech though there seem to be some foreign elements which show that one of two things has been the case. Either the language is borrowed, and the tribe has once used a different form of speech, or, what is in my opinion the only likely explanation it has come under the influence of alien tongues, which have, to some extent, modified it.

FORM OF THE LANGUAGE IN OUR MANUSCRIPT

The remarks which follow on phonology and grammar do not aim at anything like exhaustiveness. They are only offered as an attempt at a classification of some features which may prove of interest for the question about the position of our language within the Aryan family. The Vajracchedika manuscript on which they are based, is not, however, so good that we can base absolutely certain conclusions on it. In the first place it is far from being particularly correct or careful and in the second place it represents a later stage in the development of our language. To show this it will be sufficient to compare a short passage from the Samghatasutra as published in Plate CX of Sir Aurel Stein's *Ancient Khotan*, fol. 8a¹¹, with a corresponding one from the Vajracchedika, fol. 5b¹². I give the two texts in parallel lines, the Samghatasutra text being printed above in ordinary type and the Vajracchedika paragraph below in italics so that the two can be compared word for word. Such words as differ materially in the two texts have been printed within parentheses.

tti ta	(Sārvbaśura mastr balyaṣṇa vuysa)	aysan na	panata	syanda	suti	vāṭa
tti	(aḍḍi Subhuta)	ayam na	patata	ta		ne
(prahonu)	prahoste	hvarandan	ysanu	sando	(vastate)	lamu halau gyasta balya
(civara)	prahausti	u	htaramda	ysamnu	sadya	(parautti) kumma halai gyasta balya
asta	haleto					
asta	hasta					

It will be seen that in the Vajracchedikā dialect final vowels are confounded, compare the accusative (*ctar*)a where the older text has (*prahon*)u. Sometimes even a final vowel is dropped altogether, thus *baysamnu* *baysamna* and *baysari*, of the buddhas.

Further some consonants are dropped, compare *balya* and *baysa*, *haleto* and *hale*. It will be seen that, in such cases, the peculiar semicircle is sometimes added underneath the syllable.

An anusvām is commonly added before n nasal, thus *ysanu*, *ysamnu*. On the other hand a nasal is often dropped before a d, compare *sanlo*, *sadya*.

Dentals are sometimes replaced by cerebrals, thus *ysanu*, *ysamnu*, *haleto*, *hale*. In the latter example the cerebralization is due to the disappearance of an l, in the former no reason for the change is apparent.

It will be seen that the Vajracchedikā forms are, on the whole, later and less original.¹ In such circumstances it would be unsafe to base a detailed analysis of the whole phonetic and grammatical system on the forms occurring in the Vajracchedikā manuscript. It is only possible to discover certain tendencies and laws, and to say something about the inflexion of nouns and verbs, which may help us to define the philological position of the language.

PHONETICAL SYSTEM

Vowels.

If we turn to the treatment of vowels we are at once faced by great difficulties, the different vowels being, to all appearances, continually interchanged.

The short *a* is apparently liable to being dropped in the beginning of prepositions and also of some other words, compare *ristatā*, placed, Skr *arasthap*, *li*, Skr *api* and, also, *lyula*, recollection, Pāz. *ayad*², *lirāyā*, Skr *sampralāsayet*, from Zd *aibi*, *aure* and *raz*, *nist'a* for *ni astā*, is not.

The short Aryan *a* is quite commonly retained as *a* in radical syllables, thus *ayā*, Zd. *acari*, I, *das'a*, Phl *das*, hand, *gyasta*, Zd *ya ata*, Phl *garā*, god, *har*, Zd. *haurra*, Phl *har*, all, and so on. The preceding examples will have shown that an old *a* is sometimes represented by a sound indicated by two dots above the mātrā. The nature of this sound has been discussed by Messrs. Lenmann³ and Stael Holstein,⁴ who have shown that it must have come very near to that of a short *i*. It seems therefore natural to compare the treatment of *a* in Persian, when it becomes *ā* and, often, *i*. The sound *ā*, for which we often find *i* also occurs in radical syllables, thus *hāda*, *hida* and *hidi*, gives (Aryan *√ar*, cf. English *sell*), *nāstā* and *musta*, Zd. *ma at*, great, *dadārā*, *dadira*, *didira*, so great, *na*, *nā*, *ni*, not, and so forth.

In older texts the termination *am* becomes *n*. In the Vajracchedikā however, final *n* becomes *ā*, thus *ayastā*, god, occurs both as a nominative and as an accusative.

Other changes are apparently due to special causes. Thus the vowel is often lengthened by way of compensation for lost sounds. Compare *āsk* Pers. *āsk* Wāxi

¹ A fuller discussion of the question will now be found in Prof. Leumann's *Zar. nordirischen Sprache* pp. 57 ff.

² Compare *Grundriss der iranischen Philologie* I 1, p. 309. The word begins with a ligature which usually corresponds to Zd. *aure*. In the Iranian documents discovered in Turfan the word is written *abyad*, cf. Professor C. R. Bartholomae, *Zum altiranischen Wörterbuch*. Strassburg 1906, p. 25 footnote 1.

³ *ZDMG* lxi p. 656 note 1.

⁴ *Baltica* 1902 p. 1367, note 2.

vowels modify each other or are influenced by preceding or following sounds, the development of final vowels, and numerous other interesting questions must be left to be settled in future.

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well preserved as uncompound initials. Thus *kumyā*, any one, *camdā*, Phl *cand*, how much, *tsamanna*, eyes, Zd *caiman*, *tsahaurā*, four, Zd *cahraro*, *ta*, thus, Zd *ta-*, *ttarā*, darkness, Zd. *taera*, Phl *tar*, *ra*, *pa*, foot, Zd. *paša*, *pura*, son, Zd. *puša*. It will be seen that an old *c* becomes both *c* and *tc*. The latter seems to be used before Indo-European *c*. Instead of an old *t* we regularly find *tt*. In some few cases such as *didira* so great, *-dirā*, thirty, an initial *t* has become *d*, compare the treatment of old *tr*

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevi to pronounce them with voice, and both languages agree in retaining an intervocalic *t* longer than the rest. *T* is also often retained in writing. Its pronunciation, however, must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian, viz that of a soft spirant. Compare *pharakā* and *phara* many, *loka*, Skt *loka*, *paṃyāsaṇ*, with fifty, but also *paṃcāsat*, probably pronounced *paṃyasaṭ*, five hundred, *piya*, five *kaṃyāṇ lāna*, going on, *ida* (in older texts *inda*), are, *duta* and *da*, law, Zl *duta*, *tyita*, Pers *gad*, recollection, *zyita*, *zyiya* and *zyi*, born, Zl *zuta*, *paymūda*, known Zl *paṣti anā*, *Su'hūta* and *Su'hura*, Subhuti, *bi*, and, also, Zl *ayt*, *hambri*, filling, Zl *hant p.r*, *stri*, night, Zl *xiap*, and so forth. In the case of intervocalic *p* the rule seems to be that it is changed to *r*, thus *aravāda*, unmeasured, but *paraka aravāda* not attached, but *paravāda*, *aragra*, in the *ajāyas*, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *gāra*, *son*, Zl *pāra*, Persian *pūr*, * *iā*, a noble lady Zl *χούδα*, and other similar features point in that direction. It is a well-known fact that this use of spirants is a characteristic feature of most

The diphthong *ii* in *grucyau*, with the sands, is derived from an old *u*. I am inclined to identify the suffix of this word with the Pehlevi suffix *cah*, *icah*, and the *i-* of *grui-* would then find its explanation. The base of the word is probably the same as in English *grit*, *groat*, *grout*, Lithuanian *grūdas*, Latin *rūdus*.

A sound written *au* is sometimes used in loanwords in order to represent a Skr *o*, thus *baudhisatia*, *ṛayaugāna*, *sabhaug*. In words such as *haura*, gift, *icaura*, four, *shaumatu* and *sharavam*, tangible things, it perhaps represents an old *u*. If this is so, the spelling *au* would indicate that the broad pronunciation of *a*, which we know from Persian, had already set in in our language. Where the history of the sound *au* can be traced, however, it always turns out to be a secondary product. Its most common occurrence is in the oblique plural, compare forms such as *gyastyan layeyau jsa*, by the buddhas. This suffix is no doubt identical with the suffixes *aw*, *ew*, *iw*, *ef*, which form an oblique plural in the Pamirs,¹ and which Professor Geiger justly derives from the old plural suffixes *biš*, *byo*, *icyo*, *iyō*. In words such as *icauranda*, having eyes, *ksamautityu*, consisting in being enduring (Skr *ksamarat*) the *au* is the result of coalescence of a final *a* with a form of the suffix *ant*. *Pt* has become *ud* in *haudyau*, seven, and perhaps in *parautta*, which renders Skr *pratiśthita*, cf. Zd *rap*. It is possible that *au* represents an old *au* in words such as *o*, *au*, and, or, cf. Gr *av*, *anau*, without, cf. Gr *ἀν*.² In all cases where the etymology is certain, however *au* is a secondary development, and the regular representative of the old diphthong *au* is *u*.

The old *r* vowel only occurs in some few words in my material. It has apparently retained its *r* element, and has then been treated as an ordinary *r*. Thus it coalesces with a following *t* to *d*, compare *kudna*, for the sake of, Skr *kr̥tina*. It becomes *l* before *r* sounds in word such as *baysā* older *balysā*, the Lord, cf. Zd *berēant*.³

The preceding remarks will have shown that the main principles according to which vowels have developed are the same as in Iranian tongues. The examination of the further history of Aryan vowels in the Aryan language of Turkestan I shall not attempt in this place. In order to do so it would be necessary to compare texts in the older and more original orthography. The various rules according to which

¹ See Grundriss I ii p. 315.

² See Mr. E. Smith l. c. p. 3.

³ The word *balysā* is apparently an old *a* base and not a *nt* base. Professor Leumann Zur nordarischen Sprache, pp. 62 ff., identifies *balysā* with Skr *brahma* and compares Latin *flamen*. In that case it would be necessary to separate *balysā* from German *bery* and to suppose that *brahmā*, priest, was an Indo-European word, and there would still remain the difficulty of explaining the disappearance of the guttural in Latin *flamen*. I think the late Professor Dugge's explanation of *flamen* as derived from the same base as Old Norse *fla* to sacrifice, is much preferable.

vowels modify each other or are influenced by preceding or following sound, the development of final vowels, and numerous other interesting questions must be left to be settled in future

Consonants.

Turning to consonants, we may note at once that soft aspirates only occur in loanwords. In indigenous words they have, in most respects, shared the fate of unaspirated voiced stops.

Another peculiarity, of which numerous examples have already been given, is that all final consonants are dropped.

Some few remarks must suffice to show how consonants are treated in other positions, so far as the matter is of interest for settling the relationship of our language within the Aryan family.

Voiceless unaspirated stops are comparatively well pre-served as uncompound initials. Thus *lamujā*, any one, *camdā*, Phl *cand*, how much, *teamanna*, eyes, Zd *caīman*, *teahaurā*, four, Zd *cahraro*, *tta*, thus, Zd *ta-*, *ttara*, darkness, Zd *tāθra* Phl *tar*, *pa*, *pa*, foot, Zd *pada*, *pura*, son, Zd *puθra*. It will be seen that an old *c* becomes both *c* and *te*. The latter seems to be used before Indo European *e*. Instead of an old *t* we regularly find *tt*. In some few cases such as *diθra* so great, *-diθra*, thirty, an initial *t* has become *d*, compare the treatment of old *tr*.

Between vowels and apparently also after nasals all these consonants are often modified. The general tendency seems to have been as in Pehlevi to pronounce them with voice, and both languages agree in retaining an intervocalic *k* longer than the rest. *T* is also often retained in writing. Its pronunciation however must have been weak, as it is often dropped, or also replaced by *y* or *r*. It seems therefore likely that it has had the same pronunciation as in Persian viz that of a soft spirant. Compare *pharula* and *phara*, many, *lora*, Skr *loka*, *panyasau* with *fist*, but also *paricauai*, probably pronounced *panyasau*, five hundred, *pajsa*, five *lanyasallama*, going on, *ida* (in older texts *inda*) are, *duta* and *di*, law. Zd *duta*, *lysta* Pers *gud*, recollection, *gusta*, *guya* and *gri*, born, Zd *-ula*, *pajum la* known. Zd *paiti anta*, *Su'huta* and *Su'hura*, Subhuti, *l*, and, also, Zd *aipi*, *hamberi* filling. Zd *hara par*, *sici*, night. Zd *xrap*, and so forth. In the case of intervocalic *p* the rule seems to be that it is changed to *c*, thus *aramita*, unmeasured, but *pamika* *arimilla* not attached but *parant'a*, *arista*, in the *apayas*, and so forth. The whole state of affairs seems to show that at least *t* and *p* between vowels were liable to be pronounced as soft spirants.

Such spirants were perhaps also developed in consonantal compounds. The disappearance of an old *t* in words such as *pura* son. Zd *puθra*, Persian *pur*, *stima*, a noble lady. Zd *xio est*, and other similar features point in that direction. It is a well known fact that this use of spirants is a characteristic feature of most

Iranian languages, though the spirants may be subsequently changed to other sounds as in Baluci

Among compound consonants we can here abstract from such as begin with an *s*. They are well preserved, compare *duslara*, difficult, marvellous, *ristata*, placed of Zd, *arasta*, *astā*, sits, stays, Skr. *aste*, *striya*, woman, Zd *stri*. *St* has become *st* under the influence of a following *s* in *astā*, is, &c. The forms *sta*, stands, *stana*, *sta*, standing, being, on the other hand, owe their *st* to the disappearance of an old guttural, cf Zd *χāta*. *St* remains in words such as *ristana*, Skr *sthātavya*, *byusteye*, from *vi* and *√ vas*, *hasta*, eighty, Zd *astānum*, and so forth. It becomes *št*, perhaps under the influence of an *s*, in words such as *hista*, sits, *bayusta*, buddhahood, *mušta*, destruction, *ganūsta*, moisture, *gūsta*, meat, &c. The suffix occurring in the last four of these words is probably the same *ist* which is used in Persian dialects.¹

If we turn to other compounds we shall find that *hs* becomes *ks* in *ksira*, in the town, cf Zd *χāθra*, *ksasanye*, sixteenth, cf Zd *χāsaš*, six. In other cases it becomes *s*, thus *sati*, night, Zd *χāsp*, *sai*, a noble man, son, Zd *χsaeta*. This state of affairs seems to point to the existence of a guttural spirant. The same result would also seem to follow from the use of a *kh* in words such as *khu*, how, as. This word is apparently derived from some form corresponding to Skr *katham*, Zd *kada*. It is of course impossible to state with certainty which sound is meant by *kh*. Still the fact that in *evhadukha*, 42 b^m, *kh* is substituted for a Skr *hkh*, while the simple *h* replaces a *kh* seems to show that the sound intended was not the voiceless aspirated stop. In the manuscript of the Vajracchedikā this *kh* further occurs in the loanword *samkhyema*, Skr *samgharame*, and in words such as *khaysa*, food, *khayna kirā*, food preparation, *khaysmula*, 42 bⁿ, *garlha*, 2 bⁿ, *hamkhiya*, used to translate Skr *samkhyā*, *anamkhista*, untold, and *hamkhiya ysaya*, 9 a^{iv}, which corresponds to *saugrāta* and means 'produced in reckoning', 'concerned'. Compare the use of the word in one of the documents published by Dr Hoernle.² *Hamkhiya*, *hamkhiya-ysaya* and *anamkhista* all belong together and must be compared with Zd *ahamχīta*, where we again find a guttural spirant. It is then possible that the same is the case with *khaysa*, food, whether this word is connected with Skr *khad*, Pers *χagidan*, or with Skr *ghas*.

I have no certain examples of the treatment of an old *c* in compounds. *Cy* becomes *ts* in the base *tsu*, to go, and the same compound apparently represents an old *c* between vowels in words such as *hamtsa*, with, cf Zd *haca*, Skr *sica*, *pyamtsa*, in front, used to translate Skr *pratimukha*, cf Zd *parityaś*.

¹ See Grundriss, I ii, p. 182

² Report, p. 38. Prof Leumann, Zur nordarischen Sprache, p. 69, has overlooked this passage

No conclusion as to the existence of spirants can be drawn from the treatment of the compounds *tt* and *rt*. The former becomes *st* as in Zd and other Iranian tongues, and the latter becomes *d*, compare Afghan *r*, thus *hastamā*, hest, Zd *hastama*, *kūna*, for the sake of, Skr *kṛtana*.

In other compounds beginning with *t*, the state of affairs seems to be as follows. The *t* of the compound *tu* disappears in *saiñu*, a noble woman, a daughter, Zd *χσθου*. *Ty* becomes *th* in *hathā*, true, Zd *hathya*. *Tr* becomes *dr* when it is initial, and *r* between vowels, compare *drat*, three, Zd *θrayo*, *pura*, son, Zd *puθra*. *Tv* apparently becomes *th* when initial and after a nasal, and *h* between vowels. Compare *thu*, thou, Zd *θram*, *ysantha*, birth, cf Zd *zantu*, *teahaura*, four, Zd *caθiaro*. The disappearance of *t* in some of these compounds and its change to *d* in others point to the conclusion that, as the first part of a compound, *t* became the dental spirant *θ*, the sound of English *th*, and that this *θ* became voiced in words such as *drat*, three. *Th* and *th* probably only note various modifications of this *θ*.

The sign *th* occurs in some other words such as *kitha*, in the town, from *kantha*, town, 4th iv, *tha*, 2nd i, *thyau*, quickly, 30^{am}, and the loanword *tathogata*. It is difficult to judge about these cases. So far as we can see, an intervocalic old *th* becomes *h*, thus *guha*, a verse Zd *guθa*.

Of compounds containing a *p* as first component, I have only found *pt*, *pu*, and *pr*, compare *handyau*, seven, Zd *hapta*, *suti*, *sve*, shoulder, Zd *supti*, *huna*, dream, Zd *χafna*, Pāli *supina*. It will be seen that, in all these cases the old *p* has become *u*, which coalesces with a preceding *a* to *au* and with a preceding *u* to *ū* or *u*. It seems probable that we have here to do with a change from *p* to *f*, and a secondary softening of this *f* to *w*, *u*. At all events, the forms just cited add strength to the supposition that the dialect possesses spirants of the same kind as those found in most Iranian tongues.

The sound written *ph* in *hamphra*, endowed with, *phisañu*, that should be separated from, *nāḥphāñū*, I might produce, *pharuka* and *phara*, many, is perhaps in reality an *f*.

Pr becomes *br* in *brante*, asked, *brāhad*, in the morning. *B* here probably denotes the soft spirant *w*, compare the parallel development of the compound *tr*.

I am unable to say anything about the sound of *ch* in words such as *cehaua*, *paclyala*, *cyrrachelaka*, *cyachi*, *cyachāmna*, and others. Most of them are probably loanwords. The word *biche*, lies down, is probably connected with Hindustāni *bichā*.

Turning now to voiced stops, whether they were originally aspirated or not, it will be seen that they are fairly well preserved as initials. Compare *gara*, mountain, Zd *guri*, *guxi*, qualities, Zd *gaona*, *gsati*, goes cf Zd *jas*, *juri* 1 e

giyari, they disappear, cf. Zd *gya*, *dasau*, ten, Zd *dasa*, *data*, *da*, law, Zd *data*, *bustā*, known, realized, Zd *busta*, and so forth. When occurring between vowels, the soft guttural and dental are apparently dropped, the palatal remains or becomes *s*, *ś*, i. e. *z*, *z*, and the labial becomes *w*, written *b* or *v*, thus *drriya*, he, Zd *druyo*, *pa*, *pa*, foot, Zd *paḍa*, *diasa*, i. e. *dxās* *si*, twelve hundred, cf. Zd *diadasa*, *bṛe*, I understand, Zd *baudē*, *byata*, recollection, cf. Zd *awā* and Pers *yad*, and so forth.

The compounds containing voiced stops do not teach us anything more about the matter. The words just cited will have shown that the compounds *di* and *dr* remain. Zd remains in *urmayade*, sun, Old Pers *auramazda*. Most of the compounds occurring in the text, however, consist of an old voiced consonant followed by a voiceless stop, and in such cases the former is as usual treated as if it were voiceless.

With regard to nasals we may note the palatalization of an *n* under the influence of a *y* or *s* and the disappearance of *n* in the conjunct *nd*, old *nt*, thus *añs*, other, Zd *anya*, *sauḍa*, old *sauḍi*; they appear, compare also *litha* in the town from *lantha*, town.

The letter *y* when initial becomes *gy* in *gyasta*, god, Zd *yazata*. This *gy* is in later texts, written *j*¹ and there cannot, I think, be much doubt that it was pronounced as the Indian *j*, and that we are here face to face with the same tendency as in Persian, to change an initial *y* to *j*. After consonants a *y* apparently disappears after causing various changes in the preceding sound. Compare *ṇasta*, he sat down, *kira* business, Zd *kairya*, *mahiyamna*, in the *mahayana*, *haṣha*, true Zd *haṣṭya*, and so forth.

As has already (p. 217) been remarked there are two different forms of *r*, one which is probably the Indian *r*, and another which I follow Professor Leumann in transliterating *rr*. We find the latter used as an initial in *rra* king, *rraṣṭā* right between vowels in *parruṣka*, and frequently in compounds after *b*, *c*, *d*, *j*, *m*, *r*, and sometimes *p*, thus *brriya* *brriū* and *bru*, *erra*, *drrai*, *dulrrama*, *drrija*, *vajra*, *hamrraṣṭā*, *biserra* and *biserra*, *prraḥarana*, and so forth. After *g* there are only examples of the ordinary *r*, thus *hangri*, present, *gruicyau* with the sand. The ordinary *r* is also common between vowels and after *p* and *t*. I am unable to make anything out of this state of affairs.

It will be seen from many of the words quoted above that an *r* which forms part of consonantal compounds is largely preserved, just as is the case in Persian and other Iranian tongues. Compare also *avā* Pers *avā* Waxl *yad* but Zd *ava*

¹ See Dr Hoernle, JI AS, 1911, p. 473 and two further instances, *ibid* p. 469.

tear, *har*, Pers and Phl *kar*, but Zd *hauria*, all, *lamala*, Phl. *lamal*, but Zd *kamarāda*, head, in all which words there is a marked correspondence with Persian

As in Persian, an initial *v* often becomes *b*, thus *bisā* all, Zd *vispa*, *bih*, much, cf Zd *tahyāh*, Pers *bih*, &c It is probable that *b* in such cases still denotes a bilabial voiced spirant As in Persian, we often also find *v*, thus *tasta*, read= *Si* becomes *s* in *bisā*, all, and *sv* has developed to *hv* in *hianai*, in the saying, cf Zd *χ'an*, *hiada*, eaten, cf Zd *χ'ar* It is therefore difficult to compare *yanānā*, that can be tasted, with Skr *śadaniya* otherwise than by assuming it to be an early loanword

In the treatment of sibilants our language mainly agrees with Old Iranian

ś becomes *s* or, before *z* or *y*, *š*, thus *sa*, *se*, hundred, Zd *satəm*, *ste*, shoulder, Zd *supli*, *parisaśau*, with fifty, cf Zd *pancasat*, *širā*, well, cf Skr *śira* Similarly we sometimes find *š* in Persian¹

ś is, as we have already seen, usually retained in compounds It is difficult to ascertain how it is treated in other positions The curious pronoun *si*, *sa*, fem *su* he, is perhaps connected with Zd *acša*, or else it may be the sandhi form which the Aryan base *sa* would assume after *z* or *v*² In *teimamna*, eyes, Zd *casman*, an *s* has apparently been dropped Similar forms occur in many Iranian tongues³

The old Aryan dental *s* remains in compound letters before stops Numerous examples have been given of this feature, and I need not repeat them in this place In other positions we find the common Iranian change of *s* to *h*, and this *h* is, further, often dropped Compare *kar*, all, Zd *hauria*, *latha*, true, Zd *haiθya*, *anarikhista*, untold, but *harikhisa*, enumeration Before an *n* the dental *s* remains as in Zd, but is softened to *z*, written *yz*, thus *yznala*, washed, Zd *ana* I am unable to state how *s* is treated before *m*

The common tendency to pronounce single consonants with voice between vowels is illustrated by the word *hariyari*, would get frightened This word is clearly connected with Persian *hiraśidan*, but I doubt that the derivation of this word from a noun corresponding to Skr *trasa* is correct.

The preceding remarks will have shown that words such as *namarūma*, I do obeisance to, *ayari*, seat, *asura*, Skr *asura*, *narayye*, cf Skr *niraya*, must be loanwords The regular treatment of an intervocalic *s* is seen in the examples given above and in the locative plural *drayra arayra*, in the three apāyas⁴

The soft palatal sibilants become *yz*, i. e. *z*, as in Zd and not *j* as in Skr, thus

¹ Grundriss, I ii p 87

² Compare the treatment of the reflexive pronoun *se* and the demonstrative **si* in Old Persian Grundriss, I i p 184

³ Compare Professor Paul Horn Grundriss der neupersischen Etymologie, No 440

⁴ Three apāyas are mentioned in the Lalitavistara, ed Lefmann p 196

yaamihā, birth, Zd *zantu*, *yaamnū*, knee, Zd *zānū*, *aysa*, I, Zd *azəm*, *ysāra*, thousand
Zd *hazara* It is notable that the word for 'hand' is *dasta* as in Old Persian, and
not *zasta* as in Zd The wide distribution of this form in Iranian tongues¹ makes
it improbable that it has been borrowed from Standard Persian

Finally I may note that the use of a prefixed *h*, which is well known in Pehlvi
and later dialects, is also found in our language, thus *hamūlara*, another, cf *Škr*
antara, *haetā*, eighty, Pht *haīlat*

It will be seen that, on the whole, our language agrees with the Iranian
tongues in phonology In this connexion it is also of interest to note that there are
not, to all appearances, any old cerebral stops Such as exist, are found in the
compound *st* and in such cases where an old *rt* has become *d*, but never, so far as my
materials go, as initials. A cerebral *n* is written, after the fashion of the Sanskrit
alphabet, in words such as *hamūlarānu*, but also in words such as *yaamnū*, knee, older
ysanu, where there is no reason for using it I suppose it to be nothing else than
a semi-learned orthography

INFLEXIONAL SYSTEM

Nouns.

It has been shown above that final vowels are commonly shortened, and
further that they are, in the Vajracchedika manuscript, to a great extent confounded
Through the dropping of final consonants many vowels have become final, which, at
an older stage, were followed by consonants It is therefore evident that the
inflexion of nouns and verbs must differ widely from that which we know from Old
Persian and Zend

The distinction between the genders is apparently the same as in Old Iranian
Thus we have masculines such as *gyasta*, god, feminines such as *mata*, mother and
neuter nouns such as *teema*, eye The feminine is apparently formed, as in Old
Iranian, by means of the suffixes *a* and *i* In cases such as *bisitrā-sai*, a son of
noble family, *bisitrā-saina*, daughter of noble family, we find a feminine suffix *nā*,
which must be derived from an older *ni*, compare Zd *xšaeta*, *xšaiθni*

There are no certain traces of the dual, and, as a consequence of the confusion
between final vowels prevailing in our manuscript, it is often difficult to distinguish
between the singular and the plural Thus we find *aramata gyastā baysā*, untold
buddhas, 25 *ar*, where we should expect *gyasta baysa*, and where older texts would
give *gyasta balya* Most of the nouns occurring in our materials are *a*-bases, and in
them the difference would merely be noticeable in our manuscript. The only
consonantal bases which occur in the Vajracchedikā are *hrc*, a man, gen *aramā*,

¹ See Professor Paul Horn, *l c.*, No 567

teemā, eye, Zd *cašman*, of which the plural is *teemānā*, *teamānā*, *mala*, mother, *rrī*, ling gen *rruūda*, and *urmayzde*, the son, gen *urmayzdam*

The number of cases has necessarily become limited. According to Dr Salemann,¹ there must, in Old Middle Persian, have been a time when the inflexion of nouns, at least in the singular, was restricted to two cases, a casus rectus or nominative, and an oblique case, the old genitive. The state of affairs in our language represents an older stage of development. Professor Leumann² has put together some facts bearing on the question about the declension of bases ending in *a* and *aa*. He distinguishes a nominative ending in *ā*, *ai*, respectively, an accusative ending in *u*, *au*, respectively, a locative ending in *a*, *ai*, respectively, a nominative plural ending in *a*, *a*, respectively, and a genitive plural ending in *anu*. Thus from the bases *data*, law, *datinaa*, belonging to the law, he gives the following forms

	Sing	Plur
Nom	<i>data, datina:</i>	<i>data datina</i>
Acc	<i>datu, datinau</i>	
Gen		<i>datanu datinānu</i>
Loc	<i>datā datina:</i>	

It will be seen that, in the singular, we have two terminations, an *a* or *i* in the nominative and locative, and a *u* in the accusative. The latter is certainly derived from an old *am*, the former seems to have a double origin. The termination of the nominative is derived from an old Aryan *ai*, while the locative termination represents an old *ai* or *asya*.

I now turn to an examination of the forms occurring in the Vajracchedika. Here final *a*, *i*, and *u* have been confounded, and, in the singular, we apparently only possess one case, ending in *a* or *i*. By comparing the older forms cited by Professor Leumann however, it becomes possible to draw up a fairly complete table of the inflexion of *a* bases.

The nominative singular is formed by substituting *a* or *i* for the final *a*, thus *baysā*, the Lord *gyasta*, a venerable one. If the theme ends in *aa*, *ia* or *ua* the termination of the nominative becomes *ai*, *i*, *ā*, respectively, thus *baysūina vuyssai*, a Bodhisattva, *asiri*, a monk, *harn*, a merchant. The corresponding form in Old Persian ends in *a*, and it is possible to derive the termination *ā*, *i* directly from this *a*.

The accusative singular, which in the older form of the language ended in *u*, has in the Vajracchedika the same form as the nominative. That was already the case in the older form of the language in bases ending in *ia* and *ua*.

The form called locative by Professor Leumann is in reality an oblique base

¹ Grundriss, I 1 p. 276

² ZDMG, vol. LXII, p. 109

which can be used as a genitive, dative, instrumental and locative, thus *gyasta baysā*, of the Buddha, 30 a^v, *baukhisatagāriṃ*, by one who wanders on the path of the Bodhisattvas, 31 a^v, *ustamaṣṣā bāda*, *ustamaṣṣe paṃcaśai*, in the last time, in the last five hundred years, 30 b^m. It will be seen that the termination of this case is the same as that of the nominative. It must, however, have a different origin. *A priori* it is probable that it is the old genitive, and there is not, I think, anything to make such an explanation impossible. It is possible that the oblique form contains, not the old suffix *hya*, but a different termination, identical with that used in Zd genitives such as *dahakāi*.

The meaning of this oblique form is often strengthened by means of additions which look like postpositions. The most common ones in the Vajracchedikā are *ja* and *na*, both of which are used with the meaning of an instrumental or an ablative, thus *muṣṭa-ja*, with killing, 25 b^v, *gyasta baysa na*, by the Buddha, *ayam-na* from the seat. So far as we can judge from the Vajracchedikā manuscript, both additions usually have the meaning of an instrumental and it would be tempting to explain them as instrumental suffixes, the more so as it would be easy to find Iranian parallels to *na*. Such an explanation is, however, scarcely possible. If we compare forms such as *gyastamna baysamna*, of the Buddhas, *gyastyan baysyan-ja*, by the Buddhas, *gyasta baysa-na*, by the Buddha, it will be seen that the additions *ja* and *na* are not of the same kind as the real suffixes *amna*, *yan*, which are added to both the words *gyasta* and *baysa*, while *ja* and *na* are suffixed only to the last. If *ja* and *na* were real suffixes, we should certainly sometimes find forms such as *gyasta-na baysa-na*. Moreover, as has already been remarked, the oblique case alone is sometimes used as an instrumental. I therefore think that *ja* and *na* are intensifying particles, a kind of postpositions, of the same kind as *mi*, *tū*, *vī*, *vira* and other additions which we find used with the meaning of a locative, compare *śau halar mi*, in one place, *śe styē tū*, at one time, *puḍgalu vī*, or, *vira*, in the puḍgala, and so forth. It is possible that this tendency to use such additions is due to some alien influence exercised on the language. The state of affairs in the Vajracchedikā makes it impossible to decide to which cases such postpositions were added. It seems as if some are added to the accusative and others to the oblique base.

It has already been remarked that the oblique base is derived from an old genitive. The old dative seems to have disappeared as in Old Persian, and, so far as we can see, there are no traces of the Old Iranian ablative. The case is perhaps a little different with the old locative. Forms such as *śadya*, on the earth, *ahya*, in an egg, *aymya*, in the mind, seem to contain a suffix corresponding to Old Persian and Zend *ya*. It is possible that all these forms are originally feminines. The same is perhaps also the case with forms such as *baśa*, in the garden, *maḥāyamānū*, in the big vehicle, *karikkhig*, in enumeration, and so forth. It is, however, allowable

to infer from such instances that the old locative had not been dropped. In such cases where the oblique base is used as a locative, it, therefore, perhaps represents an old locative and not a genitive.

In the Old Iranian dialects the vocative singular of *a* bases ended in *a*. The regular representative of this *a* in our language would be *a*. Forms such as *gyasta bayya*, O Buddha, *ašrya*, O monk, are accordingly just what we would expect. It is a consequence of the general confusion of final vowels in the Vajracchedikā that we also find vocatives such as *gyasta bayya*, *gyasta bayya*, and even *gyastā bayya*.

If we turn to the plural of *a*-bases the regular termination of the nominative and accusative is *a*, corresponding to Old Persian *a*, Zd *a*, *a*, thus *kara*, things, *baysumna vrysa*, bodhisattvas, *ašrya*, monks. Of other cases we find an instrumental ablative, a genitive and a locative.

The instrumental ablative ends in *yan*, with or without the addition *ja*, thus *gyastyau bayyau ja*, by the Buddha. It has already been remarked that this termination can be directly derived from such as were in use in Old Iranian dialects.

The same is the case with the genitive plural, which ends in *anu* in older texts and in *amā*, *am*, or even *a* in the Vajracchedikā manuscript, compare *gyastamna gyastam* and *gyasta*, of the venerable ones.

The locative plural ends in *ta*, corresponding to Old Persian *ma*, Zd *hīa*, thus *drayya aayra*, in the three apayas. It seems as if the *t* in Old Persian *-amuta* regularly disappeared in such forms.

There are very few forms at my disposal to show how other vocalic bases were inflected. Loanwords such as *data*, Skr *dhatu*, *diś*, country, are apparently female *a*-bases, *saina*, a noble woman, is an old *i*-base. *Striya* gen *striyai* a woman, seems to be a *ka*-base derived from an old *i*-base. It will be seen that the nom. sing. of female *a* bases ends in *a*. The genitive ends in *e*, thus *carye*, of the conduct. Some of the locatives in *ya* mentioned above perhaps properly belong to old *a* bases. The curious locatives ending in *ña*, in forms such as *lamna dūgna* in what country, *thina pargāña*, in that assembly, have perhaps received their termination by transference from pronouns. The form *byustye* (*exti*), (when the night) has become light, does not, I think, contain the locative suffix of an *a* base, corresponding to Old Persian *aya*, Zd *aya*, but stands for *byustye* and is the ordinary gen. sing. of adjectives. The nominative and accusative plural end in *e*, thus *bande*, sins. Other cases are formed as from *a* bases.

An old *u* base seems to be *dañā*, man, if this word is connected with *hudihuna*, belonging to good men. This latter form occurs twice, and is once written *hudihuna* and once *hudihuna*.

With regard to consonantal bases we are as yet very unsatisfactorily informed

The characteristic mark of the optative is an *i* or a *y*. Of the first person singular there is apparently one example in *naṣphañu*, 20 a¹, which is used to translate *naṣṭadagisyami*. If this form is really an optative, it shows that the termination must have been *am*, i.e. the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *i*, for which we also find *e* and *a*, thus *vañi*, he might read, *hvañe*, he would say, *hama*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *ya*, *yat* respectively. The third person optative sometimes occurs in a fuller form, thus *vañiya*, he would read. I agree with Professor Leumann¹ in explaining the termination *ya* from the primary Aryan suffix *ti*. The form *hvañye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

The old past has been replaced by the past participle, as in all Iranian languages. In intransitive verbs the participle is apparently used alone and inflected so as to agree with the subject in number. Compare *naṣta*, he sat down, *naṣta*, they sat down. Also in the case of transitive verbs we often find purely passive constructions, such as *pyuṣta*, it was heard, *hamdada*, they have been favoured. It seems however as if transitive verbs, and also some active intransitives commonly form their past tense by adding personal suffixes to the past participle. The only suffixes which occur in the Vajracchedikā are *e* in the third person singular and *amdu* in the third person plural, thus *gude*, he did, *pyuṣte*, he heard, *namasyada* they did obeisance to, *tsuamdu*, they went. It is tempting to compare the termination *e* in the third person singular with Waxi *ei*, Sxīyni *i* *e*, which Professor Geiger² derives from the pronominal base *ai*, Old Persian *ai ta*, Zd *aēta*. I do not know anything about the origin of the termination *amdu*. It is probably a participial suffix.

In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *aka*. Compare *hamysamdaī*, going, *utramda*, going into, *tsūka*, going, *rama* *ika* understanding. The suffix *aka* apparently also forms a participle with a passive meaning: compare *pamaka*, measurable, *staka*, that should be obtained. The middle suffix *ana* is also used, thus *stana*, *sta*, standing, being.

A participle of necessity is formed by adding either of the suffixes *yai*, i.e. *yaa* and *ana*, compare *tcerai*, that should be made, *hvañai*, that should be called, *dyaṃmā*, that should be seen. The suffix *yai* is the Old Iranian *ya*, and *ana* can perhaps be compared with the *i* which is added to the infinitive in order to form similar participles in Neo-Persian.

¹ Professor Leumann *Zur nordarischen Sprache*, p. 108.

² *Grundriss*, I. ii, p. 319. It is curious that the suffixed pronouns of the second and third persons plural in those languages are identical.

There seems to be a gerund ending in *z*, i.e. older *ya*. Compare *hamberi*, having filled

Of infinitives I have noted *tamdana*, to do obeisance to, *buste*, to realize, *pide*, to write. Compare the terminations *tanay* in Old Persian and *tee* in Zd. If *tanā* 5 a^m is not simply miswritten for *tamdana*, it contains a suffix corresponding to Zd *nai*.

The verbal forms mentioned above are not, of course, all that are in use in the language. They only represent the different types which can be inferred from a study of the Vajracchedikā.

It is not, at the present stage of my knowledge of the ancient Aryan language of Turkestan, possible to lay down rules about the formation of the various bases of the present or of secondary verbs, and so forth. I shall only mention the curious formation of causal verbs which we find in forms such as *nasphanu*. I might produce. There cannot be any doubt that we have here the same suffix *an* which forms causal verbs in Middle and Neo Persian.¹

AN IRANIAN LANGUAGE

All the facts mentioned above point in one and the same direction. In phonology we find the same state of affairs as in Old Iranian. The vowels are, broadly, the same, there are distinct traces of the influence exercised on *i* preceding vowel by a following *s* which is indicated by the *i* epenthesis in Zd. the voiceless stops seem to be, in certain circumstances changed to spirants, the old aspirated voiced stops have lost their aspiration, the soft palatal sibilants have been kept as sibilants, and have not become palatals as in Indian, *ś* and *ṣ* become *s* and *h* respectively. So far as we can judge the inflexion of nouns, pronouns, and verbs closely agrees with that prevailing in Old Iranian, even in minor details. Considering the small extent of our materials this correspondence is often astonishingly close. If we add that the vocabulary is so far as it can be analysed practically identical, as will be seen from the explanations given above and from the list of words, we are, I think, forced to the conclusion that our language does not constitute a separate group within the Aryan family, but is simply a form of Old Iranian, younger than Zd and Old Persian, but considerably older than Pehlevi. As might be expected, it is generally more closely connected with Zend than with Old Persian, compare the treatment of *ty*, *tr*, and *st*, and forms such as *bisurra*, noble family, Zd *ris*, Old Persian *riθ*, and so forth. On the other hand we find *dastā* hand as in Old Persian.

¹ See Grundriss, I 11, p. 305

The characteristic mark of the optative is *nu* *i* or a *y*. Of the first person singular there is apparently one example in *naṣṣaṇū*, 20^a, which is used to translate *naṣṣadāyīyami*. If this form is really an optative, it shows that the termination must have been *am*, *i* *e* the optative takes the suffixes of secondary tenses. The state of affairs in the third person singular points in the same direction. The termination is *i*, for which we also find *e* and *a*, thus *taṣṭi*, he might read, *hane* he would say, *kama*, he would become. Such forms are comparable with Old Persian and Avestan optatives ending in *ya*, *yat* respectively. The third person optative sometimes occurs in a fuller form, thus *taṣṭiya*, he would read. I agree with Professor Leumann¹ in explaining the termination *ya* from the primary Aryan suffix *ti*. The form *hataṣṭiye*, he would say, seems to belong to the middle and to contain the middle termination of primary tenses.

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In the present participle we find both the Old Iranian suffix *nt* and the Middle Persian *ala*. Compare *hamjśamda*, going, *utramda*, going into, *tsuka*, going, *rama* *ala*, understanding. The suffix *ala* apparently also forms a participle with a passive meaning, compare *pamala*, measurable, *slala*, that should be obtained. The middle suffix *ana* is also used, thus *stana*, *stā*, standing, being.

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¹ See Grundriss, I n, p. 305

biśi dāta siya pachīysda husa jsāti biśta¹
 sarvaḥ-asya dharmah udgrhitah pratiṣṭhāpitah-bhavati yāti ante
 "śīra-jaśa" [8]
 śivena

ci rī puña mista hamāri tta-vā ttā sūtra hvaññ¹
 yasya nu punyāni mahanti bhavanti tathā-vai atha sūtrāni paṭhyante
 ttana bajva hvada na hamrrastha² ttina sūtra āsā tcaira^u [9]
 tena prajñena (?) purosena samyak tena sūtreṇa āsā (?) kārya (?)
 ttinai^u vaysa hamjsye byūba dābriya sada-jaśa vaña^u
 tena-asya aham sampratisthe vyūhe dbarmapriyā (?) śraddhayā iha
 ka ma baysa ā[3b]ysda yanānde khvai tta hva
 yadi me bhagavantah rakṣām (?) kurvanti yathā-vai-etat evam bhāṣām
 yanūm khu śtāka^u [10]
 karomi yathā utpadayitavyam

"Saddham Orga i harbiśāmna gyastāmna baysāmna^u
 Siddham Namah syāt sarvesam yajatānām bhagavatām tat^u
 baudhisattvām^u "hālai yāsta^u Ttatta mamma pyūsta še . styē^u
 bodhisattvanam diśi Evam me srotam Ekasmin samaye
 še styē-ta gyastānā gyasta^u vaysa Śrāvasta ksīra āsta
 ekasmin samaye yajatānām yajataḥ bhagavan Śrāvastyām nagare ā^uināḥ
 vya Jiva rrispura bāṣa Anā-
 abhūt Jetasya rajaputrasya vane Anā-

[4a¹] thapindi hāru samkhyerma mista-na bil-saga n¹
 thapindikasya śreṣṭhinah samghārāme mahatā bhikṣu-samghena
 hamtsa^u dvāsi-pamjsā^u "sau āśīryau-jaśa Ttā^u gyastāna gyastā^u
 sardham dvādaśāśata pāñcāśadbhiḥ ācāryaiḥ Atha yajatānām yajataḥ
 baysa brrū hadā navāysye^u pāttara cīvara pana nāti Śrāvasta
 bhagavān pūrvāhne nyvasta patram cīvaram purataḥ ādadan Śrāvastyām

(1) Evam mayā śrutam Ekasmin samaye bhagavān Śrāvastyām vibharati¹ sa
 Jetavane 'nūthapandadasy-irāme mahatā bhikṣu-samghena sardham ardhatraya-
 śābhir bhikṣu śataih sambabulaś ca bodhisattvair mahāsattvaih Atha khalu
 bhagavān pūrvāhna-kāla-samaye nāvāya pātra-cīvaram ādāya Śrāvastīm mahāna-

¹ To the right of each of the two first lines of fol 3a we find the syllable *je* written in the margin, of a smaller size, and in an apparently different handwriting

² Read *hamrrasta*, as in 41a^u

³ Superfluous sign of interperction

⁴ *še styē* repeated by mistake

⁵ Read *-samgā* *na*

⁶ Five syllables *ti pi sa (?) ha sa* in cursive writing added interlinearly after the

mišta kitha pinvā¹ tramda 11Tti gyasta baysa 2tti gyasta
mahati nagare pindāva pravistah Atha yajatah bhagavan atha yajatah
baysa kū Śrāvasta mašta kitha pindā [4b] vā tsuta bamyeta
bhagavān yada Śrāvastyām mahati nagare pindāya vai gatah sametah
kū khāysna-kīra yuda yude hvada khāysa kū 11sce-ta paryeta
yadā bhakta-kāryam krtam calāra bhukte bhakte yada kāle pratikrāntah
hamye pāttara cīvara pajsiryi² pā baysnāta 11prañāyzi
sametah pūtram cīvaram pratyasamayāt padan prāksalayāt prajñaptasya
āysam vira nasta basta palamga rasta ttaramda³ 11ra na vistāta
a-anasya upari nisanāh laddhe paryanle ggnā kāyena upasthapayat
pyamtsa ttusātteta byāta javae vyeta. Tti ta
pratimukhim sūnyatayāh smrtim eva-sah bhūtah Atha

[5a] pharāka āśīrya kāmma hālai gyastāna gyasta baysa
sambahulāh ācāryah jam diśam yajatanām yajatah bhagavan
vyeta hāsta tsuāmūda kū vara hamya gyastāna gyasta haysa
bhūtah tatra agacchan yadā tatra sametah yajatanām yajatasya bhagavatah
pī ttirajsa namisyāmūda⁴ gyasta baysa drrai tcira
pādu śīrasī anamasyan yajatan bhagavantam trin varān
hvaranicālīa tvana⁵ tsuāmūda u śau hāvīai-mi nasta
daksinena vanditum agacchan tathā elām diśam nisanāh
Ttje sce-ra vātca āśīri Subhūta vara ttina parsā [5b] śa
Taemin samaye punah acāryah Subhūti tatra tasyām parsadi

garim pindāva pratikrat Atha khalu bhagavān Śrāvastim mahānagarim pindāya
caritvā kṛta-bhakta-kṛtyah pascādbhakta-pindapāta-pratikrāntah pātracīvaram pra-
tīcāmya pādu prākalya nvasīdat prajñapta evāśane paryanlam ābhujya gnm
kāyam pranidhāya pratimukhim smrtim upasthāpya. Atha khalu sambahulā
bhikṣavo jena bhagavāns ten-ōpasamkraman upasamkramya bhagavatah pādu
śīrobhir ābhivandya bhagavantam tris pradakṣinikṛty-ālkānte nyasīdan (2) Tena
kha'u punah samaven-ayusmān Subhūtis tasyām eva parsadi samnipatito 'bhūt

¹ Cf *pindā*, 4 a¹¹

² The three first words of L. 11 repeated by mistake

³ I am not quite certain about the reading. Dr Hoernle has *pajsiyzi*
[Perhaps *pajsiyzi*, compare *e* in *jarae*, 4 b¹¹ — R II]

⁴ Read *namisyāmūda*

⁵ Compare *tramānā*, 29 b¹¹.

hāmagri vyita u nṛta Tta asiri Subhuta aysam na
 samnipatitah lūtah tatha nīśannah Atha aysman Subhutih asanat
 prātata ¹śau svē civarī.¹ prahṛustī u livaramdai yamnu
 utthitah ekām sūptim cīvaram nyavasīyat tathā daksinam janu
 śadya purauṭṭī kumma halai.¹ gyasta baysa ista
 prthivyam pratyasthāpayat yam dīśam yajata bhagavan a te
 hṛstī yamli.² dastī vyudai u gyasta baysa tta hve
 tena ājaleh hastam akarot-īśya tatha yajata bhagavantam evam avocat
 sa dūskari midimna gyasta baysa
 nūnam dūskaram midhvah yajata bhagavan

[6a] cu ttira gyastina gyasta baysa na ttahirau bvañaka na³
 yavat vajatanam yajatena bhagavata tathagatena

¹ pajsa-¹mana asan na rasta biśa hala biysada ⁴ahu jsa
 puṇanam arhata rju visvāh disāh buddhena tveya

bau dhūsatva mista baysumñā vuyśa hamdada na biśa pirna
 bodhisattvah mahantah bodhi sattvah anugrhitah nu visva paramena

¹ttamye hamdara jsa cu ttara gyastā baysa na ttahara-tsuka na.¹
 anugrahena yavat yajatena bhagavata tathagatena

[6b] ⁵[khar]sinamna sanamna tvīśa yanaka na samna biśamna
 kleśamayanaṁ anāma (?) tavisi karakena samena visvesam

biramna ¹vamasaka na uhu jsa baudhisatva mista baysumñā vuyśa
 arthanam bodhakena trayā bodhisattvah mahantah bodhi sattvah

ysi niya hauidi biśa purmattamye ysinīya hauramme jsa Tta khu.¹
 parinditah visva paramaya parindanaya Tat katham

samnisannah Atha l halv aysman Subhutih utthay ananad el āmsam uttarasangaṁ
 kṛtvā daksinam janū mandalam prthivyām pratisthāpya yena bhagavāms ten ājaleḥ
 pranāmya bhagavantam etad avocat āścāryam bhagavan param āścāryam sugata
 yavad eva tathāgaten arhata samyak sambuddhena bodhisattva mahasattva anu
 parigrhitah paramen anugrahena Āścāryam bhagavan yavad eva tathāgaten
 ārhatā samyak sambuddhena bodhisattva mahasattvah parinditah paramaya parinda
 naya Tat katham bhagavan bodhisattva yana samprasthītena kulaputrena va kula

¹ Superfluous sign of interpunction

² Probably read a *śala*

³ Read *na*

⁴ Read *ahu jsa*, the first aksara of *a/u-jsa* is perhaps an *a* with a subscribed *u*

⁵ Dr Hoernle reads *thāsinamna*, the initial aksara of the word has dis
 appeared on fol 6b owing to the fact that the upper corner of fol 6b had stuck to

¹⁷va midamna gyasta bysa bysuñā vuysai na baudhisatvayamñā
vai midhvaḥ yajata bhagavan bodhi sattvena hodhisattvayane

[7a¹] hamjsadai nā mara mahyāmñā vistañā u khvai
samprasthūtena iha mahayāne sūbhāvayam tatha katham vai asya
aymu baysamjamñā "Ttve hvaye hvanai gyastana gyasta bysa
cittam pragrahitayam Tasmin ukte vacane yajatanam yajataḥ bhagavan
śīrī Subhūva ttta hve śīrī śīrī Subhūva ttatta śī hara
acāryam Subbutim evam avocāt sādhu sādhu Subhūte evam sah arthah
Subbūta hāmdada ¹⁸gyasta bysa na baudhisatva¹ [bysumñā
Subhūte anuparigrahitah yajatena bhagavata hodhisattvah
vuysu na biśa pūrmatta[7b¹]mye hāmdara jsr cu ttira gyastā bysa na
ttahuru tsuka na klaiśūnamnā sinamni tvisa yanakimā samna
baśimnā hīramñā vāmasika na uhu jsr baudhisatva mistā bysumñā
vuysu¹⁷na ysiniya hūda biśa pūrmattamye ysiniya hauramme jsr

[8a¹] ttā khu va midamna gyastā bysa bysuñā vuysai nā bau
dhisatvayamñā hamjsadai na mara mahyāmñā vistañā u khvai aymu
n¹⁸uñā Ttve hvaye hvanai gyasta bysa śīrī Subhūta ttā hve ¹⁹śīrī
śīrī Subhūta ttatta śī hīrī Subhūta hāmdadā bysa na bau[8b¹]dhisatva¹
biśa pūrmattamā hāmdara jsr ysini hāmdā gyastā bysa na bau¹dhi
vīśā paramena anugrahena parinditah yajatena bhagavati bodhi
sattva biśa pūrmattamā ysini hauramme jsr Tr² ttira Subhūta pyu¹
sattva¹⁸ vīśā parimaya parindanaya Evam tena Subhūte śrnu

duhita v¹ sūbhāvayam katham pratipattayam katham cittam pragrahitayam
Evam ukte bhagavān vasmantam Subhūtim etad avocāt sādhu sādhu Subhūte
evam etat Subhūte evam etad yathā vadaśi Anuparigrahitā sūbhāgatena bodhisattva
mahācattvāḥ paramen anugrahena parinditas tathā gatena bodhi attā mahācattvāḥ
paramaya parindanaya Tenā hi Subhūte śrnu sādhu ca sūsthu ca manasi kuru

the superimposed lower corner of fol 7a, but a sufficiently distinct ink impression of the vowel *ai* reversed is still discernible in the latter corner, and clearly distinguishable when reflected in a mirror. There are also traces of the consonant, but being overlaid by the syllable *gya* of fol 7a¹⁷ they do not admit of satisfactory identification. Fortunately, however, the word occurs in the passage, erroneously repeated on fol 7b¹

¹ The manuscript here goes on with a repetition of Ca¹ 11, enclosed within square brackets

² Read *ttā*

³ Superfluous sign of interpolation

uśīri subijī aysmya yam ayse hvāñima khu baysāñña
 sādhu susthu-ca-etaṭ manasi kuru aham-te bhāse yathā bodhi

¹vū · ¹vysai na baudhisatvayāmñā hadai na ² mara mahāyāmñā vīstāñña
 sattvena bodhisattvāñe samgacchata iha mahayāne sthatavyam

u khūi
 tathā yathā asya

[9 a¹] mara aysmu ³ nāsāñña Ttatta sīra gyasta bayśa
 iba cittam pragrahītavyam Evam sādhu yajata bhagavan
 ttū najsada āgū¹ri Subhūta gyasta bayśa-na pyūste Gyasta
 tad vyākhyātam ācāryab Subhūtiḥ vajatāt bhagavataḥ asrausit Yajataḥ

bayśi tta hve ¹mara · ¹Subhūva bayśūñña ¹vūysai na
 bhagavān-asya evam avocat iha Subhūte bodhi- sattvena
 baudhisatvayāmñā hamjsamdaī¹na ttatta aysmu ³ upevāmñā
 bodhisattvāñe samgacchata evam cittam utpadayitavyam

cu bura satva satvām nāsāme jsa ham[9b¹][*khūa* y]sāya ⁴ u abyā
 yāvantah sattvāḥ sattvānām samgrahena samkhyayam jātāḥ tathā ande

ysata o pūrāmñā ysāta cu gamīsta ysā² cu ūvavā cu hamtsa
 jātāḥ tathā jarāyau jātāḥ ye samsvede jātāḥ ye aupapādukāḥ ye saha

rūvi na rūvana ⁵ anau rūva na cu ham¹tsa syāme jsa cu anau
 rūpena vinā rūpena ye saha samjñayā ye viñā

syāme jsa cu vā tti satva cu nī ham¹tsa syā[me] jsa anau syāmi jsa
 samjñayā ye vai te sattvāḥ ye na saha samjñayā vinā samjñayā

ku-bura satvadāta prañāvāñña
 yāvatī sattvadhātuh prajñāpanti

bbasiye 'ham te yathā bodhisattva-yāna samprasthitena sthatavyam yathā prati
 pattavyam yathā cittam pragrahītavyam Evam bhagavann, ity ayañmān Subhūti
 bhagavataḥ pratyaśrausit (3) Bhagavān asy āstad avocat, iha Subhūte bodhisattva-
 yāna-samprasthiten-āñnam cittam utpadayitavyam, yāvantah Subhūte sattvāḥ sattva
 dhātāu sattva-samgrahena samgrhītā andajā va jarāyau vā samsvedajā v-āupapādukā
 vā rūpino v-ārupino vā samjñino v-āsamjñino vā n-āñña samjñino n āsamjñino vā
 yāvan kaścit sattvadhātuh prajñāpyamānah prajñāpyate te en mayā sarve 'nupadhiśce

¹ Superfluous sign of interpolation

² Read *hamjsamdaī*

³ Read *aysmū* as in fol 7 a¹ and elsewhere, see Vocabulary

⁴ The first three defaced akṣaras of 9b¹ legible from reverse impression on 10a¹

⁵ Cancel the superfluous *rūvana*

[10a] mata ñapiya tti satva muhujsa bar biśa aharina
mata juapyeta te sattvah maya sarve-visve anupadhise
nirvañña pa¹ranirvañña. Dadira avamata satva ku parinirvaye.¹
nirvane parinirvapayitavyah Tavatah aparimanan sattvan yada parinirvapitavan
u(ha)matī.¹ na badi kamuja śai śau satva paranirvaye vha¹ma
bhavet na eva kameid api ekam sattvam parinirvapitavan bhavet
Tta ci hara kidna Ci Subhuta baudhisatva samñā² ha [10b]
Evam kasya arthasya kṛtena Sacet Subhute bodhisattvasya samjña bha
mata ni śa budhisatva hvaññai Tta ci hara kidna. ni śa
vet na sah bodhisattvah vaktavyah Evam kasya arthasya kṛtena na sah
Subhuta bau³dhisatva hvaññai ci satva vira samñña hamati o
Subhute bodhisattvah vaktavyah yasya sattvasya upari samjña bhavati athava
jvaka vira u¹ samñña o pudgala vira samñña hame śai hada
jivasya upari samjña athava pudgalasya upari samjña bhavet api eva
vatca tti Subhute ni budhisatva na atmabhavinai vasta vira
punah atha Subhute na bodhisattvena atmabhavikasya vastunah upari
parautta
pratisthute

[11a] na haurā haurimūā kusta jā prattikarā vira parautti na haurā
na dānam datavyam kutra-cit pratikasya upari pratisthitena dānam
hauramūā. ni ruva vira parauttā haurā haurimūā nā u¹ [ba]jaśa
dātavyam na rupanam upari pratisthitena dānam datavyam na śabdānam
nā buśañña na ysvamūam ni śkaumātā² ni dharmam u¹ [na vi]ra
na gandhanam na racanam na sparśanam na dharmam upari
parauttā na haurā hauramūā Ttatta Subhute baudhisatva [11b] [tta] haurā
pratisthitena dānam datavyam Evam Subhute bodhisattvena dānam

nirvana dhatan parinirvapayitavyaḥ Evam aparimanān api sattvan parinirvāpya
na kaccit sattvah parinirvāpito bhavati Tat kasya hetoh Sacet Subhute bodhi
sattvasya sattva samjña pravarteta na sa bodhisattva itī vaktavyah Tat kasya
hetoh Na sa Subhute bodhisattvo vaktavyo yasya sattva samjña pravarteta jiva
samjña vī pudgala-samjña va pravarteta (4) Api tu khalu punah Subhute na
bodhisattvena vastu pratisthitena dānam dātavyam na kvacit pratisthitena dānam
dātavyam na rupa-pratisthitena dānam dātavyam na śabda-gandha-rasa-sparśavya
dīrmeśu prati ti itena dānam datavyam Evam hi Subhute bodhisattvena mahasat

¹ Superfluous sign of interpolation

² Read perhaps *landhisatva sattva* : a

³ Looks like *stāramata* a

hauramñā lhu mī guna samñā vira hī sa haurakā asti o
 datavyam yathā na lakṣananam samjnam npari npi nunam data asti atha
 "va nasaka o va hanrā Tta cu hira kidnā Cī sī Subhuta
 va grahitā atha vī danam Evam kasya arthasya kṛtena Yah sah Subhute
 baudhisattva cu varautta stana haurā hīdī tṭye Subhuta¹
 bodhisattvah yah apratisthitah san danam dadatī tasya Subhute
 baudhisattva pūññā¹ hāmhisā na hū yudā pamaka na tī • Tta
 bodhisattvasya panyamavah samūhah na sukarah prameyah nu te Evam
 cūē suttā Subhuta hū yu
 kim te bhāṣate Subhute sula-

[12 a'] dā sūbhamda diṣa halū aśī pamaka na tī • Aśī
 rah udgacchāntyah diṣayā asayam akāśah prameyah nu te Acaryah

Subhuta tta hve "na gyasta hīya Gyasta hīya tta
 Subhute evam avocāt na jāyata bhagavan jāyata bhagavan aśya evam
 hve ttatta ravyipatani hūyādā¹ unyuvīsa nasta uskyastā dāśa diśa
 avocāt evam dakṣiṇa pascima uttara adbhah urdhvam dāśa diśu

hūyudī atīṣa pamakā nī tī Aśī Subhuta tta hve nī gyasta
 sukarah akāśah prameyah nu te Acaryah Subhute evam avocāt na jāyata
 hīya Bīya tta hve ttatta [12 b'] sī hāri Subhuta
 bhagavan Bhagavan aśya evam avocāt evam sah arthah Subhute

ttatta sī hira en sī baudhisattva cī varautta stana haurā
 evam sah arthah yat sah bodhisattvah yah apratisthitah san danam
 hīdī tṭye pūññā hāmhisā na hūyudī pamaka • Cu hāyā vata
 dadatī tasya panyamavah samūhah na sukarah prameyah kah eva punah
 hāra Subhuta baudhisattva haurā hauramñā Tta cūē suttā
 arthah Subhute bodhisattvena dānam datavyam Evam kim te bhāṣate

tvena dānam datavyam yathā nī nimitta samjanyām api pratisthitet Tat ka-
 hetoh Yah Subhute bodhisattvo pratisthito danam dadatī tasya Subhute punya
 skandhasya na sukaram pramanam udgrahitum Tat kim manyase Subhute, sukaram
 pūrvastam diṣy akāśasya pramānam udgrahitum Subhute iha no hī idam bhagavan
 Bhagavan uha evam dakṣiṇa pascim uttarasv adbhah urdhvam dig vidiksu samantad
 dāśa diśu sukaram akāśasya pramānam udgrahitum Subhute iha, no hī idam
 bhagavan Bhagavan uha evam eva Subhute yo bodhisattvo 'pratisthito dānam
 dadatī tasva Subhute punyaskandhasya na sukaram pramanam udgrahitum Evam
 hī Subhute bodhisattva jana samprasthitena dānam datavyam yathā na nimittasā
 nūjyam api pratisthet (5) Tat kim manyase Subhute lakṣana-sampadī tathāgato

laksanija pyālye jsa gyasta baysa dyāmñā ne Subhūta tta hve
 lakṣaṇa- sampada yajataḥ bhagavan drastavyah nu Subhūtiḥ evam avocaḥ
 na¹ Kusta-
 na Ya-

[13 a¹] burā Subhū[ta] laksamñā vara-burā drrūja ttū najśadā
 vat Subhūte laksanam tavat mrsa tat vyakhyatam

laksamñā alaksamñā gyasta baysa dyāmñā • Ttye hvaye
 laksanam alaksanam yajatasya bhagavataḥ drastavyam Tasmān ukte

hvanai gyasta baysa •² māśiri Subhūti tta hve aśta ni
 vacane yajatam bhagavantam acāryah Subhūtiḥ evam avocaḥ asti nu

gyasta baysā kāmujā usta^mmājsi [ba]dā satva cu ttyām didrrāmmām
 yajata bhagavan kecit uttamam kalam sattvāḥ ye tesam tādśānam

sūtrām vira kūra samñā upevā[13 b¹]ri Gyasta baysi tta
 sutranam upari vitatham samjñām utpādayanti Yajataḥ bhagavān asya evam

hve ma thu Subhūva ttatta hvāñā hamāri ustamajsi bādā
 avocaḥ ma tram Subhūte evam vada bhavanti uttamam kalam

ustamye pañcāśai saddharma bijevamdaḥ bādā hamda saḥā^mñiya
 uttamayam pañcaśatyam saddharmasya lopyamānasya kalam sarvadaḥ gunavantah

hajva na hadi tti sau gyasta baysā parsāda ni śi
 prajūvantah na eva te ekam yajatam bhagavantam paryupāśata na ekasya

drastavyah. Subhūtiḥ āha, na h idam bhagavan, na lakṣanasampada tathāgato drasta
 vyah Tat kasya hetoh ya sū bhagavan lakṣanasampat tathāgatena bhasitā
 s āśīlakṣanasampat Evam ukte bhagavān ayasmantanī Subhūtim etad avocaḥ,
 yavat Subhūte lakṣanasampat tāvan mrsa yavad alakṣanasampat tāvan na mrs-eti
 hi lakṣanilakṣanatas tathāgato drastavyah. (6) Evam ukta ayasmān Subhūtiḥ
 bhagavantam etad avocaḥ, asti bhagavan kecit sattva bhaviṣyanti anāgate 'dhvani
 paścime kāle paścime samaye paścimāyām pañcaśatyām saddharma-vipralopa-kāle
 vartamāne ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu bhūtasamjñām
 utpādayiṣyanti. Bhagavan āha, mā Subhūte tram evam vocaḥ, asti kecit sattva
 bhaviṣyanti anāgate 'dhvani paścime kāle paścime samaye paścimāyām pañcaśatyām
 saddharma vipralope vartamāne ya imeṣv evaṃrūpeṣu sūtrāntapadeṣu bhāṣyamāneṣu
 bhūtasamjñām utpādayiṣyanti. Api tñ khalu pūnāḥ Subhūte bhaviṣyanti anāgate
 'dhvani bodhisattvā mahāsattvāḥ paścime kāle paścime samaye paścimāyām pañca-
 śatyām saddharmavipralope vartamāne gunavantah śīlavantah prajūvantaś ca

¹ The manuscript has *ta*

² Superfluous sign of interpolation at end of line, read *āśiri Subhūta gyasta*
layu

gyastā bhāysā vira puñña kuśala mula pīradamdā • tīyam
 yajatasya bhagavatab upari punyam kusalasya mulam avaropayan tesam
 sūtrām vi
 sūtranam upa

[14a] rā śau kṣamna vasve aysmu¹ byehidī paysamda
 rī ekam kṣamm viuddham eittam labbante jñatah

hamāri gyastā bhāysā na dya hamari gyasta bhāysa-na avamita
 bhavanti yajatena bhagavata dṛstab bhavanti yajatena bhagavata aprameyena

puññam hambi-ā na hamphva hamari Tī cūe saittā Su
 punyamayena samubhena sambhūta bhavanti Evaro kim te bhasate Su

bhūva nī atmasamñā pravartitā [o na] satvasamñā nī jivasamñā nī
 bhūte na atmasamñā pravarteta atha na sattvasamñā na jivasamñā na

puḍgalāsamñā pravartitā Gyastā [14b] [bhāysi tī] hve saittā
 puḍgalasamñā pravarteta Yajatab bhagavan asya evam avocat bhāsate

Subhuta ku ye kaulopammā dharmaparyaya bustā • 2 uḥ(a)m(a)
 Subhute yada kāsīt kolōpamam dharmaparyayam buddhab syat

bustā hamā datī sī hamada paśamñā cu nara va
 buddbah syat dharmah asyā sab sarvada prabavayab kim punah va

adāntā Khu sī hve cu ttaratcaca kirā khu bura ttajā nī rī
 adbharmah Yatha sah purusah yada karma vavat na jata

bhāvisyanti ya imeśv evamarūpesu sūtrantapadesu bhāsyamanesu bhūta-samñānāṃ
 utpadyisyanti Na khalu punas te Subhūte bodhisattvā mahā-sattva ekabuddha
 paryupāsita bhāvisyanti n ākabhuddhāvaropitakusalamūla bhāvisyanti api tu khalu
 punab Subhūte ākabhuddhasatasahasraparyupāsita nneka-buddhasatasahasra-
 varopitakusalamūlas te bodhisattva mahā-sattva bhāvisyanti ya imeśv evamarūpesu sūtrānta
 padeśu bhāsyamanesv ekacittaprasadam api pratilapsyante Jñātās te Subhūte tathā
 gatena buddhajanenena dṛstas te Subhūte tathāgatena buddhacakṣusa buddhās te
 Subhūte tathāgatena Sarve te Subhūte prameyam asamkhyeyam puṇyaskandham
 prāviśyanti pratigrahyanti Tat kasya hetoh Na hi Subhūte tesāṃ bodhisattvānāṃ
 mahā-sattvānāṃ atmasamñā pravartate na sattvasamñā na jivasamñā nā puḍga
 lasamñā pravartate, n āpi tesāṃ Subhūte bodhisattvānāṃ mahā-sattvānāṃ dharmā
 samñā pravartate evam n adharma-samñā, n āpi tesāṃ Subhūte saṃjñā n āsaṃjñā
 pravartate Tat kasya hetoh Sacet Subhūte tesāṃ bodhisattvānāṃ mahā-sattvānāṃ
 dharmā-samñā pravarteta sa eva tesāṃ ātmagrāho bhavet sattvagrāho jivagrāhah

¹ Read *aymsu*

² Superfluous sign of interpolation at end of line Cancel the redundant
bustā hamā

tramdā ha¹māti na vañādrāysa pusa paśe khn tramda ham¹dy
pravistah bhavet na prajahyāt yadā pravistah bhavet

nai na hamadā bi-
na-etad-na sarvada hba-

[15a] da ttatta baysūña vūysai ku nara śirā bitti ni
rati evam bodhi- sattvāh yadā punah śivakāni hōdhate na
vañāśarā vama¹sta nai-na hamada dā vira hīyastrā
ha-asivakāni (?) avam¹ratī na-anena-na sarvada dharma-sya npari

tcairai. Ta cūe satta ¹Su¹(bhūta) aśta nai si dā cu
kartavyah Evam kim-te bhāsate Subhūte asti nu sah dhammah yah
gyasta baysa-na² hvata āya Biv¹(sau gya)styan baysyan-ja
yajatena bhagavata bhāsatah syāt Sarvāh yajatah bhagavadbhūh

bva āya ttina cu āryapudgala nyāpamdā [15b] (Gyastā)
bhāsatah syāt tena yat āryapudgalāh jāpyamānah (?) Yajatah

baysi tta hve cu Subhūta trisahasrye mahāsahasrye
bhagavān-asya evam avocat yat Sabbhūte trisahasryah mahāsahasryah

lovadāta hau¹dyau ramnyau-ja hamberi hauram bida tta cūe
lokadhātum saptabhūh ratnāh ampūrya dānam dadati evam kim-te

pudgalagrāho bhavet. Saced adharma-samjñā pravarteta sa eva tesam ātmagrāho
bhavet sattvagrāho jiragrāhah pudgalagrāha iti Tat kasya hetoh Na khalu
punah Sabbhūte bodhi-sattvena mahāsattvena dharma udgrahitavyo n-ādharma
Tasmād-āyam tathāgatena samdhāya vāg bhāsata Kolōpamam dharmaparyayam
ājānadbhir dharmā eva prahātavyah prāg evādharmā iti (7) Punar aparam
bhagavān āyusmantam Subhūtim etad avocat, tat kim manyase Sabbhūte asti sa
kaścid dharmo yas tathāgaten-ānuttarā samyak-sambodhir ity abhisambuddhah
kaścid va dharmas tathāgatena deśitah Evam ukta āyusmān Subhūtir bhaga-
vantam etad avocat, yathāham bhagavan bhagavato bhāsatas-ārtham ājānāmi
n-asti sa kaścid dharmo yas tathāgaten-ānuttarā samyak-sambodhir ity abhisam-
buddhah n-asti dharmo yas tathāgatena deśitah Tat kasya hetoh. Yo 'sau
tathāgatena dharmo 'bhisambuddho deśito va agrābjah so 'nabhiḥpyah Na
sa dharmo n-ādharma Tat kasya hetoh Asam-kṛta-prabhāvitā hy ārya-
pudgalāh. (8) Bhagavān āha, tat kim manyase Subhūte, yah kaścit kulaputro
va kuladuhitā va trisahasra-mahāsahasram loka-dhātum saptaratna-paripūrnām kṛtvā
tathāgatebhyo 'rhadbhyaḥ samyak-sambuddhebhyo dānam dadati api nu sa loka-

¹ Superfluous sign of interpunction at end of line

² The correspondence between the two texts is here very small

i sā kāmā dāta ttana Subhūvī tta hve sā ivni
 syāt nūnam katamaḥ dharmah tena Subhūtiḥ-asya evam avocat nūnam na
 midāmaṇa gyasta baysa nīstā kāmujā si dharmā cu sakṛttā-
 mīdḥvaḥ yajata bhagavan na-asti kaścit saḥ dharmah yaḥ sakṛda-
 gāmā Ba-
 gāmī Bhaga-

[18 ai] ysi tta hve tta cūe saittā Subhūva cu mani
 vān-asya evam avocat evam kim-te bhāsate Subhūte kim nu
 arahamāda hama nā sā muhu-ijja arahamādaunā byauda tcamna
 arhataḥ bhavet nu nūnam mayā arhattvam prāptam yena
 klaiṣṇā sāna ttūsa yanūmā Subhūvī tta hve na midāna
 kleśamayā arin taviṣi karomi Subhūtiḥ-asya evam avocat na mīdḥvaḥ
 gyasta baysa nīstā si dharmā cu arahamādaunā nāma āya ci
 yajata bhagavan na-asti saḥ dharmah yaḥ arhattvam nūma syāt sacet
 arahamāda tta hama si muhu-ijja arahamāda[18 b]nā . 1 byaudā
 arhataḥ evam bhavet nūnam mayā arhattvam prāptam
 si haḍḍa uysānā-nāsāma hamā o satva-nāsāma jīva-nāsāma pudgalā-
 saḥ eva ūtmagrāhaḥ bhavet atha sattvagrāhaḥ jivagrāhaḥ pudgalā-
 nāsāma Gyasta baysā-na klaiṣṇā sāmān jauni sū mā ānīpadā
 grāhaḥ Yajatena bhagavatā kleśamayānām aripām bāniḥ sū me nīvalā (?)
 biśā-pīrmāttama hvata aysā arahamājñān pahausta brīyai-ijja ni
 viśvaparamā nktā aham arahajñānam nyavasi rāgepa na

Subhūte api nv anāgāmīna evaṁ bhavati, mayānāgāmīphalaṁ prāptam iti.
 Subhūti āha, no heḍam bhagavan, nānāgāmīna evaṁ bhavati, mayānāgāmīphalaṁ
 prāptam iti. Tat kasya hetoh. Na hi sa bhagavan kaścid dharmaḥ yo 'nāgāmītvam
 āpannaḥ. Tensocyate 'nāgāmīti. Bhagavan āha, tat kiṁ manyase Subhūte, api
 nv arhata evaṁ bhavati, mayārhattvaṁ prāptam iti. Subhūti āha, no heḍam
 bhagavan, nārhattva evaṁ bhavati, mayārhattvaṁ prāptam iti. Tat kasya hetoh.
 Na hi sa bhagavan kaścid dharmaḥ yo 'rhan nāma. Tensocyate 'rhan iti. Sacet
 bhagavann arhata evaṁ bhaven, mayārhattvaṁ prāptam iti sa eva tasyātmagrāho
 bhavet sattvagrāho jivagrāhaḥ pudgalagrāho bhavet. Tat kasya hetoh. Aham
 asmi bhagavān tathāgatenaḥ arhataḥ samyaksaṁbuddhenaḥ āpāviḥāripām agryo
 nirdiṣṭaḥ. Aham asmi bhagavann arhan vītarāgaḥ. Na ca me bhagavann evaṁ
 bhavati, arhann asmy aham vītarāga iti. Sacen mama bhagavann evaṁ bhaven,
 mayārhattvaṁ prāptam iti, na mām tathāgato vyākariṣyad, āpāviḥāripām agryaḥ

¹ Superfluous sign of interpunction.

muhu gyasta baysä vyirasä aranävyihārai biśa pīrmāttama a
mām jajatah bhagavān vyākarsyāt aranāvihārī visva paramah a-

[19 a'] ramnā cu samābhāṣa ānadai cu hamdarye samttāṇa
rane yah samādhane ujjalah (?) yah anyasmin saintane

klaṣṣinai jauni aṣṣasde Gyastā baysa tta hve tta cūe saittā
kleśakām hānum iksate (?) Yajatah bhagavān evam avocat evam kim-te bhāṣate

Subhūva aśta nai śi dā cu mu^uhu-ja Dipamkarā¹ gyasta
Subhūte aśti na sah dharmah yah mayā Dipamkarasya jajatasya

baysä iñaka nā āya āya² adbhigama-svabhāvi dā
bhagavatah antikāt udgrhītaḥ syat syat adbhigama svabhāvikaḥ dharmah

na nā hāma Subhūvi tta hve sa midamna gyasta
nanu udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam midhaviḥ jajata

ba[19 b']ysā niśtā kāmujā śi dā cu thu Dipamgara gyasta
bhagavan na aśti kaseit sah dharmah yam tvaṁ Dipamkarāt jajatāt

baysā na nā āyā³ uttana cu adbhigamasubhāvā⁴ dāta na
bhagavatah udgrhītavān syāḥ tena jat adbhigamasvabhāvikaḥ dharmah na

nā hāmā Subhūvi tta hve sa^una midāmna gyasta
udgrhītaḥ bhavet Subhūtiḥ-asya evam avocat nūnam na midhaviḥ jajata

baysa niśti kāmujā śi dā cu thu Dipakara baysā na
bhagavan na aśti kaseit sah dharmah yam tvaṁ Dipamkarāt bhagavatah

iñakā nā āyā⁴ Cu Subhūva tta huñi⁵ sa aysā bud
antikāt udgrhītavān syāḥ Yah Subhūte evam vadet nūnam aham bud

dhakṣi
dhakṣe

[20 a'] trā pādantiya puskali naspāṇṇū śi kura hvāṇe Ci
trānām santakām vyuhān nispādayeyam sah utatham vadet Ye

Subhūtiḥ kulaputro na kvacid viharati, ten-ocyate 'ranāvihāry aranāvihār itī.
(10) Bhagavān āha, tat kimi manyase Subhūte, aśti sa kascid dharmo yas tathā-
gatena Dipamkarasya tathāgatasy-ārhatāḥ samyaksambuddhasy-antikāt udgrhītaḥ
Subhūtiḥ āha, no haidam bhagavan n aśti sa kascid dharmo yas tathāgatena Dipam-
karasya tathāgatasy-ārhatāḥ samyaksambuddhasy-antikāt udgrhītaḥ. Bhagavān
āha vah kaseit Subhūte bodhicattva evam vadet, aham ksetrayāṇān nispādayisyāmi

¹ Superfluous sign of interpunction in space before ringhole

² Cancel the redundant *aya*

³ Read *-sta' hru*

⁴ Read *aya*, the whole passage has been wrongly repeated.

⁵ Read *huñi*

pārṣa hama ttatta hā maññāma¹ ṁsa sāsāra ttara āstī u
 prāṣadikā bhavet evam ā mananiyah nunam śasta tatra āste tatha
 hastama pīrmāttamma pīsaī. Ttīe hvaye ṁhvanai āgīrī Subhuta¹
 sattamah paramah guruh Tasmīn ukte vacane ācāryah Subhūtiḥ
 gyasta baysā tta hve cī nāma gyasta baysā¹ dā
 yajataṁ bhagavantam evam avocat kaḥ nāma yajata bhagavan saḥ dharmah
 u khūāi nāma dīsi Ttīe hvayai hvanai gyasta baysa
 tathā katham-vai aśya nāma dhāraye Tasmīn ukte vacane yajataḥ bhagavan
 tta hve prajā[22 b][pārāmma nā]ma² Subhūva sī data
 evam avocat prajāparamitā nāma Subhūte saḥ dharmah
 ttattai nāma dīsi tta sī hadī gyasta ba¹(yasa)-na aparāmma
 evam-aśya nama dhāraya evam saḥ eva yajataṁ bhagavatā aparāmita
 hvata. Tta cūe saitta Subhūva āsta nai sī data ṁcu gyasta
 bhasita Tat kīṁ te bhasate Subhūte astī nu saḥ dharmah yā yajataṁ
 baysa na hva āya Subhūvi tta hve khu aśya midāma¹na
 bhagavatā bhāsitaḥ syāt Subhūtiḥ-aśya evam avocat yathā aham midhah
 gyasta baysa ttīe hvanai artha hve nīsta kāmūyā sī dā
 yajata bhagavan tasya bhasitasya artham bodhe na-astī kaścit saḥ dharmah
 cu bīṣau
 yah vīsvah

[23 a] gyastyau baysyau ja hva āya Bīysi tta hve
 yajataḥ bhagavadbhiḥ bhāsitaḥ syāt Bhagavān-aśya evam avo at

samprakāśayanti Paramena te Subhūta ācāryena samavāgata bhaviyanti
 Tasmīn ca Subhūte prthivī pradeśe śastā vibharaty anyatar-ānyatara vā vyā-
 guru-sthāniyah (13) Evam ukta āyusman Subhūtiḥ bhagavantam etad avocat,
 lo nām-āyam bhagavan dharmā-paryayah katham e-āluam dhāryāmi Evam ukte
 bhagavān āyusmantam Subhūtim etad avocat, prajāpāramitā nām-āyam Subhūte
 dharmā paryāyah, evam e āluam dhāraya Tat kasya hetoh Y-āiva Subhūte
 prajāpāramitā tathāgatena bhāsitā sālī-āpāramitā tathāgatena bhāsitā, ten-āvate
 prajāpāramit-cti Tat kīṁ manyase Subhūte api nv astī sa kaścid dharmo
 yas tathāgatena bhāsitaḥ Subhūtiḥ āha, no hīdam bhagavan n-āstī sa kaścid
 dharmo yas tathāgatena bhāsitaḥ [H 6-12, p 29, are not translated in our manuscript]
 Bhagavan āha, tat kīṁ manyase Subhūte dvātrīṁśan-inahūpnusa-laksanais tathā-

¹ Read *Subhūta*

² The first four *akṣaras* of fol 22 b have peeled off, owing to that corner having stuck to the subjacent fol 23 a

tta cūe saitta Subhūva dvāradīrsau mahāpurasalakṣanau-ja
 evam kim-te bhāṣate Subhūte dvātrimśadbhūh mahāpurasalakṣanūh
 gyasta hysa dyāmīa nai Subhūti tta hve na midāma
 rajatah bhagavān drastavyah nu Subhūtiḥ-asya evam avocat na midviah
 gyasta hysa dvāvaradīrsa hudihuna gūnā vāgūnā hysa-na
 rajata bhagavan dvātrimśat supurusa- lakṣanāni alakṣanāni bhagavatā
 hvata ttana cu dātinaī ttaradara¹ anavyamjani[23 b]nai rūpakāya
 hhaṣitīni tena yat dharma- kīyah anuyāñjanavān rūpakāyah
 ttaramdara ttina hvañārī dvāradīrsā² hudihūna vāgūna Cu vā
 kīyah tena ucyaṇte dvātrimśat supurusa- lakṣanāni yat vai
 Subhūva³ daba ā-va striya Ganga nyāya grūcyau-⁴ hve
 Subhūte puruṣah athavā stri Gangāvāh nadyāh valukābhūh
 māñamda ttaramdara pastī śi ja va āya cu itye sūtra vira
 upamitan kāvān paryatryat dvitīyah cit vi syat vah tasya sutrasya uparī
 tcurapātī gāha pīti sāñya hamdarānu viṣṭarna bi
 catuṣpadikām gāthām śmoti udgrhīyāt anyebhyaḥ vi-tareṇa pra
 [24 a] rāśya budarī puññai hambisai hame avamata
 kāsāyet hahutarah-asya punya- samāhah-asya bhavet aprameyah
 anamkhistve⁴ ra vti mī aśrī Subhūta dharmaviga na⁵ āskī
 asamkhyeyah jātu Atha ācāryah Subhūtiḥ dharmavegena āsrūnah
 cira yude āṁska mī ustadī gyasta hysa tta hve bihi
 kīranam akarot āśrūni prāmāṇat yajataṁ bhagavantam evam avocat ati

gato 'rhan samyak-samhuddho drastavyah Subhūtiḥ āha no hīdam bhagavan
 dvātrimśan mahapurusa lakṣanais tathagato 'rhan samyak-samhuddho drastavyah
 Tat tasya hetoh Yāni hi tāni bhagavan dvātrimśan-mahapurusa lakṣanāni tathā-
 gatena bhāṣitāny alakṣanāni tāni bhagavams tathagatena bhāṣitāni Tensocyante
 dvātrimśan-mahāpurusa lakṣanāni iti Bhagavan āha, jaś ca khalu punah Subhūte
 stri vā puruṣo vā dīpe dīpe Gangānadi-valukā-saman ātmabhavan paritryajet evam
 paritryajan Gangānadi-valukā-saman kalpams tan ātmabhavan paritryajet yas c'ēto
 dharma paryāyād antasāś catuṣpadikām apī gātham udgrhya parehbyo deśāyet
 samprakasayed ayam eva tato midanam bahintaram punya-sandham prasunuyad
 aprameyam asamkhyeyam (14) Atha khalv ājñsmān Subhūtiḥ dharma vegen-
 āsrūni prāmāṇat So 'srūni pramīya bhagavantam etad avocat, ācāryam bhaga-

¹ See Vocabulary³ Read Subhūva² Read perhaps hudihūna⁴ Read anamkhistā⁵ Read dharmaviga-na

duṣkara midāmnā gya^vsta bayśa zi dā kū jśa mam brāmma
 duṣkaraḥ mīdhvāḥ yajata bhagavan sah dharmāḥ yataḥ me jñānam
 patata Nī rā muhu-jśa didira gam[24 b]bhura dā pyuṣṭa
 utthitam Na jātu mayā evamrūpaḥ gambhīraḥ dharmāḥ śrūtaḥ
 Cu sā bhūttasamjñā sū hadi abhūttasamjñā Na tca bayśā śāⁿam sy
 lā sa bhūttasamjñā sū eva abhūttasamjñā Na ca bhagavatām āśanam
 samjñā Cu ttū dā sadahīda pīrā¹ hā janāti ni ni tīyam
 samjñā lē tam dharmam śraddadhātī bhīkṣatī a karoti na-na tesam
 samjñā sāmīle vi samjñā pravarita ni satva vira samjñā ni jvā² vi
 atmanah upari samjñā pravartit na cattvasya upari samjñā na jivasya upari
 na pudgala vi samjñā na-na tīyāmnā ni tcarimai nāśā³
 na pudgalasya upari samjñā na-na tesām na caramah grāhāt
 artha vira
 arthasya npari

[25 a] hanāśa āśta . Ttje hvay[ai] hvanai gyasta bayśa
 grāhah asti Tasmin ukte vacane yajataḥ bhagavān

van param-ācāryam sugata yāvad ayam dharmā-pariśṛyāḥ tathāgatena bhī¹to
 gra-jāna-samprā-thitānām sattvānam arthāya śreṣṭha yāna-samprasthītānām arthāya
 yato me bhagavañ jñānam nṛpaṇam Na mayā bhagavañ jāti evamrūpo dharmā
 parīśṛyāḥ śrūtapūrvāḥ. Paramena te bhagavann ācāryeṇa samanvāgata bodhisattvā
 bhaviṣyanti ya iha sūtre bhāṣyamane śrūtvā bhūta samjñām nṛpādayiṣyanti Tat
 kasya hetoh Yā e-āśā bhagavan bhūta-samjñā s-āśā bhūta-samjñā Tasmi
 tathāgato bhūte bhūta-samjñā bhūta-samjñā-cti Na mama bhagavann ācāryam
 yadāham imam dharmā-parīśṛyam bhāṣyamānam avakalpyamy adhimucye lē² vi
 te bhagavan sattvā bhaviṣyanti anāgate dhvani paścime kāle paścime samare
 paścīmāyīm pañcaśatīm saddharma-vipralope vartamāne ya imam bhagava
 dharmā parīśṛyam adgrahiṣyanti dhārayiṣyanti vācayiṣyanti parivāpṣyanti pa
 bhvas ca vistareṇa samprakāśayiṣyanti te param-ācāryeṇa samanvāgatā bhaviṣyanti
 Api tu khalu pūnar bhagavañ na tesām ātma-samjñā pravartisyate na sattva-samjñā
 na jīva-samjñā na pudgala-samjñā pravartisyate, na lī³ tesām kīcīt samjñā n samjñā
 pravartate Tat kasya hetoh Yū sā bhagavann ātma samjñā s-āśā bhūta-samjñā, jī
 da sattva-samjñā jīva-samjñā pudgala-samjñā s-āśā bhūta-samjñā. Tat kasya hetoh
 Bhag⁴ samjñā jīgatā hi buddhā bhagavantaḥ Evam ukte bhagavañ āyū-māntam Sūbha-

¹ Read the syllable *lī*, in small cursive characters, is inserted in the interline.

² The fifteen ll 2 and 3, below *rahā*, and the word appears to be intended to be stuck to the suffix we should probably read *pirati*.

āṣīri Subhūta tta hve ^{uttatta} gyasta haysa.¹ pūrmāttama
 ācāryam Subhūtim evam avocat evam yajata bhagavan paramena
 duskare ja hampḥva hvamāri² cu tte sūtra ^{uhvāda} āna ni
 dno-karena sambhūtaḥ bhavanti ye aya sūtrasya bhasitavantaḥ ācārah na
 pvaida ni hariyāsāri ni trāysa byehudā ¹Pūrmāttama duskara sā
 uttra-yanti na samtrasanti na trāsam āpadyante Parama- dno-karā sa
 pāramma tvā pāramma avamāta gyastā haysā [25 b] ^{hi}ūda-
 pāramitā tām paramitam aparimānāḥ yajatāḥ bhagavantaḥ abhasanta
 Ttana ksamauditija pīrāma hivā tca pamāka hamā. Kāma bāuda na
 Tena ksānti paramita sambandhuā ca pāramitā bhavet kasmīn samaye
 mamma kalarri.³ agapratyangam paste na-ni mamma tte
 me kalirajah angapratyangam acchaitit na-na me tasmin
 stye ātma.⁴ samāṇa vya ni satvasamāṇa ni jivasamāṇa na pud-
 samaye ātmasamjñā babbhva na sattvasamjñā na jivasamjñā na pud-
 galasamjñā na mam ttū bāuda samāṇa vya u ni samāṇa Cu
 galasamjñā na me tam kalam samjñā babbhva tatha na samjñā Yadi
 mam śai ysurasamāṇa vya muṣṭa ja ra hampḥva
 me api atmasamjñā abhaviṣyat vyāpādena jātn sambhuta
 [26 a] mam samāṇa hamiya Paysāni aya Subhūva byāta yaṇi
 me samjñā abhaviṣyat Prajāne aham Snbhūte smrtim kurve

tim etad avocat, evam etat Snbhute evam etat. Param ācārya-samanyāgatāḥ te
 sattvā bhaviṣyanti ya iha Snbhute sūtre bhāṣyamāne nōttrasanti na samtrasanti
 na samtrasam āpatsyante Tat kasya hetoh Paramapāramit-ēyam Subhūte tathā-
 gatena bhāṣitā yadut-āpāramitā Iām ca Snbhūte tathāgataḥ parama paramitam
 bhāṣate tam aparimānā api buddhā bhagavanto bhāṣante Tenōcavate paramapāramitā
 ēti Api tn khala punah Snbhūte ya tathāgatasya ksānti-pāramitā ācāry-āpāramitā
 Tat kasya hetoh Yadū me Subhūte Kalī(nga) raj ānga-pratyāngamāmāṇy
 acchaitit tasmin samaya ātma-samjñā vā sattva-samjñā vā jiva-samjñā vā pudgala-
 samjñā vā n-api me lacit samjñā vāsamjñā vā babbhva Tat kasya hetoh Sacen
 me Subhūte tasmin samaya ātma-samjñā-abhaviṣyat vyāpāda samjñā-api me tasmin
 samaye bhaviṣyat Sacet sattva-samjñā jiva-samjñā pudgala samjñā-abhaviṣyat
 vyāpāda-samjñā āpi me tasmin samaye bhaviṣyat Tat kasya hetoh Abhijānāmy
 aham Snbhute 'tite 'dhvani pauca jati śātāni yad aham Ksāntivadi rsiḥ abhūvam

¹ Read *Subhūta*, instead of *gyasta haysa* Also superfluous sign of interpunction

² Read *hamari*

³ Superfluous sign of interpunction Note also the misshaped *ka*

⁴ Superfluous sign of interpunction

padāṃjśyānina bāḍāna paṇsa-se ysatha kāma bādāṃna aysa
 pūrvēsām kālānām pañca-satāni janmāni yesām kālānām aham
 Ksāntavāda nāma vyi "raṣiya Tti mamma.¹ nā ātmasamñā
 Ksāntavādi nama babbūva rsih Atha me na ātmasamñā
 vya ni satvasamñā ni jīvasamñā ni pudgalasamñā Ttye hara
 babbūva na sattvasamñā na jīvasamñā na pudgalasamñā Tasya arthasya
 kina Subhūva bodhisattva mista baysūmñā [26 b]¹ vūysa biśau
 kṛtena Subhūte bodhisattvah mahan bodhi- sattvah visvabhyah
 samñāu ja phisāñā.¹ u biśa-pirmāttamye baysuṣṭa aysmū
 samyābhyah varayitavyah tathā viśva paramāyam bodhau cittam
 upevāmñā ni rūvām vira pāroutta aysmu² upevāmñā ni
 utpādayitavyam na rūpānam upari pratisthitam cittam utpādayitavyam na
 bajāsā una buśāñām ni ysvamñām ni skamavām na dharmām vira.¹
 śabdānam na gandhanām na rasanām na sparsanām na dhaumanām upari
 na kustayā "prattakāra vira paroutta aysmu² upevāmñā
 na ka-yaat pratikarasya upari pratisthitam cittam utpādayitavyam
 Avaroutta aysmu²-na
 Apratisthitena cittena
 [27 a]¹ haura haurāmñā khu na gunasamñā vira ni pārāhi
 danam datavyam yatba nu laksanasamñam upari na pratisthet
 biśam satvana śiri kiṇna Śa samñā skaddhvā.¹ na bidī.
 viśesam sattvanām śivasya kṛtena Śi samñā elandhesu na bhavati

Tatr āpi me n ātma-samñā babbūva na sattva-samñā na jīva-samñā na pudgala-
 samñā babbūva Tasmāt tarbi Subhute bodhisattvena mahāsattvena sarva samyā
 vivaravit-sauntarāyam samyak sambodhau cittam utpādayitavyam Na rūpa
 pratisthitam cittam utpādayitavyam na śabda-gandha-rasa-sprastavya-dharma-
 pratisthitam cittam utpādayitavyam na dharmā-pratisthitam cittam utpādayitavyam
 n adharma pratisthitam cittam utpādayitavyam na kvacit pratisthitam cittam
 utpādayitavyam Tat kasya hetoh Yat pratisthitam tad ev-āpratisthitam Tasmād
 eva tathāgato bhūate apratisthitena bodhisattvena dānam datavyam, na rūpa-
 śabda-gandha-rasa-sparśa-dharma-pratisthitena dānam datavyam Api tu khalo
 panah Saḥ hūte bodhisattven āvamarūpo dānapratyāgah karitavyah sarva-sattvānām

¹ Superfluous sign of interpunction

² Read aysmū, as in 26 b.

Rrasta hvāñe Subhūva gyasta haysa hatha m^hvāñia vyāranai
 Rja vadet Subhūte yajatah bhagavan satyam vadet vyakaranam-asya
 ni añña ttana cu prajñai rrastra śrāvakayāñia ha^{iv}tha[ysvi]¹ke
 na anyat tena yat prajñah rja śrāvakayāne satyam
 mahāyāmñia Ttāharā vyārana ni añña. Si ra Subhūva cu[27b]
 mahayāne Tathagatanām vyākaranam na anyat Sah jatu Subhūte yah
 si dā cu haysa na busta ni vara hatha u ni drrūja
 sah dharmah yah bhagavatā buddhah na tatra satyam tathā na mrsā
 Aksaryau-ja hva artha bi^usa pari hālai gutti. Ttrāma
 Aksarah bhāsitam artham saivam parityajet dīsam gantum (?) Evam
 māmñāmda Subhūva khu hve ttāra vitramda ha^uma ni
 upamam Subhūte yatha purusah andhalāre pravistah bhavet na
 nāmuya² hara vajisdi ttū najsada pārāhi pasta boudhisatva
 hameit artham vicaste tad vyakhyatam pratisthāpitah bodhisattvah
 v^udyāmñia cu pari ni daitta. Ttrama māmñāmdā Subhūva khu
 drastavyah yah tyajet na pasyati Evam upamam Subhūte yatha
 tcamauda hve byūste
 caksumān purusah vyusta-

[28 a] ye sav³ saye urmaysdām bi^uñña rūva daitta ttū
 yam ksapi prabhate aditye vīśvavidhani rūpani pasyati tad
 najsada haysumñia vū^uysai dyāñia cu ni nāmye² hara vira
 vyakhyatam bodhi- sattvah drastavyah yah na kasyacit arthasya aparī

arthaya Tat kasya hetoh lā e-ññā Subhūte estva samjñā s ān asamjñā lā
 eram te sarva sattvīs tathagatena bhasitas ta ev-āsattvah Tat kasya hetoh
 Bhūta-vādi Subhūte tathāgatah satya-vādi tatha-vādy ananyathā vādi tathāgatah
 Na vitatha-vādi tathāgatah Api tu lhalu punah Subhūte yas tathagatena dharmo
 'hhisambuddho deśito nidhāto na tatra satyam na mrsā Tadyath-āpi nama
 Subhūte puruso 'ndhalāra praviṣto na kimcid api pasyet evam vastu patito bodhi-
 sattvo drastavyo yo vastu-patito dānam parityajati Tad yath-āpi nāma Subhūte
 caksumān purusah prabhātāyam rātrau sūrye 'bhyudgate nānā-vidhāni rūpani
 pasyet evam avastu-patito bodhisattvo drastavyo yo 'vastu-patito dānam parityajati

¹ This syllable is damaged, and its reading uncertain

² Perhaps wrong for *lamuya*, and *kamyē*

³ Read *sir*

pārautta stāna haura hadā ni .¹ "pari ditta Cu Sūbhuva²
 pratisthitah san dānam dadāti na tyajet paśyati Yat Subhute
 bisivṛasai³ o-vā bisivṛasaiṇā ci ttū "[dā dys]adi⁴ vaśidā
 kulaputrāḥ athavā kuladnūtarah ye tam dharmam dhārayanti vācayanti
 paysāmda hamāri gyastā baysām-ja o dya bamā[28 b]⁵
 prajñātāḥ bhavanti yajātānām bhagavatam tatha drstah bhavanti
 Avamāta puñīnai hambisa-na hamphva hamāri . O striya o-vā
 Aparimitena punya- samūhena sambhūtah bhavanti Atha stri athava
 dauha brūhadā Ganga nyāya grūciyau-sye māñāmda ttaramdara
 purusah pūrvāhne Gangayah nadyah vālukahhīh saman kayan

pamste śvaha¹ndā pasāra didira ttaramdara pamsti ttana pacada na
 paryatyajet madhyāhne sayāhne tavatah kayan paryatyajet tena paryayena
 kūla ka'vpa vasta āna haura luda ci ttū sūtra pati
 kotim kalpān yavat tisthamanah dānam dadati yah[-ca] tat sūtram srnoti
 nai prraksivi sada hā
 na etat pratikṣepet śraddhām a

[29 a]¹ [xxx tt]y[e pra]c[ai]na budara puñīnai hambisa ysyāmīe
 tasya pratyayena bahutaram punya samūham janayet
 avamāta a¹namkhista Cu nara vā .¹ cuai piridai budari
 aprameyam asamkhyeyam Kim pnnah vai yada kecit hikhanti etat bahutaram

Api tu khalu punah Subhute ye kulaputra va kuladnūtarah evam dharmā-pariāyam
 udgrahisyanti dhārayisyanti vācayisyanti paryavāpsyanti parehhyas ca vistarena
 samprakāśayisyanti jnatas te Subhute tathāgatena buddha jñanena drstas te Subhūte
 tathāgatena buddha-śāśvasā buddhas te tathāgatena Sarve te Subhute sattva
 aprameyam asamkhyeyam punya skandham prasaviṣyanti pratigrahiṣyanti (15) Yaś
 ca khalu punah Subhute stri vā puruṣo va pūrvāhna kālasamaye Ganganadi-valuka-
 saman ātmabhāvan paritjajet evam madhyāhna-kālasamaye Gangānadi-valuka-
 saman ātmabhāvan paritjajet sayāhna kālasamaye Gangānadi-valuka-samān ātmā-
 bhāvan paritjajet anena paryāyena bahūni kalpa koti nyuta-śata-sahasraṇy ātmā-
 bhāvan paritjajet yas c cīnam dharmā paryāyam srutva na pratikṣepet aya eva
 tato nūdānain bahutaram punya-skandham prasnuṇy id aprameyam asamkhyeyam
 kaḥ punar vādo yo hikhiv-odgrhnyad dhārayed vacayet paryavāpnuyat parehhyas

¹ Superfluous sign of interpolation

² Read *Subhura*

³ [Probably read *bisivṛasa*, as in 29b¹ — R II]

⁴ The three first syllables have peeled off

⁵ The first five syllables have peeled off, only the *y* of [tt]y[e pra]caina being legible, read perhaps *yanti tte*

pūṣṇu hambisa ysrañe mivamati anakhista¹ Cu nara va
 puṣṇa samuham janayet aprameyam asambhavam kim punah va

cūe saji o-va hamdara u²[ysd][s]e² Kusta ttu da
 yada kascit udgrhnyat athava anyesam nddesay et Yatra tam dharmam

birisidi pajsamaviya sa disa hamā ham[29b]isa gvisa hvamda
 prahasavanti pujaniva sā disa bhavet saha devasya manusyasva

ysam i śandai na vammaviya hvaramēṇa tvanidana tsuñu "Cittya
 prthivi lokena vandaniva dakṣiṇena vanditum caritavya Caitasya

mañamda ttve disa pajsani teeru. Cu tti bisivrasa o-va
 vatha tasyah disayāh puja kartavya Ye te kulaputra atva va

hisi³ vrasaṇa ci didrma sutra djsadi vasidi parammidi
 kuladuhitarah ve tadram sutram dharayanti vacavanti paryavapnavanti

tti³ "parabhutta hamari śra hdi parabhutta hamari Tta
 te paribbutah bhavanti sadhu eva paribbutah bhavanti Evam

ci hrā kīdha
 kasya arthasya kītena

[30a] Ttyamū satvamma padamsyammā samanthva didrma
 Tesam sattvanam nītanam janma u tadri

karmaya teammna dravva aya'ya ysantva nisanave ttve sutra
 karmata yava tisu aparesa janma prapavitavyam eva tasya sutrasya

prabhava na tti karma harbiśa³ 'jari⁴ thyan biśa pīrmattama
 prbhavena tāni karmāni sarvāni hiyante ghrām vīra paramam

ca vistarena samprikasaret [Max Muller p 33 l 14-p 34 l 8 are not tra islated in
 our manuscript] Api tu khalu punah Subhute yatra prthivi pradesa idam sutram
 prakasavisyate pujan yah sa prthivi pradese bhavisyati sa deva manus āsurasya
 lokasya vandanayah pradakṣiṇas ca sa prthivi pradese bhavisyati cūtya bhutah sa
 prthivi pradese bhavisyati. (16) Api tu ye te Subhute kulaputra va kuladuhitaro
 vaman evanurupan sūtrāntan udgrhnyanti dharavisiṇti vacavisiṇti paryavap
 syanti vonisā ca mānāni karisyanti parebhyas ca vistarena samprikasavisyanti te
 paribhuta bhavisyanti suparibbutas ca bhavisiṇti. Tat kasya hetoh Yāni ca
 tesam Subhute sattvanam paurvañjanmāny asubbanī karmāni kītanv apaya
 samvartaniyāni dīta eva dharme paribbutataya tāni paurvañjanmāny asubhanī
 karmāni kīpavisyanti buddha bodhim e anuprapsyanti Abhiyanamy aham Subhute

¹ Read *anakhista*

² Part of the *i* and the whole *e* are legible there is room only for two syllables
 after *ysd* so we must probably insert *b lara p i a &c* as in ll 2 3

³ Superfluous sign of interpunction

⁴ Read *jyari*

baysuṣṭa bvāri. Byāta yani Su^vbhūva padāmjsyāmna bādāmna
 bodhim bodhante Smṛim kurve Subbūte atitānām kālānām
 anamkhistāna kalpāmna Dipamkara gya[30 b]sta baysa pīrmāttamma
 asamkhyeyānām kalpānām Dipamkarasya yajatasya bhagavatah parena
 tcahaura-bastā kūla naysa sa-ysāra gyasta baysa.¹ ucu harbisā
 catur-aṣīti-koti-niyuta śata-sahasraṇi yajatan bhagavatah ye sarve
 muhu-ja ārāhya u ni virāhya. Cu vā tti ida u^ustamājsi baddā
 mayā ārādhitāh tathā na virādhitāh Ye vai te santi uttamam kalam
 ustamausye paṃcāśai cu tvā Vajrrachedaka-sū^vtra vāṣīdi o
 uttamāyām pañcaśatyām ye tat Vajracchedikā-sūtram vācayanti tatha
 paridi pidi dijsādi būnaspyau-jaṣi pajsama yaṇi-
 likhapayanti dhārayanti dhūpaih-[?]asya puṣām kurva-

[31 a'] di u śau śalo ustamāta pūja pajsam² yam. tteye
 nti [yah] ja ekam ślokaṃ antaśah puṣām pūṣām kuryāt tasya
 bisivrrāśai puññinai hambisai brru bi satamna sa ysāramna
 kulaputrasya punyamayah sarōbah asya pūrvah api śatatamam nūnam sahasratamam
 sa kūlāna sū hamkhi^umyasa masa uśmāmna masi na-ni kaṣṭe:³
 nūnam kotitamam nūnam samkhyā-mātram upaśad matram na lsmate
 Tti vā āśrī Subhūta gya^vsta baysa tta hve khu vā
 Atha vai ācāryah Subhūtib yajatan bhagavantam evam avocāt katham vai

atite 'dhvany asamkhyeyaiḥ kalpāḥ asamkhyeyatarair Dipamkarasya tathāgatasya
 ārhataḥ samyak-sambuddhasya parena paratarena caturaṣīti buddha koti-niyuta
 śata-sahasraṇi abhuvan ye may āragatā ārāgya na virāgatāh Yac ca mayā Subhūte
 te buddhā bhagavanta āragatā ārāgya na virāgita yac ca paścime kile paścime
 samaye paścimāyām pañcaśatyām saddharma-vipralopa-kale vartamāna imān evam-
 rūpān sūtrāntān udgrahīsyanti dhārayisyanti vācayisyanti paryavāpsyanti parebhyaś
 ca vistareṇa samprakāśayisyanti asya khalu punaḥ Subbūte puṇya-skandhasy^unti^uśāś
 asau paurvakah puṇya skandhaś śatatamīm api kalam n^opari sahasratamīm api
 śata-sahasratamīm api kotitamīm api kotīśatatamīm api kotīśata-sahasratamīm api
 kotininyutaśatasahasratamīm api samkhyām api kalām api gāṇānīm apy upamām
 apy upaśadam api pīṭh upamāyām api na lsmate [The following lines, Max
 Müller p 35, ll 12-17, are not translated in our manuscript] (17) Atha khalu tynemān
 Subhūtir bhagavantam etad avocāt, katham bhagavan bodhisattva-jāna samprasthi

¹ Superfluous sign of interpolation

² Here the same loanword is used, side by side, in an older and a later form
 Full stop in the form of double dot or *uvarga*

māḍamna gyastra byasa baudhisatvayamni mara [31 b] mahayāñi
mūdhvāh yajata bhagavan bodhisattvayamkena iha mahāyāne

ayśmu byasamāñña Gyasta byasi tta hve mara Subhuvā
cittam pragrabhitavyam Yajatah bhagavān aśya evam vocat iha Subhute

būdhisattva masti byasumñi¹ vūysai nī ttatta aysmu upevāñi
bodhisattvena mahatā bodhi sattvena evam cittam utpadavīṭavyam

bīsa satva abarī² nī parānirvayamñi. Nī hadi kāmujā satva³
visve sattvāh anupadhisese parānirvāpīṭavyah Na eva kascit sattvāh

parānirvāñi vīhama. Tta cī³ hara kīna. Cī Subhuvā
parānirvāpīṭavyah bhavet Evam kasya arthasya kītena yadi Subhute

būdhisatva sūtrasamñi hīmatī

bodhi attvasya sattvasamjña bhavet

[32 a] nī sa baudhisatva hvañai O atmasamñi o va
na sah bodhisattvāh vaktavyah Athava atmasamjña atha va

jīvasamñi o pudgalasamñi uhamāti nī sī baudhisatva hvañai
jīvasamjña atha pudgalasamjña bhavet na sah bodhisattvāh vaktavyah

Tta cī hara kīna Nīsta sī dharmā ukamujā būdhisatvayamñi
Tat kasya arthasya kītena Na asti sah dharmah kascit bodhisattvayāne

hamjsedai aya. Aśta nai sī Subhuvā vīdharmā cī gyasta
samprasthitah syat Asti nu sah Subhute dharmah yāh yajatena

baysi na Dipamkara gyasta byasa iñaka bīsa pīrmatta [32 b] ma
bhagavata Dipamkarasya yajatasya bhagavatah antikāt visva paramam

baysuśtri busta aya Tīye hvaye hvanai aśrī Subhute gyasta
bodhim huddhah syat Tasmin ukte vacane acaryah Subhutih yajatam

tena sthītavyam katham pratīpattavyam katham cittam pragrabhitavyam Bhagavan
iha iha Subhute bodhisattva yana samprasthiten āśvam cittam utpadavīṭavyam
sarve sattva may anupadhisese nīrvāna dhātāu parānirvāpīṭavyah Evam ca
sattvan parānirvāpya na kascit sattvāh parānirvāpīṭo bhavati Tat kasya hetoh
Sacet Subhute bodhisattvasya sattvasamjña pravarteta na sa bodhisattva itī val ta
vyah Jīva samjña va yajat pudgala samjña va pravarteta na sa bodhisattva itī
val tavyah Tat kasya hetoh Na asti Subhute sa kascid dharmo yo bodhisattva yana
samprasthito nīma Tat kim manyase Subhute asti sa kascid dharmo yas tatha
gatena Dipamkarasya tathagatasya antikāt anuttaram samyak sambodhim abhi
san budhah Evam ukta ayusman Subbutar bhagavantam etad vocat yath aham

¹ Read *baysai na*

² There is a small meaningless hook to the right of *satva*

³ The distinguishing line to the left of the akṣara is half effaced

tcāmamñā • Tti va gya^usta baysa asiri Subhuta tta hve
caksuṃsi Atha vai jayataḥ bhagavan acaryam Subhutim evam avocat
byaudi gyasta baysā gyastum^{vñā} tcāmamñā ¹ Gyasta baysa
praptam jayatasya bhagavataḥ divyaṃ caksuṃsi Yajatam bhagavantam
asiri Subhuta tta hve byaudai gyasta ba-
acaryah Subhutih evam avocat praptam asya jayatasya bhaga

[35 a'] ysa gyastumñā tcāmamñā • Tti va gyasta baysa asiri
vataḥ divyaṃ caksuṃsi Atha vai jayataḥ bhagavan acaryam

Subhuta tta hve ^ubyaudai gyasta baysa datija
Subhutim evam avocat praptam sya jayatasya bhagavataḥ dharmamajñi

tcāmamñā • Asiri Subhuta tta hve ^ubyaudai gyasta baysa
caksuṃsi Acaryah Subhutih evam avocat praptam asya jayatasya bhagavataḥ

datija tcāmamñā • Tti va asiri ^uSubhuta gyasta baysa
dharmamayam caksuṃsi Atha vai acaryah Subhutih jayatam bhagavantam

tti hve ida gyastam baysam bhavattetiya [35 b'] tcāmamñā
evam avocat santi jayatanam bhagavatam prajamayam caksuṃsi

Gyasta baysa asiri Subhuta tta hve byaude gyasta baysi ²
Jayataḥ bhagavan acaryam Subhutim evam avocat praptam jayatasya bhagavataḥ

^ubhavattetinaḥ teema • Tti va asiri Subhuta gyasta baysi
prajamayam caksuḥ Atha vai acaryah Subhutih jayatam bhagavantam

tti ^uhve ida gyasta baysam datija tcāmamñā • Gyasta
evam avocat santi jayatanam bhagavatam dharmamayam caksuṃsi Jayataḥ

baysi asiri Subhuta tta hve ida gyastam baysam
bhagavan acaryam Subhutim evam avocat santi jayatanam bhagavatam

datija tcāmamñā • Tti
dharmamayam caksuṃsi Atha

manya e Subhute samvidyate tathāgatasya divyam caksuḥ Subhutih tta evam
etad bhagavan samvidyate tathāgatasya divyam caksuḥ Bhagavan āha tat kiṃ
manvase Subhute samvidyate tathāgatasya prajñā-caksuḥ Subhutir āha evam
etad bhagavan samvidyate tathāgatasya prajñā-caksuḥ Bhagavan āha tat kiṃ
manvase Subhute samvidyate tathāgatasya dharmā-caksuḥ Subhutir āha evam
etad bhagavan samvidyate tathāgatasya tathāgatasya tathāgatasya
manvase Subhute samvidyate tathāgatasya tathāgatasya tathāgatasya
etad bhagavan samvidyate tathāgatasya tathāgatasya tathāgatasya
[There is nothing corresponding to Max Müller, p. 39 ll. 3-13, in our manuscript.] Tat kiṃ manvase

¹ Read *asiri Subhutih gyastam baysi tta hve*

² Superfluous sign of interpolation

[36 a'] vā gyasta baysa āsiri Sābhuvā¹ tta hve ida
 vai yajatah bhagavan ācāryam Subhūtim evam avocat santi
 gyastām baysām baysūmūā tcaimamūā² ida āsīrya Subhūta
 yajatanam bhagavatam haubbhāni caksumsi santi ācārya Subhūte
 gyastām baysām baysūmūā tcaimamūā • Tti vā gyasta baysa
 yajatanam bhagavatam haubbhāni caksumsi Atha vai yajatah bhagavān
 āsiri Subhūta gūste u tta pastai vci tvā trisahasya
 acāryam Subhūtim amantrajata atha evam avadat-asya yah tam trisahasyah
 mahasahasrya lovadāta haudyau ramnyau-ja ham[36 b']bira hauram
 maha-asasyah lokadhatum aptabhih ratnaih simpūrya danam
 hudi camda si bisivrrāsai o bisivrrāsaiṇa puṇa kusala
 dadati kiyanti sah kulaputrah atha-va kuladuhita punyāni kusalasya
 "mūla ysyāmūe Aśiri Subhūta tta hve hihī phara midāṇina
 mulani janayet Acāryah Subhūtib evam avocat atī baham midhah
 gyasta ubaysa puṇā kusala mūlām haskama ysyāmūe • Cu
 yajata bhagavan punyanam kulalasya mūlānam skandham janayet kim
 vateca hamda³rai bisivrrāsai cu tva Vajracchedaka sūtra ustamata
 punah anugrahah-asya kulaputasya yah tasmā Vajracchedika sutre antasah
 śau tōurapati gahā
 eham catnspadikam gatham

[37 a'] piri sajiya dṛṣṭi vāsiya bṛṣpyau-jaṇi pajsam
 likhet udgrāhiyat dharayet vācayet dhupah-asya pūjam
 yaṇi • tteye bisivrrā⁴saṇi budara puṇinai hambisa hama • Satatna
 kuryat tasyah kuladuhituh bahntarah punya- samūhah bhavet Satatamam
 sa ysaramna sa "uśmamna-masi hā ni kaśta • Tti gyasta
 nūnam cāhīratamam nūnam upanīśad matram a na kāmāte Atha yajatah

Subhūte yah kaseit kulaputro vā kuladuhitā vśēmam trisūhasa mahāsahasram
 lokadhātum sapta ratna paṇipūrnām lrtva tathāgatebhyo 'rhadbhyah samvak-sam-
 haddhehbyo dānam dadyat api nu sa kulaputro va kuladuhitā vā tato midanam hahu
 punya-landham prasunuyāt Subhūtib āha, bahu bhagavan bahu sugata [There
 is nothing in the text to correspond to Max Muller, p 40, l 2-p 42, l 4] Yas ca
 kulaputro vā kuladuhita vśētaḥ prajñāpāramitāyā dharmā paryāyād antas catu-
 padikām api gathām udgrhya parebhyo desayed asya Subhūte punya skandha-⁵śasau
 paurvakah punya-skandhah śatatamam api kalām n ōpanti jīvad upanīśadam api na

¹ Read *Subhūta* The text is here defective There ought to be a question by Subhūti and a reply by the Buddha, as in the preceding clauses

² Read *tcaimamūā*.

³ Read *bṛṇaspyau*, see 30 b'.

⁴ Read *bisivrrāsai ota bisivrrāsaiṇa*

cu nīstūjā uysāmnā¹ udyāmma ttina gyasta baysā na hvata avyastā
yat nastikā ātmanām drstih tena yajatena bhagavata uktam udgrhitah
dharma jadyau prahu¹ jafiau¹ jsa hvata Kāmamñā diṣaṇā ttū sutra
dharmah jadaih prthagjanaih uktah Yasyām diṣāyām tat sūtram

birāṣṭi¹ ttatta hā ma[39 b]ñāmñā śāstāra ttara āsti u pūmat-
prakāṣayanti evam a mānanīyah śāstā tatra āste tathā para-

tammā hamastamma¹ pisai . Ttye hvaye hva¹nai āṣṇi Subhūta
mah sattamah guruh Tasmim ukte vacane ācāryah Subhūtah

gyasta baysa tta hve sā cu nāmma gyasta baysa² .³ m¹
yajatam bhagavantam evam avocat nūnam kaḥ nāma yajata bhagavan sah

dā u khvai nāma diṣi Gyastā baysi tta
dharmah tathā katham-vai asya nāma dhārye Yajataḥ bhagavan asva evam

hve prajñāpārāmma nām¹ma Subhūta sī dātā [tta]ttai nāma
avocat prajñāpāramitā nāma Subhūte sah dharmah evam-asya nām¹

dyasa : Cu hadi prajñāpārāma sī gyastā
dharaya iā eva prajñāpāramitā sā yajatena

[40 a] baysa-na apārāmma hvata . Tta cūe saittā Subhūta
bhagavatā apāramitā ukta Tat kim-te bhāsate Subhūte

astā nai sī dā kūjsa¹ mām bāma patata Dvārādhārīśau¹
asti nu sah dharmah yataḥ me jñānam utthitam Dvātrimsadbhāḥ

mahāpurasalakṣṇyau jsa gyasta baysa dyāmñā Subhūvi tta
mahāpūrsa-lakṣanaih yajataḥ bhagavan dristavyah Subhūtah-asya evam

hve na mīdāmma gyasta baysa agūnā gyasta¹ baysā na hvata .
avocat na mīdhvāḥ yajata bhagavan alakṣanāni yajatenā bhagavatī bhāṣitāni

Gyastā baysi tta hve ttatta Subhūta baddhisattayāmñā
Yajataḥ bhagavān asya evam avocat evam Subhūte bodhisattvaṇe

ātmadrstis tathāgatena bhāṣitā adrstih sa tathāgatena bhāṣitā. Tenācavate
ātmadrstir iti [The ensuing passage is a repetition of fol 22a¹-22b¹ There is
nothing corresponding in the Sanskrit text] Bhagavan iha, evam hi Subhūte
bodhisattva-vaṇa-samprasthūtena sarva dharmā jñātvā dristavyā adhimokṣavyāḥ
Tathā ca jñātvā dristavyā adhimokṣavyā yathā na dharmasamjñāyām api
pratyupasthēn n¹ idharma samjñāyām Tat kasya hetoh Dharma-samjñā
dharmasamjñā itī Subhūte samjñāṇā tathāgatena bhāṣitā Tenācavate dharm-

¹ Read *astāma*

² Superfluous sign of interpunction at end of line.

³ Read *deśa* *hṛk*

hajsam[40 b] dai-na haysūmñā vuysai na harbiśā dharma vyachāmñā
 samgacchata bodhi- sattvena sarve dharmah adhimoktavah
 kku dharmasamñā vira na pārahi- Cu vā baudhisatva
 yatha dharma-amjūyah upari na pratyapatisthet Yo vai bodhisattvah
 haysūmñā vūysai avamāta anamkhistā lo^uvadāta haudyau ranyau jsa
 bodhi- sattvah aprameyan asamkhyeyā lokadhātūn saptabhih ratnaih
 hambiri hauram hidi- cu si bisivrasai cu tteye "Vajrachedakyn
 sampūrya danam dadati yah sah kulaputrah yah tasyah Vajracchedikayah
 prajñāpārāṃme dā vira ustamāta tchaurapati śau gāhā
 prajñāparamitayā dharmasya upari antaśah catuṣpādikam ekām gātham

[41 a] nasāti o sāji ham[da]ryāmñā hālai uysdiśiyā
 lahhet atha ndgrhiyat anyesam aśāyam uddeśayet

si hadi tteye puñnai ham^uhiśā budarā ysyāmñe avamāta
 sah eva tasya puṇyamayam samuham bahutaram prasunyat aprameyam
 anamkhistā Ttatta hadi hirāṣmñā ukhu hā uysnaurāna huhu-
 asamkhyeyam Evam eva prakāṣayitavyam yatha ā sattvānām bahn-
 māmnā nī bajatti ādarā hā yanāri "o garlkhustā nā ttatta
 manah na lopyate adaram a kurranti atha samyak (?) prāptam evam
 hividī hirāṣmñā " Tti vā grastā haysā tti gāha hve
 ucyate prakāṣayitavyam Atha vai yajatah bhagavan tath gāthah avocat

Khu[41 b]jā oñā stārū dyāri sivi hrrūñāri hamrrastā
 lattha-ca tatra tarāh drśyante ratrau bhūṣante samyak

ci byūśtā sarhā urmāysde "hiśā narābhāsa hāmāri "
 yada prabhata udayet ādityah viśvāh punah abhaśah bhavanti

samjū-ēti (32) Iaś ca khalu punah Subhūte bodhisattvo mahāsattvo
 pramejān asamkhyeyam lokadhātūn saptatna paripūrnam kṛtvā tathāgatebhyo
 'rhadbhyah samyak-sambuddhebhyo danam dadyād yaś ca kulaputro vā kuladhuhitā
 vā tath prajñā paramitīyā dharma-pariṇāyād antaśah catuṣpādikam api gātham
 ndgrhya dharmāy deśāyed vācayet paryavapūṇyāt parebhiyāś ca vistareṇa sampra-
 kāṣāyed ayam eva tato nidānam bahutaram puṇya-kandham prasunyat aprameyam
 asamkhyeyam. Katham ca samprakāṣayet. Tadyath-ākāṣe

tārakī timuram dīpo māyāśāyā buddhadam i

svapnam ca vidyud abhram ca evam drastavyam samakṛtam "

tathā prakāṣayet ten ōvate samprakāṣāyed iti [But our text differs widely owing
 to the fact that the single verse of the Sanskrit text has, in our text, been expanded into
 a series of verses, each of the topics brought together in the Sanskrit stanza having been

ttū padi indri bvaṁñā tceṁā āstaṁna anīci.
 tam prakāram indriyam bodhaniyam cakṣuḥ prabṛti anityam
 cī pana mi bvaṁna rraṣṭa nija nā āyāri hugvāna ॥
 sacet purataḥ me bodhiḥ jvī nijaḥ na pratibhāsante sojñeyāḥ (?)
 Crrāmma hve cu itcañña kāsā biśūña rūva vajseṣḍe
 Yādṛsam puruṣaḥ yat cakṣuḥ kācaḥ viśvavidhāni rūpāni paśyati
 ttai-jā harā ttatva na idā dyāri haḍi
 evam-asya-ca arthasya tattvāni na santi dṛśyante eva

[42 a] kāsā pracaina ॥
 kācasya pratyayena

ttū padi rūva vicitra biśūña saidā jadāmnā
 tam prakāram rūpāni vicitrāni viśvavidhāni pratibhāsante jadēbhyāḥ
 iivina aysmū gvāna ni idā saṁ aysmū kūrā baññāsā
 viṇā cittam jñeyāni (?) na santi samam cittam mithyā grāhaḥ ॥
 Crrā māññāma uysnaura carau pracaiṁna vijsyāri
 Yena adṛsam sattvāḥ dīpa- (?) pratyayena caranti (?)

ttū padi.¹ aysmu² iñā vaṣiyāmnā.³ [42 b] dyāmma bvaṁñā ॥
 tam prakāram cittat antikāt dṛṣṭiḥ bodhaniyā

Sam khu prahagīai nauhya bakā burā āstā u pittā
 Samam yathā bahu āste tathā patati

ttā⁴ttā.¹ ttaramādarā bata dasti muṣa buri pittā :
 evam kāyāḥ bahu patati

Sam khu khāysmūlā ūcā iñbāna paṣkauta asāra
 Samam yathā budhūdhā udakasya vātena (?) asārāḥ

ttatta varāṣāma bvaññā subadūkha ttaivā upekṣa ॥
 evam antubhavaḥ bodhaniyāḥ sukha-duḥkhasya tathā-vai upēkṣā

Sam khu hūsamā uysnaura hunā² daittā khu vā beyse-⁴
 Samam yathā svapna sattvāḥ svapnam paśyati yadā vai prabudh-

paraphrased, tārakā and timira each in four lines, dīpa, māyāvaśyāya and budhūdhā each in two lines, svapna and vidyut each apparently in four lines, while I am unable to explain the correspondence in the four last lines, which would correspond to abhra.]

¹ Superfluous sign of interpunction.

² Read aysmū.

³ Read hūdhā.

⁴ The syllable *ye* is in a different handwriting, apparently the same as that on fol. 38.

[43 a¹] dye
dhah asti

nijā nā varā bhavā m drravya samu byata hamā ttu badā.
nyasya na tatra havyasya na dravyasya samam smrtih bhavet tam kalam
ttram^umā ttī skauja cu mara ye hauttā bda
tadsam te samskarah(?) jan iha kascit sapati(?) kalam
samu ra ttī byata.¹ ^uhāma ttu bda ||
samam ca atha smrtih bhavet tam kalam

Ttram^uma mamñamda khu pyaura barabera^m[ñā] ttu bada
Evam sadsam yatha tam kalam

ttī mañam praca diysdai ha rvaudā pyaurā prabhavā
atha matinam(?) pratyayah dharayati enam ā prabhava

[43 b¹] n¹
na

ttatta ustamajsye skauja skaujā cu sa vipakaja bhranta
evam uttamasya samskarasya samskīrasya yā sa vipalaja bhrantih
biśumñā ^uttī mamñā diysedā ba rvaudā pyaurā prabhavā na ||
visvarūpa atha matih(?) dharayati(?) a prabhavena

Ttu padī ^uskaujā pamtamñā nan padya khu mara na
Tam prakaram samskarah pratyas kārjah(?) nava prakaram yath iha na
jsustā
jusate

ttī vasve ¹byehā.¹ ^uraśa samtsara sī baudhisatvā
atha visuddhah bhūyah rāja (?) samsarasya sah hodhi^uattvāh

samtara gvaṃnā nijyī ²m
samsare jneyam(?) nihanyāt nī

[44 a¹] nirvañā yamdi prayaugānā
nirvane kurute prayogena

hadī vara nī sī mñā gvana ttatta a¹ varautta hamrasta
eva tatra na etat me jneyam(?) evam apratiṣṭhitam samyāh

Ttu burā hve gyastā baysa sira hamye aśī¹ rī Subhuta
Etavat avocat yajatah bhagavan attamanas babhuva acaryah Subhutih

Idam avocat hl agavan attamanah sthavira Subbutis te ca bhikṣu bhikṣony upasak

¹ Superfluous sign of interpunction at end of line

² There is a sign like a St Andrew's cross after *bau ihisatva*

³ The syllable *u* has been repeated at the head of fol 44

avasistau āśīrya aśī ūvāysā ūsysy gyasta-¹ 1stdivinana
 avasistah ca ācaryāh bhiksūnyah upāsakāh npasikah deva- manusyanam
 aysura- gaṇḍdharvām āstamna loṇya parsa Gyasta baysā-¹ [44b]
 asura- gandharvānam prahṛti laukikā parsād Yajatah bhagavan
 hadi Vajrrachedaka tīrṣaya prajñāpāramma samāsyē ॥ "Saddham
 evam Vajracchedikam trisatīkam prajñāpāramitām samapayat Siddham
 Vajrrachidakiyī hiya ttādi stā tta 1sthvañari:
 Vajracchedikayāh sambandhinah granthah (?) santah evam ucyante!
 padāmjsyām bādām śūṇa ksīra śau lakṣa
 atitānām kalānām ekasmin nagare ekam lakṣam

ōpāsikās te ca bodhisattvāh sa-deva-mānuṣasura-gandharvāś ca loka bhagavato
 bhūṣitam abhyanandann iti Arya-vajracchedikā bhagavati prajñāpāramita samāptā

TRANSLATION

[Verse 1] In three ways I bow down to the buddhas of the three ages,² with faith I bow down to the law of three vehicles, and also, in three ways, to the order of mendicants

[Verse 2] In the same way I bow down to the sūtra, the prajñāpāramitā of the buddhas, the mother of all the pāramitās, well established deep, pleasing, exalted

[Verse 3] The first and highest of the life of enlightenment,³ the essence of all the dharmas, which in yoga (?)

[Verse 4] Where there is no . as the dharmakaya

[Verse 5] This prajñāpāramitā the omniscient Buddha put together, and when one recites and explains this trisatīkā⁴ called Vajracchedikā,

[Verse 6] It altogether clears away all particles (?) of karma and āvāṣaṇas as a thunderbolt Therefore its name is Vajracchedikā (thunderbolt cutter)

[Verse 7] Whatever the law of the buddhas may be, all that is concentrated in this sūtra, in the Vajracchedikā, therefore it is so pleasing and exalted

¹ Superfluous sign of interpanction

² Present past and future

³ i.e. bodhicarya

⁴ Loanword, meaning, 'consisting of 300 granthas

[Verse 8] Whosoever learns and preserves and reads it, and causes it to be written, by him the entire Law will be grasped and, after death, he goes in bliss.

[Verse 9] He whose merit is great, when these sūtras are recited, by that prudent man should be altogether made by this sūtra.

[Verse 10] Therefore I start on the exposition of it, in love of the Law and with faith, if the buddhas will give me protection so that I can preach it so that it may be grasped.

[3rd] Hail! Homage be done in the direction of all the buddhas and bodhisattvas.

Thus it was heard by me. At one time the Venerable Exalted One was staying in the town of Śrāvastī, in the grove of prince Jeta, in the saṅgharāma of the merchant Anāthapindika, with a large company of mendicants, with twelve hundred and fifty monks. Then the Venerable among Venerables, the Exalted One, in the forenoon put on his undergarment, took his bowl and cloak, went to the great town of Śrāvastī to collect alms, and, when the Venerable Exalted One had gone to the great town of Śrāvastī to collect alms, and when he had finished the food business and when he had returned after eating his food, he put away his bowl and cloak, washed his feet, and sat down on the seat ordered for him, his legs crossed, the body straight, and he was then fixing the thought of emptiness before himself. Then many monks had come in the direction where the Venerable among Venerables, the Exalted One was, when they had come there they saluted the feet of the Venerable among Venerables the Exalted with their heads, went three times round the Venerable Exalted One to the right to greet him, and sat down on one side.

[5th] At that time again the monk Subhūti appeared there in that assembly and sat down. Then the monk Subhūti rose from his seat, put his robe over one shoulder supported the right knee on the earth, made an añjali hand for him in the direction where the Venerable Exalted One sat, and said to the Venerable Exalted One: 'It is extraordinary O Merciful Venerable Exalted One, how much the bodhisattvas the great beings of exaltedness have been favoured with the highest favour by Thee, the Venerable among Venerables, the Exalted, the Tīṣṭharau pracher worthy of worship, who is properly awake in all the quarters, how much the bodhisattvas the great beings of exaltedness, have been gratified with the highest gratification by thee, the Venerable, the Exalted, who wanderest amongst the Tīṣṭharau, who conquerest the foes which are the Klesas,¹ who properly understandest all matters. Then O Merciful, Venerable and Exalted, how should a being of exaltedness who wanders on the bodhisattvayāna remain here on the mahāvāna, and how should he restrain his mind?' "

¹ Compare the common explanation of *arhat as aris han*

[7 a¹] Upon the uttering of this utterance, the Venerable among Venerables, the Exalted One, said to the monk Subhūti 'Well, well, Subhūti, so is the matter, Subhūti, the bodhisattvas have been favoured by the Venerable Exalted One with the highest favour, the bodhisattvas have been gratified by the Venerable Exalted One with the highest gratification. Therefore, O Subhūti, listen and take it to heart well and rightly. I shall tell thee how a being of exaltedness who wanders on the bodhisattvayāna, should remain here on the mahayana and how he should restrain his mind.' 'So it is good, O Venerable Exalted One', with those words the monk Subhūti listened to the Venerable Exalted One.

[9 a¹¹] The Venerable Exalted One spoke thus to him 'A being of exaltedness, O Subhūti who wanders here on the bodhisattvayāna, must thus frame his mind, 'as many beings as come under enumeration under the conception of beings, those born of eggs and those born from the womb, those who are born in moisture, those who are born miraculously, those with form and without form, those with intelligence and without intelligence, and those beings which are not with nor without intelligence whichever world of beings might be known that is considered as capable of being made known, all those beings must be delivered by me in the objectless nirvana.' And after he has thus delivered immeasurable beings, he would not have delivered a single being. And because of what matter? If, O Subhūti, a bodhisattva had any idea [about a being], he should not be called a bodhisattva. And because of what matter? He should not, O Subhūti, be called a bodhisattva for whom there might exit the idea about a being, or the idea about a living being, or the idea about a person. Thus further, O Subhūti, a bodhisattva should not give a gift while he is dependent on any object of existence, or give a gift relying on any reward, not relying on forms should he give his gift, not on sounds not on things that can be smelt, tasted, or touched, not relying on dharma should he give a gift. Thus, O Subhūti should a gift be given by a bodhisattva, that there is no giver or receiver or gift under the idea of qualities. And because of what matter? The bodhisattva O Subhūti, who gives a gift without relying on anything, the stock of merit of that bodhisattva, O Subhūti cannot easily be measured.'

[11 b¹] 'How does it appear to thee, Subhūti? Can the space in the direction of the rising (eastern) quarter be easily measured?' The monk Subhūti spoke thus 'No, Venerable Exalted One.' The Venerable Exalted One spoke to him thus 'In like matter, can the space be easily measured in the south in the west, in the north, below and above, in the ten quarters?' The monk Subhūti spoke thus 'No, O Venerable Exalted One.' The Exalted One spoke to him thus 'Thus is this matter, O Subhūti, thus is this matter. The bodhisattva who gives a gift without relying on anything, his stock of merit cannot easily be measured. What is then the matter, O Subhūti? a gift should be given by a bodhisattva [in such a way].'

[12 *l*¹] 'How does it appear to thee, Subhuti? Should the Venerable Exalted One be viewed from the possession of signs?' Subhuti spoke thus 'No' 'Wherever, O Subhuti, there is a sign, there is falsehood, hence the sign of the Venerable Exalted One is to be viewed as no-sign'

[13 *a*¹¹] Upon the uttering of that utterance the monk Subhuti thus spoke to the Venerable Exalted One 'Is it the case, O Venerable Exalted One, will there be some beings in the last time who will frame a wrong idea about such sutras?' The Venerable Exalted One spoke to him thus 'Do not thou, O Subhuti speak thus In the last time, in the last 500 years, in the time when the good law decays, there will at all events be good and wise beings They will not have served one Venerable Exalted One only, they will not have sown their meritorious roots of bliss on one Venerable Exalted One only In these sutras they will in one moment obtain a pure mind They are known by the Venerable Exalted One, they are seen by the Venerable Exalted One They are endowed with an unmeasurable stock of merit How does it appear to thee, O Subhuti? There would not exist the idea of self, and not the idea of a being not the idea of a living being, not the idea of a pudgala would exist The Venerable Exalted One spoke to him thus 'It appears O Subhuti, just as if one realizes the teaching of the law as a raft The right of it must altogether be abandoned, much more the unright Just as a man when there is some business on the other shore (?), does not abandon the raft (?) so long as he has not reached the shore (?) but does not carry it any more after he has arrived, thus a being of exaltedness, when he realizes bliss, does not reflect on inauspicious things and he should not make any at all in the law Therefore, how does it appear to thee, Subhuti? Is there any law which might have been preached by the Venerable Exalted One?' 'It has been preached by all the Venerable Exalted Ones because they are known as aryapudgalas'

The Venerable Exalted One spoke thus to him 'O Subhuti if somebody would fill the lokadhātus of the trisahasri mahasahasri with the seven gems of treasures, and give gifts then how does it appear to thee, Subhuti, would that noble son or daughter of a clan acquire great merit?' Subhuti spoke to him thus 'O Merciful Venerable Exalted One, a very great store of merit he would produce What is the matter, O Venerable Exalted One? The stock of merit has been preached as a no-stock by the Venerable Exalted One, because it leads to (?) buddhahood as the law, therefore the Venerable Exalted One spoke thus, a stock of merit indeed.

[16 *a*¹¹] 'When one gives the lokadhātus of the trisahasri mahasahasri as a gift

¹ The translation is very uncertain, and the text is probably incomplete and should be restored as in 23 *a* there is not any such law as might have been preached by all the Venerable Exalted Ones

and again if there were another one who would take a stanza of four pādas of the treatise of the law, learn it, and explain it to others in full, he (the latter one) would through this merit produce merit unmeasurable and untold. And because of what matter? The exaltedness of the Exalted Ones, O Venerable Exalted One, is produced from it.

[16 b^{iv}] 'How does it appear to thee, O Subhūti? Would a śrotaapanna think in this way "the fruit of the śrotaapannas has been realized by me, because if that were not the case, which law would then be connected with the obeisance belonging to the aryaṣṭaṅgamarga?" Subhūti spoke to him thus 'No, O Merciful Venerable Exalted One, he would not have realized the smallest(?) matter. Therefore he is called a śrotaapanna, and has not realized any form, nor sounds, nor smells, nor things that can be touched, nor dharmas. Therefore he is called a śrotaapanna'.

[17 bⁱ] 'Would a sakṛdagamin think in this way "the fruit of the sakṛdagamin has been realized by me, because if that were not the case, which law would then be connected therewith?" Subhūti spoke to him thus 'No indeed, O Merciful Venerable Exalted One there is no such dharma as a sakṛdagamin'.

[17 b^{iv}] The Exalted One spoke to him thus. 'How does it appear to thee? Would an arhat think in this way "arhatship has been realized by me, since I am overpowering the klesa enemies?" Subhūti spoke to him thus 'No O Merciful Venerable Exalted One, there is no such dharma as might be called arhatship. If an arhat were to think in this way "arhatship has been realized by me" there would ensue a conception of a self, a conception of a being, a conception of a living being, a conception of a pudgala. By the Venerable Exalted One the defeat of the klesa enemies has been declared in my case to be splendid the foremost of all. If I had wrapped myself with affection in the arhatwisdom the Venerable Exalted One would not have prophesied of me "he is the highest arāṇaviharin of all, who in the arāṇa, resplendent in absorption, reaches the defeat of the klesas in a different train of thought'.

[19 a^{iv}] The Venerable Exalted One spoke thus. 'How does it appear to thee, Subhūti? Is there any such law which might have been taken over by me from the Venerable Exalted Dipaṅkara? Could such a law which must naturally be realized, be taken over?' Subhūti spoke to him thus 'Indeed, O Merciful Venerable Exalted One, there is not any such law as thou mightest have taken over from the Venerable Exalted Dipaṅkara, because the law which must naturally be realized, could not be taken over'.

[19 b^{iv}] 'He, O Subhūti, who would speak thus "I will produce a display of

¹ T1 a text has, apparently by mistake, *sakṛttagamā*

that noble son of a clan will not reach a hundredth, or a thousandth, or a ten millionth, or so much as a number, or so much as an upanīśad.'

[31 aⁱⁱⁱ] Then the monk Subhūti spoke thus to the Exalted Venerable One 'O Merciful Venerable Exalted One, how should he who wanders on the bodhisattva-yāna restrain his mind here on the mahāyāna?' The Venerable Exalted One spoke thus to him 'O Subhūti, a bodhisattva, a great being of exaltedness, should here frame his mind thus "all beings should be delivered in the objectless nirvāṇa." But not a single being would have to be delivered. And that on account of which matter? If, O Subhūti, a bodhisattva had any notion of a being, he ought not to be called a bodhisattva, and if he had any notion of a self or a notion of a living being, or a notion of a person, he ought not to be called a bodhisattva. And that on account of which matter? There is no such dharma as one who wanders on the bodhisattva-yāna.

[32 a^{iv}] 'Is there now, O Subhūti, any such dharma, as might have been realized by the Venerable Exalted One, from (the mouth of) the Venerable Exalted Dipamkara with regard to the highest enlightenment?' Upon the uttering of that utterance the monk Subhūti spoke thus to the Venerable Exalted One 'O Merciful Venerable Exalted One, there is no such dharma as might have been realized by the Venerable Exalted One with regard to the highest enlightenment.'

[32 bⁱ] Upon the uttering of this utterance the Venerable Exalted One spoke thus to the monk Subhūti 'Thus is this matter, O Subhūti, there is no dharma which might have been realized by the Venerable Exalted One from the Venerable Exalted Dipamkara with regard to enlightenment. If, O Subhūti, there had been any such dharma as might have been realized by the Venerable Exalted One with regard to enlightenment, he would not have prophesied of me "thou wilt become a young man, in the future time, a Venerable Exalted One, Sakyamuni by name." For it is emptiness which is enlightenment. There is no truth and no falsehood in it.

[33 a^v] 'It is, O Subhūti, as if there were a man, whose body were great.' Subhūti spoke thus to him 'O Merciful Venerable Exalted One, this body has been called a non-body by the Venerable Exalted One.' 'Then how does it appear to thee, Subhūti, is there such a dharma, as might have been realized by the Venerable Exalted One with regard to the highest enlightenment?' Subhūti spoke thus to him 'No, O Merciful Venerable Exalted One, there is no such dharma as a being of enlightenment would be.'

[34 a^{vi}] 'He who is confident that all objects are without self, without being, without personality, he might effect a vyūha (display) of buddhaśeṭras. He would then not have to be called a being of exaltedness. He who is (simply) confident that all objects are without self, he is called a bodhisattva by the Tathāgata.'

[34^b] 'Then how does it appear to thee, Subhuti, has the Venerable Exalted One eyes of flesh?' Subhuti spoke thus to him 'The Venerable Exalted One has eyes of flesh.'

Then the Venerable Exalted One spoke thus to the monk Subhuti 'Does the Venerable Exalted One possess divine eyes?' The monk Subhuti spoke thus to the Venerable Exalted One 'The Exalted Venerable One possesses divine eyes.'

Then the Venerable Exalted One spoke thus to the monk Subhuti 'Has the Venerable Exalted One the eyes of the law? The monk Subhuti spoke thus 'The Venerable Exalted One has the eyes of the law.'

[35^a] Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of knowledge? The Venerable Exalted One spoke thus to the monk Subhuti 'The Venerable Exalted One possesses the eye of knowledge.'

Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of the law?' The Venerable Exalted One spoke thus to the monk Subhuti 'The Venerable Exalted Ones have the eyes of the law.'

Then the monk Subhuti spoke thus to the Venerable Exalted One 'Have the Venerable Exalted Ones the eyes of exaltedness? O monk Subhuti the Venerable Exalted Ones have the eyes of exaltedness.'

[36^a] Then the Venerable Exalted One addressed the monk Subhuti and spoke to him thus 'He who would fill the lokadhatu of this trisahasra mahasahasra with the seven treasures and give gifts how many happy roots of bliss would that noble son or daughter of a clan be able to produce?' The monk Subhuti spoke thus 'A very great collection of happy roots of bliss O Merciful Venerable Exalted One he would produce. But what about the favour shown by that noble son or daughter of a clan who would write even a stanza of four padas of this Vajracchedika sutra learn it, preserve it, recite it, and worship it with incense?' The store of merit of that noble [son or] daughter of a clan would be greater [The other one] does not reach a hundredth, a thousandth or as much as an npanisad.

[37^a] Then the Venerable Exalted One spoke thus to the monk Subhuti 'How does it appear to thee, O monk Subhuti, on account of which matter is that? Should a Venerable Exalted One be judged from the possession of signs? The monk Subhuti spoke thus 'No, O Merciful Venerable Exalted One the Venerable Exalted One should not be recognized from the possession of signs. If O Venerable Exalted One the Venerable Exalted One should be recognized from the possession of

¹ The text has. The Venerable Exalted One spoke thus to the monk Subhuti.

Thus this is not . . . , thus altogether independent

This much the Venerable Exalted One said. Pleased was the monk Subbūti, the other monks and nuns, the male and female lay worshippers, the audience in the world of gods, men, asuras, gandharvas, etc

Thus the Venerable Exalted One completed the Vajracchedikā, the prayñāpāramita of three hundred [granthas].

Hail. Thus are spoken the passages belonging to the Vajracchedikā, in bygone days [were recited] one hundred thousand [granthas] in one place [?]

THE APARIMITĀYUH SŪTRA

THE OLD KHOTANESE VERSION TOGETHER WITH THE SANSKRIT TEXT AND THE
TIBETAN TRANSLATION

Stein MS, Ch. xlvī 0013. b. (Plates XIV—XVII.)

EDITED BY STEN KONOW

INTRODUCTION

THE Aparimitāyuh Sūtra is a Dhāraṇī which has long been known to exist in Sanskrit manuscripts and in Tibetan, but which has not hitherto attracted much notice in Europe. It has, however, enjoyed great fame in the Buddhist world, and we now know that it has been translated into Khotanese, the old Iranian dialect of Eastern Turkestan.

A complete manuscript of this version was found by Sir Aurel Stein in the cave temples at the Halls of the Thousand Buddhas, the same place which yielded the valuable manuscript of the Vajracchedikā, published above pp 214 ff. A description of the manuscript and a transliteration of the beginning was published by Dr Hoernle,¹ who has subsequently revised this text² and also³ given an edition of fols 7 and 8 with facsimile plates. An edition of Dr Hoernle's transcript of the beginning of the text was finally published by Professor Leumann.⁴

The manuscript is complete, but not uniform. The whole consists of twenty leaves, written on paper, and numbered, in the left-hand margin, on the reverse of fol 1 and on the obverse of the remaining folios. With the exception of fols 7 and 8, which will be dealt with separately, the manuscript leaves measure 350 × 63 mm (or 13½ × 2½ inches). The obverse of fol 1 and the reverse of fol 20 have

¹ Journal of the Royal Asiatic Society, 1910, pp 834 and ff

² *l c* p 1293

³ *l c*, 1911, pp 468 and ff

⁴ Zur nordarischen Sprache und Literatur, pp 75, 82-3

been left blank. The remaining pages each carry four lines of writing. The character is the well known calligraphic Upright Gupta of Eastern Turkestan. Before the opening word of the manuscript in the upper left-hand corner of fol 1, there is a small coloured figure of the seated Buddha within a black line circlet¹.

Fols 7 and 8 are of smaller size and measure 310 x 63 mm (or 12 x 2½ inches). Fol 7 has four lines of writing on each side, fol 8 four on the obverse and two on the reverse. The alphabet is Cursive Gupta. There cannot be any doubt that these leaves are of a later date than the bulk of the manuscript and that they have been substituted for older leaves of the same kind as the remaining ones. It would seem that the original fols 7 and 8 had become damaged and were therefore copied, in another script, in order to keep the manuscript complete. The matter contained in the first three lines and part of the fourth of fol. 7 is also found on a detached leaf, marked B in the footnotes, which was likewise found in the Tun huang caves. Fols 7 and 8 are not therefore the only attempt at filling up the lacuna.

That fols 7 and 8 are later copies from an older original is not only inferred from the difference in script and from the appearance of the leaves. It also follows from the fact that the writer has in some cases evidently misread his original. Thus he has confounded *au* and *ari*. Compare *samandagatta* instead of *samand gatta*, i.e. *samudgatta* in the first line of fol 7. I think that we have here to do with simple miswritings and not with phonetical changes as suggested by Professor Pelliot.²

The bulk of the manuscript is evidently itself a leaf for leaf copy of an older one. This is evident from the fact that the writer has not infrequently had to fill up vacant space at the end of a folio. This he has done by means of superfluous dots and lines. Thus we find a dot at the end of fols 4, 6, 10, 14, 15 and 18, two dots and a double vertical line at the end of fol 3, one dot followed by a double line at the end of fols 11 and 13, a double line with one dot on each side at the end of fol 17, and the same signs followed by a double line and a dot at the end of fols 9 and 16. In other cases, at the end of fols. 9, 11 and 18, the writer has made the intervals between the letters unusually wide in order to fill up the empty space. It is evident that the copyist has endeavoured to arrange that each folio of his transcript should begin and end exactly as his original. He has also, in most

¹ The colour scheme is: vermilion on upper robe and nimbus, light green on lower robe, lotus seat and aureola, dull yellow on body, and blank area of the circlet, black on hair and top-knot, also black outlines of aureola and lotus seat, a black spot on forehead and two black collars on the breast.

² Un fragment du *Suvarnaprabhāsa-sūtra* en iranien oriental. Études linguistiques sur les documents de la mission Pelliot fasc. IV Paris 1913 p. 19.

cases, succeeded Only once, at the end of fol 13, in a formula which recurs so many times that it must have become quite familiar, one aksara has been added which is also found at the head of fol 14 In this case there is consequently an overlapping

There are also some mistakes which are due to careless copying Thus we find *sauna* instead of *sauna*, para 39, *bajasnari*, 7, *byasnam*, 9, *bajasnari*, 11, instead of *bajasnari*, *garnari* instead of *garani*, 31 All this points to the conclusion that the manuscript is a quite mechanical and not overcareful copy In this connexion we may note that the long *u* has very commonly been replaced by a short *u* Compare *risipura*, *layasana tnyeyau* in para 1, and so forth It seems probable that the original has used a form of the long *u* of the same kind as that occurring in the Vajracchedika manuscript¹ It is however also possible that the distinction between long and short *u* had become less marked In my transcript I have in such cases added the sign of length within brackets and written *risipūrā*, &c

Several signs of interpunction occur in the manuscript, and it will be seen from the remarks made above that they are often used simply to fill up vacant space In addition to the instances already quoted we may mention the dot at the end of a line, fol 19^u, in the middle of a line, 1^u, 7^a, before the circlet of the string hole, 16^a, between the members in an enumeration 15^a, and before the word *tadyatha* in the Dhāraṇī, 9^u, 12^a, and 14^u In the last two instances the dot can of course also be considered as a sign of interpunction A double dot is used to fill up space at the end of a line in 7^u and 8^u, and in the middle of a line in 8^u Usually, however, we find such signs used at the end of a sentence or pada Thus we find the single dot used in this way in paras 1, 3, 6, 9, 18, 31, 37, 38, 39, the double dot in paras 13, 14, 15, 16, 29, 32, 38, 39, the double line in paras 7, 8, 9, 10, 11, 12, 17, 19, 21, 22, 23, 24, 25, 26, 27, 28, 30, 33, 36, 37 and 40

The edition of the text has been prepared on the same principles as in the case of the Vajracchedika Following indications in the manuscripts of the Sanskrit version I have however, divided the text into paragraphs The numbering of these paragraphs is my own

The interpretation of the text is based, primarily, on a comparison of the Sanskrit original and the Tibetan translation In order to make this comparison easier I have also subdivided these versions into paragraphs, in the same way as the Khotanese text and with the same numbering The Khotanese text has been printed on the left hand pages, and, on the opposite right-hand pages, will be found the Sanskrit and Tibetan versions, so arranged that all the existing versions of each

¹ See above pp. 216-7

saṁpūrṇa narokaḥujuro ॥ *Maharajādhiraja-śrī śrī-rajarajendra kavindra-jaya Prata-*
pamalladeraprabhūthakulasya vyayajanya ॥ Then after various minor particulars
likhiteyaṁ Saurarnnapranarimahanagare Maitripure 1 *mahaviharāvasthita Vajracarya*
Jindevanēti ॥ *yadṛśyaṁ pustakam dr̥ṣṭra, &c* *śubha maṇigaraṁ bhavantu sarvada* ॥
śubha ॥ *ye dharma hetuprabhava, &c* *śubha* 2 *danapati* 2 *saṁmat* 780 *raśakhasukla*
pūrnamasā kunku danapati Dorakhajinaristitcaraya dayaru Śāśdevana jhikkacudhaya-
desasa śrī 3 rajasana aksobhyeta

C³, a paper manuscript in the Cambridge University Library, Add 1623, described by Bendall, p 141, as follows

'Black paper with gold letters, 100 leaves, 5 lines, 15½ x 4 in, dated N S 820 (A D 1700) This MS is in three parts, written by the same scribe and continuous numbering 1 Leaves 1-10 (formerly marked Add 1622) Aparimitayana-sūtra The text is equally barbarous with that of Add 1277'

Begins *O i namo ratnatrayaya* Ends *Arya maha-Aparimitāya nama mahayana-sū-*
trāḥ samaplah

These four manuscripts have been copied by Dr Hoernle, who has been good enough to place his transcript at my disposal

They can be divided into two classes, one represented by B and the other by the Cambridge manuscripts C¹, C², and C³ They differ from each other in numerous places, compare, e g, the variants in paragraphs 2, 3, 4, 6, 16, 17, 23, 24, 26 &c

If we turn to the group represented by the Cambridge manuscripts it will be seen that C¹ and C are very closely related A comparison of the Apparatus Criticus with paragraphs 2, 3, 4, 6, 16 17, 22, 26, 28, 30 32 &c, will show that they often agree with each other as against B, C², and also that they have, in many cases, common mistakes If we compare the readings C¹ *bhūto* ॥ *parita diti*, C² *bhuparist-*
yan diti instead of *uparistay* ॥ para. 2, it seems probable that C¹ is based on C² and represents an attempt at correcting the latter A comparison of C¹ *saṁbuddhaya*, C² *saṁbuddhaya* instead of *saṁ buddhaya* in para 3 leads to the same result Compare also C¹ *daryanti*, C *daryanti* instead of *daryati*, para 28 On the whole, C¹ is dependent on C²

It follows from the state of affairs that the reading of B will have to be adopted in such cases where it agrees with any of the manuscripts of the other group In other cases, where the two groups differ from each other, I have consulted the Tibetan translation, which can be considered as a third group I have then preferred the readings of B if they agree with the Tibetan text, and, on the other hand, I have followed C if its reading is in accordance with the Tibetan version

The Sanskrit text has been printed in the form which can be derived from the materials just described I have added a full Apparatus Criticus in order to make

it superfluous in future to compare the manuscripts of this dull text. The only various readings which I have not noticed are evident miswritings, and orthographic peculiarities such as the consistent writing *satva* and the common doubling of consonants after an *r*.

THE TIBETAN TRANSLATION

The Sanskrit text is the basis of the Tibetan translation, which is contained in the Kanjur, where it exists in two slightly differing recensions Rgyud XIV, 200 b, 208 b, and 208 b-215 a respectively. My quotations are taken from the former of these two Rgyud XIV, pp 200-208. This Tibetan version seems to have been very popular in Eastern Turkestan and Sir Aurel Stein has brought home several manuscripts of it. My edition is based on two such manuscripts.

T¹, paper manuscript from Sir Aurel Stein's collection, two sheets, measuring 92 × 81 cm (or 35½ × 11½ inches). Each sheet has been divided into four columns, each containing 18 lines of well executed writing, except the last column of the second sheet which has only seven lines. The beginning of the first ten lines, and the eight last lines of the two first columns, and part of the last line of the third column are missing. Begins *ri mi ta a yur na ma ma ha ya na su tra du myed pa kes tleg pa chen po ki mdo nsa ns rgyas dan thams chad lphyag ktsal lo* Ends *Tehe dpag du mje l pah kes bya ba theg pa chen po ki mdo rdzogs so Bam stag slebs bris*. There are several corrections made in a different handwriting, in red pencil. On the middle of the last page there is a whole line in red pencil, and after it in a later handwriting, a repetition of the passage *Tale dpag du rdzogs so*. The back of the manuscript has a number of lines in Cursive Gupta.¹

T², paper manuscript from Sir Aurel Stein's collection, one folio, measuring 142 × 32 cm (55½ × 12½ inches) and divided into six columns, five of which contain 19 lines of well executed writing while the last column has nine detached lines. Begins *Pgya qar skal du A pa ri mi ta a yur na ma ha ya na su*

¹ These lines very coarsely written parallel to the narrow side of the sheet, number about twenty five on the first and six on the second sheet. They are divided into a number of paragraphs, each beginning a fresh line. The first and second paragraphs on the first sheet commence with a date. The former has *mau jya sal ja la ji masti mi jye taripari*, the latter has *mau jya sal ja la ji masti mi jye taripari*. Here the sheet is broken off. The two dates name the year *mau jya* and its two months *cuwaja* and *laja*. Cf. JIAS 1910 pp 469 ff. In addition there are interspersed some lines of large illegible scrawls. There is also half a column of four very large Chinese ideographs.

tra ॥ *Bod · skad · du · Tshe dpag · du · myed · pa · zes · bya · bañ · theg · pa · chen · pohi · mdoñ* ॥
sans · rgyas · dan ॥ *byan · cub · sems · dpah̄ · sems · dpah̄ · thams · chad la · phyag · khsal · lo* ॥
 Ends on the fourth line of the sixth column with *Tshe dpag · du · myed · pa · zes · bya ·*
ba · theg · pa · chen · pohi · mdo · rdzogs · so ॥ Then follow, in two lines of a later hand-
 writing, the Sanskrit text of the Dharanī, and, after an interval, the half line
Ilgo mdo · brtsan · bris · so Finally, there are two more lines in a later handwriting,
 one containing an invocation of Amitābha in barbaric Sanskrit, the other running
Śan · dar · kus ॥ *ston · ma · yan · kus* ॥ *chor · bdun · sum · zuso* ॥ The chief peculiarity of
 T² is the separating off of the last of two finals, thus *san · s* instead of *sans*.

The two manuscripts agree very closely with each other Both omit the
 paragraphs numbered 8-11, 16, 19, and 31. Where the two differ, T¹ has on the
 whole the better reading.

My text is nothing more than a reproduction of the manuscripts I have
 not mentioned such various readings in T² as only represent orthographic pecu-
 liarities, nor have I made any attempt at bringing the writing into accord with
 Standard Tibetan Paragraphs 8-11, 16, 19, 31 which are missing in the Turkestan
 manuscripts have been copied from the Kanjur. The same is the case with some
 short passages and single words, all of which have been taken from the Kanjur and
 are printed within square brackets My friend Dr F W Thomas has given me
 much assistance in copying these passages When necessary they have been
 marked K in the footnotes

I have not made any attempt at producing a critically satisfactory text of the
 Tibetan version It is only printed as a help for the interpretation of the Khotanese
 translation. Tibetan scholars will not experience any difficulty on account of the
 orthographic peculiarities of the Central Asian manuscripts

KHOTANESE VERSION

[1 b] Saddham Ttatta muhum jsr pyustā Śiña bedā gyastā baysā Śravastā asta vye Jivā •¹ rrispurā basa Anatba pindi haru samkhyerma dvasse pamjsasau asiryau jsr u pharakyau² baudhisatvyau mistvau baysuñ vu 'ysyau jsa hatsa • [1]

Ttiñā beda mī gyastā baysā Mamjuśrī eys[amnai] gurste u ttai pasti Sa vscā³ Mamjuśrya v sarbamdā halai gunaaparamitta samcayā namma lovadava ra ttiñā lovadeva Aparamatta

[2 a] yujñanasuviniścittarajā namma gyasta baysā asti rasta tsukā kleśam hatcaññaka rrastā bysamda bvau⁴ mai vara ona jsina diysde u cida o va satvam da uysdiśe [2]

TRANSLATION

Hail Thus it was heard by me At one time the Venerable Exalted One was staying in Sravasti in the grove of Jeta the king's son in the samgharama of the merchant Anathapindika, with twelve hundred and fifty monks and many bodhi sattvas great beings of exaltedness [1]

At that time the Venerable Exalted One called prince Mamjusri and spoke to him thus

There is O Mamjuśrī in the ring direction a world called Collection of unmeasured Virtues In that world lives a Venerable Exalted One Aparimita yujñanasuviniścittaraja by name who wanders rightly who eradicates the *kleśas* who is rightly awake possessing knowledge there he thus leads his life conducts it and preaches the law to the beings [2]

K ¹ Wrong sign of interpunction

² The manuscript has *pharu jsa baudhisatra*

³ Read *astā*

S ¹ BC¹ *bhagara*

² C¹ *An thaj nlay* C² *in rtha*

³ C² *Uksuata s r ltha nar l lhatr yo lasai*

⁴ B *bhagara*

⁵ C² *-sitya*

⁶ C² *Ma jsat*

⁷ C¹ *bhutopparitā* C² *bhujari* [yon l s C *vjaris n l s*

⁸ C¹ *Apar m tavyugunasa ucayo* C *Apari tan l s gunas ucayo*

⁹ C² *ak los C lhalu*

¹⁰ MSS *Śr raryan*

¹¹ BC *dasabhi* C¹ *-das*

¹² MSS *akhasatrah*

¹³ C² *kum la* C¹ *Uksu*

SANSKRIT TEXT.

Evam mayā śrutam Ekasmin samaye Bhagavān¹ Śrāvastyām² viharati sma Jetavane Anāthapindadasy³ ārāme mabatā bhiksusaṃghena sārddham ardbatrayodaśabhir⁴ bhikṣusūtaih⁵ sambahulaiś ca bodhisattvair mahāsattvaiḥ⁶ [1]

Tatra khalu Bhagavān⁷ Mañjuśrīyam⁸ Kumārabbūtam⁹ āmantrayate sma Asti Mañjuśrīr¹⁰ uparistāyām¹¹ Aparimitaguṇasamcayo¹² nāma lohadhātus,¹³ tatrĀparimitāyu[r]jūñānasuviniścitatejorāja¹⁴ nāma¹⁵ tathāgato 'rhan¹⁶ samyakṣambuddha¹⁷ eva¹⁸ hu tisthati dhriyate¹⁹ yāpayati²⁰ sattvānām ca²¹ dharmam deśayati. [2]

TIBETAN VERSION.

Hdi skad·hdag·gis chos pa Dus·geig na Beom ldan·h̄das Mñan du yod pa·na·H̄dzeh tañi¹·tsal Mgon myed·zas sbyin kun dgahī ra ba na dge slon gi·dge h̄dun chen·po dge slon brgya phrag phyed·dan bcu·gsum dan byan chub·sems·dpah̄ sems dpah̄ chen po rab du man·ba dan thabs geig du bzugs so [1]

De na Beom ldan h̄das kyis H̄jam dpal gzo nur gyurd pa la² bkah̄ stsald·pa,³ H̄jam dpal, sten gi phyogs na h̄jig rten khams yon tan dpag du myed pa h̄tslogs pa⁴ zes bya ba ŋig yod de de na de bz̄in ḡsegs pa dgra boom ba yan dag pa rdzogs pañi sams rgyas Tshe dñi ye śes dpag du myed pa ŋin du rnam par gdon myi za bañi [gzi brjid kyī⁵] rgyal po zes bya ba bzugs h̄tslo sous te sems chan rnam la chos kyan stond to [2]

¹ BC² tatr-Apari-, C¹ tatr- Īparamitayuh-, B -tejo, C¹ -tejorajaya

² C² om. nāma

³ B tathagato 'rhat, C¹ tathagatarhante, C² tathagatayurhanta

⁴ C -sambuddho vidyacarana (C¹ calana) sampannah sugato lokarud (C³ rokarud) aṇṇṭṭarah (C² -ra) puruṣadāyasarathik (C² -sarathik, C¹ -sarathi) śiṣṭa (C¹ sa, C² śiṣṭa) deranam ca manurayanā ca (C³ om. ca) buddho bhagavan (C¹ -van)

⁵ B eṭa, C eṭam

⁶ C jāpayati.

⁷ C¹ dhigate, C² dhigate, C³ dhryante.
⁸ B om. ca.

T. ¹ T¹ m̄le tañi ² T² gyur·la la.

³ T¹ h̄ts-ge pa, K la s̄ge pa

⁴ T¹ here has a lacuna.

⁵ This word is omitted in T.

SANSKRIT TEXT.

nāmadheyam śroṣyanti dbārayisyanti vācayisyanti teṣāṃ apy⁶⁴ āyur
vivardhayisyati.⁶⁵ [3]

Tasmāt tarhi Mañjuśrīr dīrghāyuskatvaṃ⁶⁶ prārthbayitukāmāḥ⁶⁷
kulaputrā⁶⁸ vā kuladuhitaro⁶⁹ vā tasy⁶⁰ Aparimitāyusas⁶¹ tatbāgatasya
nāmāstōttaraśataṃ⁶² śroṣyanti likhīsyanti likhāpayisyanti⁶³ teṣāṃ ime
guṇānusaṃsā bhaviṣyanti. [4]

Om namo bhagavate⁶⁴ Aparimitāyurjñānasuviniścitatejorājāya
tatbāgatāyārhaṭe samyaksaṃbuddhāya, tadyathā, oṃ punyamabāpunya-
aparimitapunyaaparimitāyupunyaajñānasambhārōpacite,⁶⁵ oṃ sarvasaṃ-
skārapariśuddhadharmate gaganasamudgate svabbāvapariśuddhe⁶⁶ mahā-
naya-pari-āre svāhā.⁶⁷ [5]

Imām⁶⁸ Mañjuśrīstatlāgatasya nāmāstōttaraśataṃ ye kecil likhīsyanti
likhāpayisyanti pustakagatām⁶⁹ api kṛtrā grhe⁷⁰ dhārayisyanti vācayis-
yanti, te parikṣīṇāyusaḥ⁷¹ punar eva varṣaśatāyuso⁷² bhaviṣyanti, itaś

TIBETAN VERSION.

myi zaḥi rgyal·poḥi mtshan·[brgya rtsa brgyad tboṣ par]¹ ḥdzin·
par·ḥgyur ba de dag gi·tshē yan ḥphel bar ḥgyur ro. [3]

Hjam dpal de lta bas na rigs kyi bu·ham rigs kyi bu mo
tshē rin bar ḥdod·pas de bzin·glegs pa Tshē dpag du myed pa
deḥi mtshan brgya rtsa brgyad ḥan tam·[yi ger]¹ ḥdri ham [yi
ger]¹ ḥdriṣ beug na de dag gi yon tan dan legs pa ni ḥdi dag go [4]

Tad tya tha na mo ba ga ba te A pa·ri mi ta a yu gñā na su
bi ni ści ta ra dza ya ta tha ga ta ya om sa rba san ska ra pa ri
śud·dha dar ma te·ma ha·na·ya pa ri ba re sva·haḥ. [5]

Hjam dpal snags kyi tshig² ḥdi dag gan la la ḥig [yi ger]¹
ḥdri ham [yiger] ḥdriṣ ḥjug·gam glegs bam la bris te ḥḥyim na ḥchan
[nam klog par ḥgyur·]ba·deḥi³ tshē zad pa las kyan·lo⁴ brgya·thub

⁶³ B *dhārayisyanti vācayisyanti* instead of *likhīsyanti likhāpayisyanti*

⁶⁴ C¹ *bhagavatāya*

⁶⁵ B *-riśuddha*, C¹ *-riśuddhe*.

⁶⁶ B *imam*, C¹ *imam*, C² *idam*.

⁶⁷ B *pustakalikkhitām*.

⁶⁸ C¹ *parimitāyusas*.

⁶⁹ B *-aparimitapunyaaparimitapunyaajñāna-*

⁷⁰ After *svāhā* B adds 108 *udha*, i.e. *dhoraṇi*.

⁷¹ C¹ *grhe kṛtrā*, C² *om. kṛtrā*.

⁷² B *-śīlāyusā*, C² *punar cetyu vicaraddhāyisyanti*.

T. ¹ The words within brackets are missing in T.

² K has *de·chin·glegs·poḥi·mtshan·brgya·rtsa·brgyad·po* instead of *ḥdri·tshig*.

³ T² *de*

⁴ T¹ has here a lacuna down to *rido* in para. 7.

KHOTANĒSĒ VERSION.

śuddhādharmate gaganasamudgate svabhāvaviśuddhe mahānaya-
pare svāhā ॥ Tī vā pāteā ttiñā beda hau-para-haudā nayutta gya-
haya hame aysmū-na hame bijāṣṇam ttu Aparamittāyusūtrā
hvāmdā • [9]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājaya
tathāgatāya rhte sammyatsambuddhāya tadyathā aum sarva¹samskāra
parisuddhadharmette gaganasamudgate svabhāvaviśuddhe mahānaya
parivare svāhā ॥ Tī vā¹ pāteā ttiñā bida s para-kṣaṣṭā nayuta gya-
haya hame aysmū-na hame bajāṣṇa-na ttu Aparamittāyusūtrā
hvāmdā ॥ [10]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājaya ta
[6 a¹] tathāgatāya rhte samyatsambuddhāya tadyathā aum sarvasam-
skāraparisuddhadharmate gaganasamudgate svabhā¹vaviśuddhe mahā-
naya-pare varo svāhā ॥ Tī vā pāteā ttiñā beda s para-paṃsāṣṭā nayutta
gyastam haya hame aysmū-na hame bajāṣṇa ttu Aparamittāyusūtrā
hvāmdā [11]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā
gatāya rhte samyatsabuddhaya tadyathā aum sarvasam[6 b¹]skāram
parisuddhadharmate gaganasamudgate svabhāviśuddhe mahānaya-
pare svāhā ॥ Tī vā pāteā ttiñā¹ beda s para-tehaṣṭā nayutta gya-
stā

TRANSLATION

myriads of Venerable Exalted Ones recited the Aparamittāyusūtra, with united mind
and united voice [9]

Salutation to the Lord [*etc.*, as para 5] And then, at that time, sixty-six
myriads of Venerable Exalted Ones recited the Aparamittāyusūtra, with united mind
and united voice [10]

Salutation to the Lord [*etc.*, as para 5] And then, at that time, fifty-six
myriads of Venerable Exalted Ones recited the Aparamittāyusūtra, with united mind
and united voice [11]

Salutation to the Lord [*etc.*, as para 5]. And then, at that time, forty six

K. ¹ The manuscript has *na*

B ¹⁰ C¹ *kolimam*

¹¹ B *ekamāśāravareṇa*, C¹ *ekāśāśāraśāraṇa*, C² *ekamāśāśāraṇa*

¹² C¹ *Aparamittāyusūtrāṇi*, C² *Aparamittāyusūtrāṇi*

SANSKRIT TEXT.

yena saptasaptatīnām buddhakotīnām ⁸⁶ ekamaten⁸⁷ āikasvarena ⁸⁷ idam Aparimitāyuhśūtram ⁸⁸ bhāṣitam. ⁸⁹ [9]

Om namo bhagavate [etc., as para. 5] Tena khalu punaḥ samayena pañcasastīnām buddhakotīnām ekamaten⁸⁷ āikasvarena idam Aparimitāyuhśūtram bhāṣitam. ⁹⁰ [10]

Om namo bhagavate [etc., as para. 5] Tena khalu punaḥ samayena pañcapañcāsatīnām ⁹¹ buddhakotīnām ekamaten⁸⁷ āikasvarena idam Aparimitāyuhśūtram bhāṣitam ⁹² [11]

⁹³ Om namo bhagavate [etc., as para. 5]. Tena khalu punaḥ samayena

TIBETAN VERSION

rgyas bye ba phrag bdun cu rtsa bdun gyis dgons pa gcig dan dbyans gcig gis Tshe dpag tu med paḥi mdo sde ḥdi gsuns so [9]

Na mo ba ga ba te [etc., as para. 5]. Yan·deḥi tshe sans rgyas bye ba phrag drug cu rtsa lnas dgons·pa gcig·dan dbyans·gcig gis Tshe·dpag tu med·paḥi·mdo·sde ḥdi·gsuns so [10]

Na mo ba ga ba te [etc., as para. 5] Yan·dei·tshe·sans rgyas bye·ba·phrag lna beu·rtsa lnas·dgons·pa gcig dan dbyans·gcig gis Tshe dpag tu med paḥi·mdo·sde ḥdi·gsuns so [11]

Na mo ba ga ba te [etc., as para. 5] Yan deḥi tshe sans rgyas

⁸⁶ B adds "3" after the para.

⁸⁷ B adds "1" after the para.

⁸⁸ B pañcapañcāsatīnām, C¹ pañcasastīnām, C² pañcasastīnām, C³ pañcasastīnām

⁸⁹ B adds "5" after the para.

⁹⁰ C¹ omits the whole para.

KHOTANESE VERSION

baysa hamye aysmū¹ na hamye byasā na ttu Aparimittayūsuttrā² hvamda u [12]

Namau bhagavate Aparamittayujñānasuviniścitatejaurajava tatha³ v⁴gataya rhite samyatsambuddhaya tadyatha aum sarvasamskāraparśud⁵ dhadharmate gaganasa .¹

² [7 a] samamdagatta .³ subhavavāśude⁴ mahānyaparivare⁵ svaba : Tti va patca⁶ s pāra baista⁷ nayu⁸ tta jasta⁹ beysa hammye aysmu na⁹ hamye¹⁰ byasna¹¹ ttu Aparāmittayasuttra¹² hvamda : [14]

Namau¹³ bhagavatte Aparam¹⁴mittayujñānānasuvanaścittattejam rajayā¹⁴ ttathagatayā¹⁵ rahette samyasabaudhaya¹⁶ ttadyetha¹⁷ v¹⁸auma sarvasaskaripaśumdedarmatte¹⁷ gaganesamamdagatta subha vaśude mahānyaparvare [7 b] svaba : Tti va patca¹⁸ Gaga āyā

TRANSLATION

myriads of Venerable Exalted Ones recited the Aparimitayūsūtra with united mind¹ and united voice [12]

[Para 13 is missing in the Khotane e text]

Salutation to the Lord [etc as para 5] And then at that time twenty six myriads of Venerable Exalted Ones recited the Aparimitayūsūtra with united mind² and united voice [14]

Salutation to the Lord [etc as para 5] And then at that time as many

K. ¹ Superfluous sign of interpunction at end of folio

² Fols. 7 and 8 have been written in Cursive Gñj ta cf p 290 The text of 7 a so far as *gaganasama da 7 a* is also found in another cursive fragment which has been marked B while the readings of the principal manuscript have been distinguished as A

³ Superfluous sign of interpunction B *sama laḡāṭṭa*

⁴ B adds superfluous sign of interpunction

⁵ A perhaps *parārare* B *parā* and omits *rare*

⁶ Read *patca*

⁷ The manuscripts have *śārāṭcaba sta* but *ta* has been cancelled in both read *śārāṭistā* B adds superfluous sign of interpunction

⁸ B *jaśam* read *gyaśa laḡa*

⁹ A *ays nu ja*

¹⁰ B *hammye*

¹¹ Read *byasā na*

¹² B *Aparamālayāsuttra* read *Aparamittayūsuttrā / ca lu*

¹³ B *namau*

KHOTANESE VERSION

grīcesye-ja hamagi nayutta jasta heysam hamye aysmū-ja ha^uhamye
biḥsna ttū Apāramittāyusuttra bvāda [15]

Namām bhagavatte Aparāmittāyujñānasuvana^uscattatejāya
ttathāgattāya rahetta samyasabaudhāyā ttadyethā auma sava^ukara
paśūde : vdharmatta gaganasamāmdagatta subhāva^uśūde mahāni
yaparvare svāhā :

[8 a'] Kāmma sa hamāve ca¹ ttū Aparāmittāyusuttra² piri tteye
ja stāmna jsina sa³ sa⁴ paskyāsta ukha^uysde⁴ : [16]

Namām bhagavatta Aparāmittāyujñānasuvana^uscattatejāya
rājaya ttathāgattāyu^urahette samyasabaudhāyā ttadyethā auma
saskārapaśūdedarmatte gaganasamāmdagattatta subhāva^uśūde
mahāni^uaparvare svāhā [8 b'] Kauma⁶ sa hamāve tca ttū Apāra
mittāyusuttra piye : sa naryaj^uāveña na brnyvā^u nā ttraśūña na
haštva ahaksa :—

[9 a'] nvā ra ysamtha ni byche nai na varā hamgūj^uā hame audā

TRANSLATION

myriads of Exalted Venerable Ones as the sands of the river Ganges recited the
Aparāmitāyusūtra, with united mind and united voice [15]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparāmitāyusūtra, his life will, when being exhausted afterwards increase up
to a hundred years [16]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparāmitāyusūtra, he would not take rebirth in the hells, not among the ghosts,
not among animals, not in the eight aksahas, he would not transmigrate anywhere,

K¹ Read ca

³ Read sa-sa

² Read Aparāmitāyusūtra

⁴ Read nekha^uysde

⁵ Read Kamā sa himale ca ttū Aparāmitāyusūtra piri sa nu naryaj^uāveña nā piye
nā triyāśūña, superfluous signs of interpunction after piye, and at end of line

S¹⁰⁰ B daśa-Ganga-

¹⁰² B je C¹ yak

¹⁰¹ B adds || 10 || after the para.

¹⁰³ C¹ Aparāmitāyusūtra^u khaṣṭar^u C² Aparāmitāyusūtra^u khaṣṭam.

¹⁰⁴ C likhizanti likhizanti

¹⁰⁵ B galayusa varasūlayusa, C¹ varas^uatayu, C² varas^uatayū ca, C³ varas^uatayū^u

SANSKRIT TEXT.

Gaṅgānadīvalukōpamānām¹⁰⁶ buddhakoṭīnām ekamaten ālkaṣvareṇa idam Aparimitāyus-sūtram bhāṣitam.¹⁰⁷ [15]

Om namo bhagavate [etc., as para. 5]. Ya¹⁰² idam Aparimitāyus-sūtram¹⁰³ likhīṣyati likhāpayīṣyati¹⁰⁴ sa gatāyur api varṣaśatāyur¹⁰⁵ bhaviṣyati¹⁰⁶ punar evāyur vivardhayīṣyati.¹⁰⁷ [16]

Om namo bhagavate [etc., as para. 5]. Ya idam Aparimitāyus-sūtram¹⁰³ likhīṣyati likhāpayīṣyati sa na kadācin narakeṣūpapadyate¹⁰⁹ na tiryagyonau¹¹⁰ na yamaloke na akṣaṇeṣu¹¹¹ ca¹¹² kadācid api upapat-

TIBETAN VERSION.

bye·ba·phrag·Gaṅ·gaḥi·¹kluṅ·gi·bye·ma·sñed·kyis·dgoñs·pa·gcig·dañ·dbyaṅs·gcig·gis·Tshe·dpag·du·myed·paḥi·mdo·ḥdi·gsuṅs·so. [15]

²Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·zig·Tshe·dpag·tu·med·pai·mdo·sde·ḥdi·yi·ger·ḥdri·ḥam·yiger·ḥdrir·ḥjug·na·de·tshe·zad·pa·las·tshe·lo·brgya·thub·par·ḥgyur·te·tshe·yañ·rnam·par·ḥphel·bar·ḥgyur. [16]

Na·mo·ba·ga·ba·te [etc., as para. 5]. Gaṅ·zig·Tshe·dpag·du·myed·paḥi·mdo·ḥdi³[yi·ger·ḥdri·ḥam·yi·ger]·ḥdrir·bcug·na·de·sems·chan·dmyal·ba·dañ·byol·soñ·gi·skye·gnas·dañ·Gñin·rjeḥi·ḥjug·

¹⁰⁶ BC^{1,2} bhaviṣyanti, C³ bhavanti.

¹⁰⁷ B omits punar—vivardhayīṣyati; C¹ punar api āyu vivardhayīṣyanti, C^{2,3} punar evāyu vivardhayīṣyanti. B adds ṇṇṇ after the para.

¹⁰³ C^{1,2} sūtram bhāṣitam.

¹¹⁰ C¹ -yonī, C^{2,3} -yonī.

C, B reads na cakṣuḥ śayepattan.

¹⁰⁹ B upapadyante, C^{1,2} upapadyate.

¹¹¹ Instead of na akṣaṇeṣu, which is omitted in

¹¹² B na instead of ca, C³ ca sa.

T. ¹ K has kluṅ·ḥcui.

² Paragraph 16 is missing in T, which here inserts the passage repeated below in para. 18. ³ The words within brackets are missing in T.

KHOTANESE VERSION

ustamamjsye tca cibure usta hacā ysyate jasma¹rā hame piruyai ysamthā
biśā byata himare ॥ [17]

Namau bhagavate Aparamittayujñanasuvini¹ścitattejaaurajaya
tathāgattaya rhte samyatsambuddhaya tadyatha aum sarvasamskāra
pari¹śuddhadharmate gaganasamudgate svabhavaviśuddhe mahana
yaparivare svaha Kam sī hamate eu [9 b¹] ttu Aparāmettamyusūmtrā piri
tīye tcahaura hasta ysara skandha bay¹am da biśā pida pachysde • [18]

Namau bha¹gavate Aparamittayujñanasuvini¹ścitattejaaurajaya tatha
gatāya rhte samyatsahuddha¹ya • tadyatba aum sarvasamskāra
pariśuddhadharmate gaganasamudgate svabhavaviśuddhe maha¹naya
paravari svahā ॥ Kam sī himate eu ttu Aparamatta • ॥ • ॥ • ¹

[10 a¹] yusūtra piri tīye pamjsa anamttanarya kira vasusidā ॥ [20]

Namau bhagavate Aparamitavujñanasuvini¹ścitattejaaurajaya tatha

TRANSLATION

and as many lives as one lives up to the last one one will be 'birth remembering
all his previous births will be remembered [17]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparimitayusūtra by him the law of the Buddhas consisting of eighty four
thousand skandha would be completely written [18]

[Para 19 is missing in the Khotanese text]

Salutation to the Lord [*etc., as para 5*] Whoever it might be who would write
the Aparimitāyusūtra, for him the five acts that bring about endless hells become
purified [20]

Salutation to the Lord [*etc., as para 5*] Whoever it might be who would write

K. ¹ Superfluous signs to fill up space at end of page

B ¹¹³ B jratilapryante C¹ uparyate C² upaparyate
¹¹⁴ B yatra ya jatmani janmany C¹ at nani, C² janmani
¹¹⁵ B upayalyante C¹ upalyate, C² utpalyate

¹¹⁶ C¹ om tatra tatra

¹¹⁷ B om sarvatra jita

¹¹⁸ B jātissarā C² jatissara ca, C³ jatissara

¹¹⁹ BC¹ bhariyante C¹ bhariṇti B adds ॥ 12 ॥ after the para.

¹²⁰ BC¹ ye C¹ yak

¹²¹ C¹ Aparimitayusūtra a bhāṣṇam

SANSKRIT TEXT

syate ¹¹³ Yatra yatra janmany ¹¹⁴ upapadyate ¹¹⁵, tatra tatra ¹¹⁶ sarvatra jatau ¹¹⁷ jatau jātismaro ¹¹⁸ bhaviṣyati ¹¹⁹ [17]

Om namo bhagavate [etc., as para 5] Ya ¹²⁰ idam Aparimitāyuh sutram ¹²¹ likhisyati likhāpayisyati tena ¹²² caturaśitidharmaskandhasaḥśraṇī bhāpitāni ¹²³ bhaviṣyanti ¹²⁴ [18]

Om namo bhagavate [etc., as para 5] Ya ¹²⁵ idam Aparimitāyuh-sūtram likhisyati likhāpayisyati tena ¹²⁶ caturasitidharmarajikasahasraṇī karapitāni ¹²⁷ pratisthapitāni bhaviṣyanti ¹²⁸ [19]

Om namo bhagavate [etc., as para 5] Ya ¹²⁹ idam Aparimitāyuh sutram likhisyati likhāpayisyati tasya pañc ānantaryāni ¹³⁰ karmāṇaṇāni parikṣayam ¹³¹ gacchanti ¹³² [20]

TIBETAN VERSION

rten du nam yan ¹ skye bar myi hgyur te nam du han myi khom bar skye bar myi hgyurd to gan dan gan du skye ba thams chad du skye ba dran bar hgyur ro [17]

Na mo ba ga ba te [etc., as para 5] Gan la l¹ zig T²she dpag du myed pah³ mdo hdi ⁴[y¹i ger hdi² ham yiger] hdi³rc beug na des chos ky⁴i phun po sto⁵i phri⁶g brgyad cu rtsa bz⁷i hdi⁸rc beug par hgyur ro [18]

²Na mo ba ga ba te [etc., as para 5] Gan zig T³she dpag tu med pah⁴ mdo sde hdi⁵ y⁶i ger hdi⁷ am y⁸i ger hdi⁹rc hjug na de chos ky¹⁰i phun po brgyad khri bz¹¹i ston byed du beug pa dan rab tu gnas p¹²ir byas pa yin no [19]

N¹a mo ba ga ba te [etc., as para 5] Gan zig ²T³she dpag dn myed pah⁴ mdo hdi⁵ ⁶[y⁷i ger hdi⁸ ham y⁹i ger] hdi¹⁰rc beug n¹¹a dehi¹² mtshams myed p¹³a l¹⁴ar yons su byan bar hgyur ro [20]

Na mo ba ga ba te [etc. as para 5] Gan zig ²T³she dpag

¹²⁰ C¹ te ¹²³ C¹ ¹likhapitāni pratisthapitāni C³likhapita pratisthapita

¹²⁴ B bhavatāni || 13 || C¹ repeats the whole passage ¹²⁵ B ye, C yah

¹²⁶ C² te ¹²⁷ C¹ kalapitāni, C³ kalapitāni and omits prati

¹²⁸ B bhavatāni || 14 || ¹²⁹ C yah

¹³⁰ B pañcanāryāni karmācāranāni C¹ ²pañcānantaryāni karmāni, C pañcanan taryāni ¹³¹ C, asapaṇa ¹³² B adds || 15 || after the para

T ¹ T² has here a lacuna from skye down to gan du in para 17

² The bracketed words as well as the whole of paragraph 19 are omitted in T

³ T² gan gi

KHOTANESE VERSION

gataya rhte samyatsambuddhaya tadya aum sarvasamskarapariśuddha
dharmate ¹gaganasamudgate svabhaviśuddhe mahānāyapariṇvare svaha ॥
Kam s¹ himate cu ttu Ap¹rami¹ ttu Aparamittayusuttrā pīre sai khvai
t¹te Sumira garā mase b¹sde ide garkhye hiśi vasusida [10 b¹] ॥ [21]

Namau hhagavate Aparamittayujñānasuviniścitajaurajaya tatha-
gataya rhte samyatsambuddhaya tadyatha aum sarvasamskarapari-
śuddhadharmate ²gaganasamudgate svabhaviśuddhe mahānāyā
pariṇvare svaha ॥ Kammā s¹ himate cu ttu Aparamittayusuttrā pī-
t¹te n¹ Marā n¹ mā¹rīñā hīna rakṣaysa p¹ritta mahāirdyam astamna vaśu
nara na satva hīdasta akalamarim . ²

[11 a¹] vaski bīdasta vammīha n¹ hyehidā ॥ [22]

Namau hhagavate Aparamittayujñānasuviniścitajaurajaya tatha-
gataya rhte samyatsambuddhaya tadyatha aum sarvasamskarapari-
śuddhadharmate ²gaganasamudgate svabhaviśuddhe mahānāyā
pariṇvare svaha ॥ Kam s¹ [h¹]imate³ cu ttu Aparamittayusuttrā pī¹rī¹khū
s¹ jsina pāsē mā¹nakālī hā nau vara nau nayutta gvasta hays¹ pichastā
dyamma nijsamūāre [11 b¹] s¹ari jsam gyasta hāsa dastā na bysamjare .

TRANSLATION

the Aparimittayusūtra his sins will all get thoroughly purified even if they are as
great as mount Meru [21]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparimittayusūtra against him neither Māra nor the army of Māra nor the evil
beings such as Rakṣasas pretas and those possessing great magical power will get
any opportunity to bring about untimely death (?) [22]

Salutation to the Lord [*etc. as para 5*] Whoever it might be who would write
the Aparimittayusūtra when he gives up life at the time of death ninety nine
myriads of Venerable Exalted Ones individually present themselves to his eyes and
thousands of Venerable Exalted Ones support him by their lands being in this

K ¹ Cancel the superfluous *ttu aparami*
² Superfluous sign of interpolation

³ The manucript has *ate*

B ¹³³ C¹ yaḥ

¹³⁴ B¹ mara, C¹ malō dā C² i aro tu C³ nalo r an l om i a

¹³⁵ C¹ malaka C² malaka C³ malakayū

¹³⁷ C¹ i akarar rē pa lratu C² nakulamrtiyupa lratu

SANSKRIT TEXT.

[Para. 21 is missing in the Sanskrit text]

Om namo bhagavate [etc., as para. 5] Ya ¹³³ idam Aparimitāyuh-
sūtram likhisyati likhāpayisyati, tasya ¹³⁴ na māro ¹³⁵ na mārakāyikā ¹³⁶
na yakṣā na rākṣasā nāḥkālāmṛtyur ¹³⁷ avatāram lapsyante ¹³⁸ [22]

Om namo bhagavate [etc., as para 5] Ya ¹³⁹ idam Aparimitāyuh
sūtram likhisyati likhāpayisyati, tasya maranākālasamaye navanavātayo
buddhakōtyah ¹⁴⁰ sammukham darśanam dāsyanti ¹⁴¹, buddhasahasram
hastena ¹⁴² hastam ¹⁴³ tasya-ōpanāmayanti, buddhakṣetrad ¹⁴⁴ buddha

TIBETAN VERSION

du myed paḥi mdo ḥdi ¹ [yī ger ḥdri ḥam yī ger] ḥdrir bcug na deḥi
sdiḡ gī pbun po Rī rab tsaṃ yan yons su byan-bar ḡgyur ro [21]

Na mo ba ga ba te [etc., as para 5] Gan ḡg Tsbe dpag du.
myed paḥi mdo ḥdi ¹ [yī ger ḥdri ḥam yī ger] ḥdrir bcug na de.
la ¹ [bdud dan] bdud kyī rīs kyī lha dan gnod sbyin dan srin.
po glags bltas kyan glags rñed par myī ḡgyur io [22]

Na-mo ba-ga ba te [etc., as para 5]. Gan-ḡg-Tsbe-dpag-du.
myed paḥi-mdo-ḥdi ¹ [yī ger ḥdri ḥam yī ger] ḥdrir-bcug na deḥi.
ḥchi bai dus kyī tshe sans rgyas bye ba phrag dgu beu rtsa dgus mnon
du ston bar mdzad de sans igras ston gis de-la phvag-brgyan bar

¹ B adds || 16 || after the para

¹³⁹ C yaḥ ¹⁴⁰ C² -kotināḥ, C³ -kōtyam

¹⁴² C om hastena ¹⁴³ C¹ hastam, C- stam lathagatāḥ, C² hastan. ¹⁴¹ B syanti

¹⁴⁴ C¹ om buddhakṣetrad, C² ³ buddhakṣetra

KHOTANESE VERSION.

[13 a¹] diśñña ona ttu Aparamittāyusūtrā pūride sī diśa caṭṭya māmñadā hime aurgaviya tti khu sai damvau mu^urām āstamna triya śūññam gva^mñña lusi tti pāṭca harhiśā ṭiāpamdaī pīrmāttama baysūstā bustā bī^mmāre ॥ [26]

Namau bhagavate Aparamittāyujñānasuvaniścitejaurājāya tathā gatāya rlu^ute sammyatsambuddhāya • tadyathā aum saivasamskāra paṇisuddhadharmate gaganasamudgate svabhāvaviśu[13 b¹]ddhe maba nayaparivare svāhā ॥ Kāmmā pāṭca se himāte cu ttu Aparamittāyusūtrā pari pīde sī pya^utsāstā stañña ttaradara nī byehe ॥ [27]

Namau bhagavate Aparamittāyujñānasuvaniścittatejaurājāya tathāgatāya rhte samyatsambuddhāya tadyathā aum sarvasamskāra paṇisuddhadharma^ute gaganasamudgate svabhāvaviśuddhe mahānāya paravare svāhā ॥ Kāmma pāṭca sī hi- • ॥ 1

[14 a¹] hamāte cu tte Aparamittāyusūtrā udiśāyā tanka masī haurā

TRANSLATION

the Aparimitāyusūtra, that country would become worthy of worship like a carity, and even if it were to be sounded into the ears of animals, such as deer and birds, then all those would become enlightened in the highest enlightenment which is known (?) [26]

Salutation to the Lord [*etc.*, as para 5] And whoever it might be who would cause the Aparimittāyusūtra to be written, he would never in future obtain an existence as a woman [27]

Salutation to the Lord [*etc.*, as para 5] And whoever it might be who would make a gift as great as a farthing on account of the Aparimittāyusūtra, by

K¹ Superfluous signs of interpunction at end of page Bead *himāte* instead of *hi/amate*

S¹²² C¹ *puṭhipadeśya*, C² *prthvipradeśe*, C³ *prthvipradeśya*
¹²⁰ C *vandanīyāś ca* (C² here adds *bharīyanti*) *pradaḥṇīya*, (C² -*niyaś*) *ca puṇya-*
niyaś ca bharīyanti.

¹²¹ C¹ *tiryagyogātānari* ¹²² B *mrgapaksī trasṭrinām.*
¹²³ C *api yadā karmnapuṣe sarvā* (C² *śābā*, C³ *yatra sarā*) *nipatānti* (C² *nipatī-*
yanti, C³ *nipatīte*) *sarvā adhorattika* (C³ *adhorattika*) *bharīyanti anuttarāyā.*
¹²⁴ BC¹ *samyak sambodhīm, and omit abhīsarīlodhīm*

SANSKRIT TEXT

deśah¹⁵⁹ caityabhūto vandanīyas ca bhaviṣyati¹⁶⁰ Yeṣāṃ tiryagyoni
gatanam¹⁶¹ mrgapākṣīnam¹⁶² karmapute¹⁶³ nīpatisyati te sarve anutta
rayam samyak sambodhāv abhisambodhim¹⁶⁴ abhisambhotsvante¹⁶⁵ [26]

Om namo bhagavate [etc, as para 5] Ya¹⁶⁶ idam Aparimitāyuh
sutram likhisyati likhapayisyati tasya śrībhavo¹⁶⁷ na kadacid api
bhaviṣyati¹⁶⁸ [27]

Om namo bhagavate [etc, as para 5] Ya¹⁶⁹ idam Aparimitāyuh
sutram dharmaparyayaṃ¹⁷⁰ uddiśya ekam api karsapanam¹⁷¹ danam

TIBETAN VERSION

du hgyur te phyag hte[h]al bar hgyui ro gal te byol son gi skve
gnas su son byi dan ri dags gan dag gi rna lam du sgra rags
par hgyur ba de dag thams chid bla na myed pa yan dag par rdzogs
pahi byan cub du mnon bar rdzogs par htshan rgya bar hgyur ro [26]

Na mo ba ga ba te [etc as para 5] Gan zig Tshe dpag
du myed pahi mdo hdi¹ [yi ger hdi ham yi ger] hdiir bcug na
de bud med gvi dnos por nam du yan myi hgyur ro [27]

Na mo ba ga ba te [etc as para 5] Gan la la zig chos ka
rnam grans hdihi phyir bar sa pa ni hgah zig shyin ha byin na

¹⁵⁹ B at-sa; bhaviṣyante C¹ abhiṣa biddhyate C² abhiṣaribotsyate C³ abhiṣambhot
syate B adds n 20 n after the para ¹⁶⁰ C yak

¹⁶¹ C¹ tribhavate C² śaśrabhavo C³ śrībhavī

¹⁶² B pratilapsate n 21 n C adds ori namo [etc, as para. 5] Yak idam Apari
likhi likhap tasya na kadacid dravidrabhavo (C¹ dravidrabhava) bhaviṣyati (C² 3
bhaviṣyanti)

¹⁶³ C yak

¹⁶⁴ B -utra i ratnarajani dharm naryayaya

¹⁶⁵ B karayana C¹ kathan C² karayana C³ kakhayana

KHOTANESE VERSION.

hauri tteye hiśā ttrīsāhasrya mahāsa^uhasrye lovadā haudyau ramnyau hambada ona haurā haudā himi || [28]

Namau bhagavatte Aparamittā^uyujñānasuviniścitate^ujaurājaya tathāgatāya rhite sammyatsabuddhāya • tadyathā ^{17a}aum sarvasamskāra parisuddhadharmate gaganasamudgate svabhāvaviśuddhe mahānaya parivare [14 b] svāhā Kāmma s_i humāte cu tteye Aparamittāyusūtrā hhājanībhūtā pajsam yañi tteye hiśā ahari^{na} haysām dā pajsamerve hime : [29]

Namau bhagavate Aparamittāyujñānasuviniścittate^ujaurājaya tathā gatāya rhte samyatsamuddhāya • tadyathā aum sarvasamskāra^{ri}ni suddhadharmate gaganasamudgate svabhāvaviśuddhe mahānayapamvare svāhā || S_i mī ttatta k_{hu} •¹

[15 a] Vipasā gyastā haysā Śikhā gyastā haysā Viśvambhā gyastā haysā Kṛakasudā gyastā haysā Kanakamunā ^ugyastā haysā • Kāśarā gyastā haysā • Śākyamunā gyastā haysā āstamna gyastām haysau¹ haudyām ramnyau^ujsa pamja yañi tteye hamadā puñinai hmbisā

TRANSLATION.

him gifts would thus have been given to the extent of filling the world of the whole trisahasri mahāsahasri with the seven treasures. [28]

Salutation to the Lord [*etc.*, as para. 5]. Whoever it might be who, having become a receptacle of the Aparimitāyusūtra, would do worship, by him the whole entire law of the Exalted Ones would have been honoured. [29]

Salutation to the Lord [*etc.*, as para. 5]. It is as if he would do homage with the seven treasures to the Venerable Exalted Ones, the Venerable Exalted Vipasīn, the Venerable Exalted Śikhin, the Venerable Exalted Viśvambhu, the Venerable Exalted Kṛakucchanda, the Venerable Exalted Kanakamuni, the Venerable Exalted Kāśvara, the Venerable Exalted Śākyamuni, and so forth, his store of merit could be

K ¹ Superfluous sign of interpunction

² Read *haysau haudyau ramnyau-ja pajsari*.

S ^{17a} C¹ *dayanti*, C² *dāyanti*

^{17b} B -mahāsahasre-, HC¹ -dhātū, C² ³ -dhātū

^{17c} B -ratnamayiparisūnam

^{17d} B *dadyas*, C¹ *darita bhavanti*, C² *darita bhavati*, C³ *dattarī bhavanti*; B adds *taya janyasāndharya pramāṇaṁ śākyau ganayitvā na te Aparimitāyusūtrā janyasāndharya pramāṇaṁ śākyau ganayitvā* || 22 ||

¹⁸ C *yak* 1 *lari* *Arari* - *sakṛte* (C² *sakṛtya*) *pājayanti* (C³ *pājayanti*).

^{17f} B -samapṛāṇi, C¹ -sacraṇa, C² ³ -samapṛa.

SANSKRIT TEXT

dasyati¹⁷², tena trisahasramahasahasralokadhatum¹⁷³ saptaratnaparipurnam¹⁷⁴ kṛtvā danam dattam bhavati¹⁷⁵ [28]

Om namo bhagavate [etc, as para 5] Ya¹⁷⁶ idam dharṇabhanakam pujayisyati, tena sakalasamaptab¹⁷⁷ saddharmah¹⁷⁸ pujito bhavati¹⁷⁹ [29]

Om namo bhagavate [etc, as para 5] Yathā Vipāśvi Śikhī Viśva bhu¹⁸⁰ Krakucchanda Kanakamuni Kāśyapa Śākyamuni¹⁸¹ prabhṛti nam¹⁸² tathagatanam¹⁸³ saptaratnamayah¹⁸⁴ puja¹⁸⁵ kṛtvā¹⁸⁶ tasya¹⁸⁷

TIBETAN VERSION

des ston gsum gyi ston chen pohi hjiḡ rten gyi khams rin po che sna bdun gyis yons su bkān ste sbyin bā byin bār hgyur ro [28]

Na mo ba ga ba te [etc, as para 5] Gan la la ųig chos kyi rnam grans hdi la mehod pa byed par hgyur ba des dam pañi chos mthah dag chub par mehod par hgyur ro [29]

Na mo ba ga ba te [etc as para 5] Hdi lta ste de bzim gsegs pa Rnam par gzigs pa dan Gtsug tor dan Thams chad skyob dan Log par dad stel dan Gser thub dan Hod srin dan Śag kya thub pa la stsogs pa la rin po che snā bdun gyis mehod pa rnams

¹⁷² B *saddharma* C¹ *sa lla ma* C² *sarva dharmadharma* C³ *sarvadharma*

¹⁷³ B *pujita bhavati* || 23 || C¹ *pujita bhavatyati* C² *pujyati bhavatyati*

¹⁸⁰ B *Visantara* C *Visabhi*

¹⁸¹ C¹ *Śākyasūta*, C² *Śrīśākyamunis*

¹⁸² C *om prabhṛti na*

¹⁸³ C *tathagata tesāḥ tathagatanāḥ* B *tathagatanāḥ samyaksarvāḥ lālaya*

¹⁸⁴ C¹ *saptaratnaparipurnam aṣṭi*, C *saptaratnamapurnam* C² *saptaratnapari*

purnamayaḥ

¹⁸⁵ B *pujaya*, C *pujati*

¹⁸⁶ B *kṛtvā*, C¹ *kṛtvā riyat*, C² *kṛtvā gatan* C³ *kṛtvā riyat*, read *kuryat* (?)

¹⁸⁷ C¹ *ta ya pujaḥ punyaskaṇṭhasya*

KHOTANESE VERSION

pamāka hime Cu tte Aparimettāyāsū¹tttra hīyai puñīnai hambisā
pamāka ni yudī hime u [30]

Namau bhagavate Aparamittāy²u[15 b]ñānasuviniścittatejaurājāya³
tathāgatāya rhte samyatsambuddhāya • tadyathā aum sarvams⁴skāra
parisuddhadharmate gaganasamudgate svabhāvavissuddhe mahānaya
parivare svāhā⁵ Ttatta mī khu Sumirā garnam² hamangā ramnirū
hambisā padīme u hauri ye hedā tte puñī⁶nai hambisā hamadā pamāka
bame u tte Aparamittāyusūtt⁷trā puñīnai hambisā •⁸

[16 a] pamāka ni yudā hame u [31]

Namau bhagavate Aparamittāy²uñānasuviniścetatejaurājāya tathā
gatāya rhte samyatsambuddhāya tadyathā aum samv³asamskārapari
suddhadharmate gaganasamudgate svabhā⁴va⁵vissuddhe mahāna •⁶ yapiri
vare svāhā : Ttatta mī khu tčahaura mahāsamudrtta stare ucajsa
hambā⁷dam ttiām hamadā ūci hīyām kanām hakbiysā • pamāka hame
tte Aparamittāyusūtt⁸trā pamāka ne ha[16 b]me [32]

TRANSLATION

all events be measured, but the store of merit resulting from the Aparimittāyusūtra
could not be made measured [30]

Salutation to the Lord [*etc.*, as para 5] Thus if one would lay up a store
of treasures equal to mount Meru and give a gift of it, then his store of merit could
at all events be measured, but the store of merit resulting from the Aparimittāyusūtra
could not be made measured [31]

Salutation to the Lord [*etc.*, as para 5] Thus if the four oceans were full of
water, then the number of the drops contained in their water could at all events be
measured, but that of the Aparimittāyusūtra could not be measured. [32]

K¹ The manuscript perhaps has -*niścitta*

² Read *garā* as

³ Superfluous sign of interpunction at end of page

⁴ Superfluous sign of interpunction in vacant space in front of string hole

⁵ Read *śādhya*

S¹ C¹ *tu*, C² *tui*, C³ *no*

² C¹ *Aparimittāyusūtra*, C² *Parimittāyusūtra*

³ BC³ *punyaskandha*, and om *pramāṇa* *śakyam*, C¹ om *śakyam*

⁴ It adds *u24u* after the para

⁵ C¹ *parvataraja*

⁶ B *am*, C¹ *amāna*

⁷ C *ge* *śakra*

⁸ BC³ *śakra*

SANSKRIT TEXT

punyaś andhasya pramanam śakyam ganayitum na tv¹⁸⁹ Aparimitāvuh
sutrasya¹⁹⁰ punyaskandhasya¹⁹⁶ pramanam śakyam ganayitum¹⁹¹ [30]

Om namo bhagavate [etc as para 5] Yatha Sumeroh¹⁹ parva
tarajasya¹⁹³ samanani¹⁹⁴ ratnaraśim¹⁹⁵ kṛtvā danam dadyat tasya¹⁹⁶ punya
skandhasya pramanam śakyam¹⁹⁷ ganayitum na tv Aparimitāvuh
sutrasya punyaskandhasya pramanam ganayitum¹⁹⁸ [31]

Om namo bhagavate [etc as para 5] Yatha¹⁹⁹ catvaro mahasam
udra²⁰⁰ udakaparipurnna bhavye²⁰¹ tatra ekāikavindum²⁰² śakyam²⁰³
ganayitum na tv Aparimitāyuh²⁰⁴ punyaskandhasya²⁰⁵ prama
nam²⁰⁶ ganayitum²⁰⁷ [32]

TIBETAN VERSION

kyis mchod par byas paḥi bsod nams kyī phun po deḥi tshad m
bgrān bar nus kyī Tshe dpag du myed paḥi mdo hdiḥi bsod nams
kyī phun poḥi tshad m bgrān bar myī nus so [30]

¹Na mo ba ga ba te [etc as para 5] Hdi lta ste dpei na rān po
cheḥi phun po Rā rab tsam spuns te sbyin pa byin pa deḥi bsod nams
kyī phun poḥi tshad m bgrān bar nus kyī Tshe dpag tu med paḥi
mdo sde hdiḥi bsod nams kyī phun poḥi tshad m bgrān bar mī nus so [31]

Na mo ba ga ba te [etc as para 5] Adi lta ste rgya mtsho
chen po bāḥi chus yons su gan baḥi thugs pa re re nas bgrān bar
nus kyī Tshe dpag du myed paḥi mdo hdiḥi bsod nams kyī phun
poḥi tshad m bgrān bar myī nus so [32]

¹⁸⁹ C danarī dattasya

¹⁹⁰ B om na tu—ganayit m, and adds || 25 || at the end of the para

¹⁹¹ C¹ alha

¹⁹² B samudra, C¹ samudrodakaparipurnna C samudrodakaparipurnna

¹⁹³ B bhavye and om tatra C¹ bhavye

¹⁹⁴ C¹ ekāikasamudrodakavind : C ekāikasamudrodakavindurī C³ ekāikāvakavindurī

¹⁹⁵ BC³ om śakya : C ganayitum śakya :

¹⁹⁶ C³ Parī and omits rest

¹⁹⁷ BC¹ om pramana

¹⁹⁸ C¹ 2 om śakya :

²⁰⁵ B punyasha : lharī, C¹ punyashandha
²⁰⁷ B adds || 26 || after the para

KHOTANESE VERSION

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā
gatāya rñite samyatsambuddhāya tadyathā aum sarvasamskārapari-
śuddhadharmate gaganasamudgate svabhāva^mviśuddhemabānaya^mparivare
svāhā ॥ Kāmmā pātca gi hamāve cu tīye Aparamittāyusūtrā paja-
yanī u pīrī āysdamrjai ॥ yanī tīye damśvā diśvā bisā buddhaksettrā
biśām gyastām haysām orga yude hame . ॥ . ॥ . १

[17 a¹] u mistā pūjā pajsam ॥ [33]

Namau bhagavate Aparamittāyujñānasuviniścitatejaurājāya tathā-
gatāya rñite samyatsambuddhāya tadyathā aum sarvasamskārapari-
śuddhadharmate gaganasamudgate svabhāva^mviśuddhe mahānaya^mpara-
vare svāhā ॥

Dāmnabalābhiratā narasihā dāmnabalena samudgatām ॥ buddhā
dāmnabalasya śrūṇiyata śabdam kārūnakasya puram praveśante ॥

Haurīe hauva-ja bayaram [17 b¹] dā hvamdāma sarauva

haurīe hauvi ja āysdādā śtāmna haysūmstā busti .

haurīe hauva bijāsā ॥ pyāma na vaysām pūjādi

saunā ttramdye śtām kithāstā vāyām ॥ [34]

Śilambalābirattā narasihā śilaba^mlena samudgata buddhā

śilabalasya śrūṇiyata śabdam kārūnakasya pura praveśante ॥

TRANSLATION

Salutation to the Lord [*etc.*, as para 5] Whoever again he might be who
would do homage to the Aparimittāyusūtra, and write it and hallow it, by him
obaisance would be done to all the Venerable Exalted Ones in the buddhafields
existing in the ten quarters [33]

Salutation to the Lord [*etc.*, as para 5]

By the power of alms the lions amongst men are living,
being hallowed by the power of alms, thou acquiredst buddhahood,
the hearing of the sound of the power of alms one does not hear here,
it is proclaimed to him who has entered into the city of the Merciful One [34]

K ¹ Superfluous signs of interpunction at end of page.

B ^{2a} C gah.

^{2b} C¹ saskrte, C² sskrte

^{2c} C¹ pūjagayatsa

²¹¹ B dāśā

²¹² C¹ sarvalokvahanan buddha-, BC¹ ² -āstren, C² -āstire likhīyati likhīyati
gati, ²¹³ C² -tathāgatān darīyati, C³ -tathāgatān.

²¹⁴ C¹ pūjīti ca sanmānito bhavīyati.

²¹⁵ B adds ॥ 27 ॥ after the para.

SANSKRIT TEXT.

Om namo bhagavate [etc., as para. 5] Ya²⁰³ idam Aparimitâyuh-sūtram likhisyati likhāpayisyati saṃskṛtya²⁰⁹ pūjayisyati²¹⁰ tena daśasu²¹¹ dikṣu sarvabuddhaksetresu²¹² sarvatathāgatā²¹³ vanditāḥ pūjitāś²¹⁴ ca bhaviṣyanti.²¹⁵ [33]

Om namo bhagavate²¹⁶ [etc., as para. 5].

Dānabalena²¹⁷ samudgata buddho dānabalādhigatā²¹⁸ narasimbāḥ ।
dānabalasya ca²¹⁹ śrūyati²²⁰ śabdāḥ²²¹ kārūnikasya pure²²² pravī-
śāntam ॥ [34]

TIBETAN VERSION.

Na mo ba ga ba te [etc., as para. 5]. Gan zig Tshe dpag du myed paḥi mdo hdi hdir beug gam mehod pa byed par hgyur ba des phyogs beuḥi sans rgyas kyī zin thams chad du de bzān gśegs pa thams chad la phyag byas pa dan mehod pa byas pa yin no [33]

Na mo ba ga ba te [etc., as para. 5].

Sbyin baḥi stobs kyis sans rgyas yau dag hphags myiṭhi seu ges i sbyin baḥi stobs rtog ste i

tsūn rjeḥi gyon khyer du yan hjug pa na i

sbyin baḥi stobs kyī sgra ni grags par hgyurd ॥ [34]

²¹⁶ After *srak*; C adds *atha khaṭe* (C¹ om. *khaṭe*) *likhagaron tasyaḥ relayam* *indriyāḥ cūḥiḥ abhīyat*.

²¹⁷ C¹ *dānabalena samudgata buddho dānabalasya ca śrūyati śabdāḥ*.

²¹⁸ BC¹ ² *danabalakṣetra*.

²¹⁹ BC² *danarasya ca*; C¹ *dānabalakṣetra*.

²²⁰ C¹ *śrūyanti*.

²²¹ B *śabāḥ*, C *śabdāḥ*, and so al-o in the following

²²² C¹ *pryag*, C² here and in the following *pryag*; C² adds ॥ 1 ॥ after the para.

KHOTANESE VERSION

¹Parāhiye hauvi jsa hamramyadā ² hvamndāmna saraūva
parāhiye hauvi jsa āysdadā ṣtā- - u - ³ [18 a'] na baysūstā busti
parāhiye hauvi jsa ³ bijasa pvāmna ni vaysñam pñādi
saund ttramdye stām kithāstā vāstam [35]

Ksāntaba⁴lābhirattā narasihām ksāmntabalena samudgata buddhā
ksāmntabalasya śruṇiyatī śabda karā⁵nikasya pure praveśante u
Ksamautteviye hauva jsa hayaramdā hvandāmna saraūva
ksamautteviyī hauvi⁶jsa āysdamā stāmna baysūstā busti
ksamautteviye hauvi bijasā pvāmna ni vaysñam pñādi
saund ttramdye stām ki [18 b'] thāstā vāsta u [36]

Viryabalābhirata narasihā - viryabaleṇa samudgata buddhī
viryabalasya śruṇiyata śabdāṃ karunakasya puri praveśante u
Virāye hauvi jsa hayaramdā hvandāmna saraūva
virāye hauvi jsa āysdadā stāmna baysūstā bustam .
virāye hauvi bijasā pvāmna ni vaysñam pñādi
saund ttramdye vāstam kithāstā vāstam u [37]

TRANSLATION

By the power of morality the lions amongst men are living, etc. [35]

By the power of forbearance the lions amongst men are living, etc. [36]

By the power of energy the lions amongst men are living, etc. [37]

K. ¹ Read *hayaramdā*

² Read *hauvi bijasa*

³ Suprafluous signs of interpolation at end of par.

⁴ Read *pānā ttramdye*

K. ⁵ MSS. *buddhā*.

⁶ B *śilavaradhi*, C¹ *śilavar* H., C² *śilabalāstāva* *narasihā*

⁷ B C¹ *śilavarasya* C² *śilavarasya* C³ *śilabalāstāva*

⁸ C¹ *pratiśāstāva*, C² *pratiśāstāva* u 2 u.

⁹ B *śilavar* C¹ *śilavar*

SANSKRIT TEXT

Śilabalena samudgata buddha²²³ śilabalādhigata²²⁴ naraśimhaḥ ।
 śilabalasya ca²²⁵ śruyati²²⁶ śabdah karunikasya pure praviśan
 tam²²⁷ ॥ [35]

Ksantibalena²²⁸ samudgata buddha²²⁹ ksantibalādhigata²³⁰ nara
 śimhaḥ ।
 ksantibalasya²³¹ ca śruyati²³² śabdah karunikasya pure praviśan
 tam²³³ ॥ [36]

Viryabalena²³⁴ samudgata buddho viryabalādhigata²³⁵ naraśim
 haḥ²³⁶ ।
 viryabalasya ca²³⁷ śruyati²³⁸ śabdah karunikasya pure praviśan
 tam²³⁹ ॥ [37]

TIBETAN VERSION

Tshul khriṃs stobs kyis sans rgyas yan dag hphags myih sen ges ।
 tshul khriṃs stobs rtog ste ।

¹ śūn rjeḥ gron khyer du yan hyug pa na ।

tshul khriṃs stobs kyī sgra ni grags par hgyurd ॥ [35]

Bzod paḥi stobs kyis sans rgyas yan dag hphags myih sen ges ।
 bzod paḥi stobs rtog ste ।

¹ śūn rjeḥ gron khyer du yan hyug pa na ।

bzod paḥi stobs kyī sgra ni grags par hgyurd ॥ [36]

Brtsen hgrus² stobs kyis sans rgyas yan dag hphags myih sen ges ।
 brtsen hgrus stobs rtog ste ।

¹ śūn rjeḥ gron khyer du yan hyug pa na ।

brtsen hgrus stobs kyī sgra ni grags par hgyurd ॥ [37]

²²³ MSS budhō

²²⁴ C¹ ran ihigata, C² balalitaṃ n ras mho

²²⁵ BC^{1,2} ksantibalaśya ca C² k² utralakṣatra

²²⁶ C^{1,2} śruyanti

²²⁷ C² add 3 ॥

²²⁸ B vareṇa + C¹ valen + C² vareṇa

²²⁹ C^{1,2} var ihigata C² balalitaṃ

²³⁰ BC¹ nalaś mha, C² naraśimho

²³¹ BC^{1,2} varasya ca, C² Lalakṣatra

²³² B jramantam C² praviśan ॥ 4 ॥

KHOTANESE VERSION

Dhyāmnabalabharata narasiha dhyāmnabale .¹

[19 a¹] na samudgata budha .

dhyāmnabalasya śrūṇiyata śabdām kārūnikasya pure praviśamta :
 Dhyāmnije hauva² jsa hayiramda hvandamna sarauva .
 dhyāmnije hauviba jsa² aysdamdā stamna haysumstā bustam .
 dhyāmnije hau³va byasā pyamma na vamñam pūśdā
 saunā ttramdye stām kithastā vastam . [38]

Prrajñabalabharata narasiha pr⁴ajñabalena samudgata budha
 prrajñabalasya śrūṇiyata śabdām karūnakasya pure prraviśamte
 [19 b¹] :

Hajvattetiye hauvi jsa hayaramda hvandamna sarauva
 hajvattetiye hauva jsa aysdadā stamna haysumstā .³ ubusta
 hajvattetiye hauvi byasā pyamma nī vaysñam pūśdā
 samna⁴ ttramdye stā kithastā vasta . [39]

Namau¹¹ bhagavate Aparimitayujñanasuviniścitatejarajaya tatha
 gataya .³ 1¹²rhete samyaksambudhaya tadyatha aum sarvasamskāra
 pariśuddhadbarmate gagana

TRANSLATION

By the power of contemplation the lions amongst men are living etc [38]
 By the power of wisdom the lions amongst men are living, etc [39]

K¹ Superfluous sign of interpunction at end of page

² Read *hauvi jsa*

³ Superfluous sign of interpunction at end of line

⁴ Read *parvā*

B²³ B -*care u*; C¹ *balen*; C² -*care u*

¹⁰ B om pada 2, C³ *lalalitana*

¹¹ BC¹ ² -*varatya ca*, C³ *balakastra*

²¹ C² ³ -*ai ho*

SANSKRIT TEXT

Dhyanabalena²³⁹ samudgata buddho dhyanabalādhigata²⁴⁰ narasim
hah²⁴¹ ।

dhyanabalasya ca²⁴² śruyatī²⁴³ śabdah karuṇikasya pure pravṛṣan
tam²⁴⁴ ॥ [38]

Prājñabalena²⁴⁵ samudgata buddhah²⁴⁶ prajñabalādhigatī²⁴⁷ narasim
hah²⁴⁸ ।

prajñabalasya ca²⁴⁹ śruyatī²⁵⁰ śabdah karuṇikasya pure²⁵¹ pravṛṣan
tam ॥ [39]

TIBETAN VERSION

Bsam gtan stobs k'yi sans rgyas yau d'ag hphags myihi sen ges ।
bsam gtan stobs rtog ste ।

¹ sñm rjehi gron khyer du yau hyug pa na ।

bsam gtan stobs k'yi sgra ni grags par hgyurd ॥ [38]

Śes rib stobs k'yi sans rgyas yau d'ag hphags myihi sen ges ।
śes rib stobs rtog ste ।

¹ sñm rjehi gron khyer du yau hyug pa na ।

śes rib stobs k'yi sgra ni grags par hgyurd ॥ [39]

²³⁹ C¹ 2 *śravyanti* C³ *śravyān*

²⁴⁰ B *pravṛṣantam* C³ *pravṛṣanta* ॥ 5 ॥

²⁴¹ B *rarena* 2 C¹ *valena*

²⁴² MSS *śudhā*

²⁴³ C¹ *śatāḥ gata* C³ *-śaradhigata* C³ *-śalūṭān*

²⁴⁴ C¹ 2 *śakṛmāho* C³ *śararāḥ*

²⁴⁵ BC¹ *śravya* ca C³ *śatāḥ ca* C³ *-śalākṣa* tra

²⁴⁶ C¹ 2 *śravyanti*

²⁴⁷ B *śararāḥ* 2

KHOTANESE VERSION

[20 a¹] samudgate svabhavavisumdhe mahāniyaparivare svaha "Khu gyastā baysā ttu hvanai bva yude biśa gyasta "u hvandā aysuram gandharvām astamna lovyā parsā tta ttu gyastā baysā hivi hvanai thyan nandā nāpamdaī vī waysmya yudamdā Gyastā baysā hadi sūtrā sīmasye " " [40]

Ttu Aparamitayasūtrā Cadipyanna Sau¹krasīśa pasti pīde by sūmsta bryā [41]

TRANSLATION

Salutation to the Lord [*etc.*, as para 5] When the Venerable Exalted One had made this saying uttered, all gods and men and the assembly in the world beginning with asuras and gandharvas quickly embraced that saying of the Venerable Exalted One, and when it became understood placed it in their mind The Venerable Exalted One thus completed the sūtra [40]

Cadipyanna Saukrasīśa caused this Aparamitayasūtra to be written in love of (for the sake of acquiring) buddhahood [41]

S ²⁵² B *avoca*

²⁵³ C¹ *Bhagarann*, C *Bhagarann*, C² *Bhagavan*

²⁵⁴ B *tenus*, C¹ *atamanus* C² *arttamanas* C³ *artlas*

²⁵⁵ C² *bhikṣavo*, and om *te ca*

²⁵⁶ MSS *bodhisatva mahasatva*

SANSKRIT TEXT.

Om namo bhagavate [etc., as para 5] Idam avocad ²⁵² Bhagavān ²⁵³ āttamanās ²⁵⁴, te ca bhīksavas ²⁵⁵ te ca bodhisattvā mahāsattvāḥ ²⁵⁶ sā ca sarvāvatī parvat ²⁵⁷ sadev amānusaśuragandharvās ca loko ²⁵⁸ Bhagavato ²⁵⁹ bhāṣitam abhyanandann iti [40]

TIBETAN VERSION

Na · mo ba ga ba te [etc., as para. 5] Beom · ldan ḥdas · dgyes śiu ḥdi skad · ces blaḥ stsald to Ḥjam dpal gzo nur gyurd pa dan lha dan myi · dan lha ma yin dan dri zar beas paḥi ḥyig rten gyi · ḥkhor de thams chad · beom · ldan ḥdas · kyis gsuns pa la¹ mnon bar dgaḥo [40]

²⁵² C¹ patya, C³ parat.

²⁵³ B manuśsuruloko gandharvāś ca, C sudevamanuśsuragandharvāś ca loko. ²⁵⁵ B om Bhagavato

T¹ T² gsuns · pa la

VOCABULARY TO VAJRACCHEDIKĀ AND APARIMITĀYUḤ SUTRA

(Quotations from the Aparimitāyuh Sutra have been marked A, and refer to the paragraphs not to the pages of the original)

A

a, conj, or, A 23, a-ta or else, 21 a^u, 23 b^u, cf o

abhāsa, loanword Skr *abhāsa*, not shining, 41 b^u

abhava, loanword, Skr *abhāva*, non existence, 20 b^u

abhūtasamñā, loanword Skr *abhūtasamyñā* not a true idea, 24 b^u, cf *bhūttasamñā*

ada, pron, another, loc sing *adana*, A 23

adara, loanword, Skr *adara*, respect care 41 a^u

adata, subst, not right, unright 14 b^u

adhigamasvabhāva, loanword Skr *adhigamasvabhāva* fit to be acquired, 19 a^u, *adhigamasvabhāva*, 19 b^u

adraya, unidentified, 14 b^u

adyamma, subst, a no belief 39 a^u

agaprattiyāga, loanword Skr *angapra* *tyāga*, limb for limb, 25 b^u

agunā, non characteristics non marks, 23 a^u, 40 a^u, see *guna*

ah, to be, 3rd pers sing pres *astā* 11 b^u, 15 a^u, 22 b^u, 25 a^u, 32 a^u, 33 b^u, 40 a^u, *astā* 13 a^u, 19 a^u, *astā*, A 2

astā, is not 2 a^u, 17 b^u, 19 b^u, 22 b^u, 32 a^u b^u, 31 a^u, *astā*, 19 b^u, *astā* 18 a^u, 3rd pers plur *idā* 30 b^u, 35 a^u b^u, 36 a^u, 41 b^u, 42 a^u, *idā* A 3,

21, 2nd pers sing opt *aya*, 19 b^u, *aya* 19 b^u, 3rd pers sing *aya* 15 a^u b^u, 16 a^u, 18 a^u, 19 a^u, 20 b^u, 22 b^u, 23 a^u b^u, 32 a^u b^u, 33 a^u b^u, 34 a^u, 1 2 b^u, 3 b^u, 17 a^u, b^u, 21 b^u, 22 a^u, 39 a^u, A 3

āh, to sit, to stay, 3rd pers sing pres *astā*, 5 b^u, 42 b^u, *astā*, 22 a^u, 39 b^u

A 2, pres part *ana* 25 a^u, 23 b^u

A 6, past part *astā* 3 b^u, *astā* A 1

ahaksana, loanword, Skr *ahaksana* unfavourable moment, unhappy rebirth, loc plur

ahaksana, A 17

ahamhisa, subst, a non-collection, 16 a^u, cf *hambisa*

aharīna, adj not containing objects used to

translate Skr *anupadhiseṣa* 10 a^u, 31 b^u, A 29, cf *hara*

ahū, pron, thee, 6 a^u, see *ukū*

ahya, in an egg (loc sing) 9 b^u, cf English

egg

ajamla, probably a clerical error for *anjali*, loanword, Skr *ajjali*, in *ajamla dand*, the folded hands, 5 b^u

akalamarana, Skr loanword, untimely death, gen sing *akalamaravā*, A 22,

abl plur *akalamaranyau* *ja* A 3

aksara, loanword, Skr *aksara*, instr plur *aksaryau* *ja*, by means of letters, 27 b^u

alabye, perhaps loanword, Skr *alamle*, I cling to, lean upon, 2 a^u

alaksamna, loanword, Skr *alaksamna* a no-sign, 13 a^u

āna, pron, other, different, 2d anyā, *āna*, nothing else, 27 a^u b^u

āna, see *āh*

ānadā, pres part perhaps reflexive resplendent (1), 19 a^u, gen plur (1) *dā* 11 18 b^u

anankhīṣṭa, adj, innumerable 1 a^u *anankhīṣṭa* 29 a^u, 41 a^u, *anankhīṣṭa* 16 b^u, 10 b^u, *anankhīṣṭa*, 29 a^u, a *anankhīṣṭa*

24 a¹, gen plur *anamkhastāna*, 30 a^{1v}, cf *hamkhaya*
anamttanarya, adj, causing endless hells, A 20, adapted from Skr *anantarya*
Anathapindi, nom. propr, Skr *Anatha pindika*, 36^{iv} A 1 (gen sing)
anau, prepos, without, the governed noun is put in the instr with suffix *na*, 9 b¹, or *ja*, 9 b¹, or in the gen, 21 a¹, cf *āve*
anavyamjanina, adj, connected with *anavyajana*, Skr *anavyajana*, the secondary marks 23 a^{iv}.
anici, loanword, Skr *anīya* not ever lasting, transient, 41 b^{iv}
anūsamsa, loanword, Skr *anusamsa*, profit blessing, nom plur *anusamsa*, A 4
aparamma, a non *paramita*, 22 b^{iv}, 40 a¹, see *paramma*
Aparimittayujñānasuviniścitaraja, nom propr, name of a bodhisattva, nom *Aparamattayujñānasuviniścitaraja* A 2, gen *Aparimittayujñānasuviniścitaraja*, A 3, *Aparamittayujñānasuviniścitaraja*, A 3 (*nucata*), 4 (*itaragya*), 6
Aparimittayasutta, nom. propr, name of a sutra, acc *Aparamittayasutta* A 7, 8, 9 (*mitaya*), 10, 11, 12 (*Aparimutta*) 14 (*Aparamittayasutta*), 15 and 16 (*Aparamittayasutta*), 17 (*mattayasutta*), 18 (*Aparamittayasutta*), 20 (*mattayasutta*), 21 (*mattaya*), 23, 24 25 (*Apara*), 26 (*sutra*), 27, 41 (*-mitayasutta*) gen *Aparamittayasutta*, A 28 (*sutra*) 29, 30 (*Aparimetaya*), 31, 32, 33
arahamda, loanword, Skr *arhant* an arhat, gen *arahanda*, 18 a², 1v
arahamdañña, subst, arhatship 18 a^{iv}, 1v
arahamjñam, loanword, Skr *arhājñāna* the knowledge of an arhat, 18 b^{iv}
arahya, loanword, Skr *aragita* or *aradhita* pleased, 30 b^{iv}, cf *vrahya*
aramba, loanword, Skr *arāna* 18 b^v
aranavyahara, loanword, Skr *aranavi harin* 18 b^v
artha, loanword, Skr *artha*, (1) meaning sense, acc *artha* 22 b^v, *artha*, 27 b^v, 38 b^v, (2) object, matter, *artha* *vira*, about matter, 24 b^v

arupina, loanword, Skr *arupirak* devoid of form, 20 a^{iv}
aryapudgala, loanword, Skr *aryapudgala*, 15 a^{iv}
aryastagmārginai, adj, belonging to the *aryastangamarga*, 17 a^{iv}
asa, unidentified word, perhaps Skr *asa*, 3 a^{iv}
asādina, subst, disbelief, A 23
asamñña, loanword, Skr *asamyñña*, a non idea, 25 b^{iv}
asan, adj, worthy, deserving Phl *arjan*, cf *asauka*, an arhat, in the Unyarian Indo-european language of Turkestan, *pajamana asan na* (instr), by him who is worthy of worship, 6 a^{iv}
asara, uncertain perhaps inauspicious, 15 a¹, see *śira*
asara, loanword, Skr *asara*, worthless, 42 b^{iv}
asā, subst, non, 44 a^{iv}, probably a loanword Skr *arya*, the form is nom plur *asā*, see *ataśa*
asāri, subst, a monk, an elder, nom sing *asāri* 5 a^{iv} b^v, 9 a¹ 12 a^{iv}, 13 a^{iv}, 22 a^{iv}, 24 a^{iv}, 31 a^{iv}, 32 b^v, 34 b^{iv}, 35 a^{iv}, 36 b^{iv}, 37 b^v, 39 b^{iv}, 44 a^{iv}, acc sing *asāri* 7 a^{iv}, 8 a^{iv}, 32 b^{iv}, 34 b^{iv}, 35 a^{iv}, b^{iv}, 36 a^{iv}, 37 a^{iv}, voc sing *asāriya* 36 a^{iv}, *asāriya*, 37 a^{iv}, nom plur *asāriya* 5 a^{iv}, 44 a^{iv} instr plur *asāriyaujja*, 4 a^{iv}, A 1
aski, subst, a tear, Pers *ašk* Wāxī *yask aski* *cira*, shedding of tears, 24 a^{iv}, acc plur *aska*, 24 a^{iv}
aspa, to look forward to (i) to reach, cf Zd *aspa*, 3rd pers sing pres *aspa* 19 a^{iv}
asta, see *aś*
asta, see *aś*
astanna, beginning with 41 b^{iv}, 44 a^{iv} A 22 26, 30, 40, the word is probably the ablative of a noun *astam astana* cf Zd *stana*
ātāśa loanword Skr *ālāsa* the sky, nom *ātāśa*, 12 a^{iv}, *asā*, 12 a^{iv}
ātmaśhaya, loanword, Skr *atmaśhaya*, existence 20 b^{iv}, *atmaśhavinai*, belonging to connected with *atmaśhaya* 10 b^{iv}
atmasamñña, loanword Skr *atmasamyñña*, idea of a self 14 a^{iv}, 25 b^{iv}, 26 a^{iv}, 32 a^{iv}

attaramdara, a non-body, 33 b^u; see *ttaramdara*.

atvaṣṭe, uncert. inf., perhaps inf. of verb, to overpower, A 24.

au, conj., or, 38 b^u; A 4, *au iā*, the same, 38 b^u, cf. o

auda, prepos., up to, till, A 17.

aurgaviya, adj., praiseworthy, that should be worshipped, A 26; cf. *orga*

auskaujsi, adv., eternally, ever, 38 b^u.

avamāta, part., unmeasured, unmeasurable, 10 a^u; 14 a^u; 24 a^u; 25 a^u; 28 bⁱ; 29 a^u; 40 b^u; 41 a^u; cf. *pamāka* and *Zd a + framāta*

āvaraṇa, loanword, Skr. *āvarana*, covering, blinding, hindrance, gen. sing. *āvarana*, 2 bⁱ

avārautta, part., not attached, independent, 20 a^u, *avārautta*, 11 b^u, 12 bⁱ, 26 b^u, 44 a^u; cf. *pārautta*

avāya, loanword, Skr. *apāya*, evil abode, loc. plur. *drayāṇā atayāṇā*, in the three *apāyas*, 30 a^u

aviṣkasta, part., non displayed, 20 a^u, cf. *paṣkala*

avyāsta, part., grasped, 38 b^u, 39 a^u

avyūha loanword, Skr. *avyūha*, non-display, 20 a^u.

āya, see *al*

āya, to be seen, to appear, 3rd pers plur. pres. *āyānti*, 41 b^u

āyīmāmma, subst., perhaps meaning 'obtaining', 'possession', A 4.

āysam, loanword, Skr. *āsana*, a seat, *āysam vira*, on the seat, 4 b^u, *āysam-na*, from the seat, 5 bⁱ

āysda, subst., protection, support, acc. *āysda*, 3 a^u; with suffixed *i*, *āysda*, A 24.

āysdamrja, subst., embellishment, hallowing (?), with suffixed *i*, *āysdamrja*, A 33

āysdar, to hallow, to embellish (?), past part. *āysdada*, A 34, 35, 37, 39; *āysdamula*, A 36; 38.

aysa, pron., I, *Zd azer*, 3 a^u, 18 b^u; 19 b^u, 22 b^u; 26 a^u, with suffixed *e*, thee, *ayse*, 8 b^u.

aysmū, sometimes spelled *aysmu*, subst., mind; nom. sing. *aysmū*, 7 a^u, 8 a^u; 26 bⁱ, 31 bⁱ, 42 a^u, *aysmu*, 9 a^u, 26 b^u, 42 a^u.

acc. sing. *aysmū*, 20 a^u; *aysmu*, 14 a^u; instr. sing. *aysmūna*, A 14; *aysmu-na*, 26 b^u; A 7; 8; 9, 10, 11; 12, *aysmūjsa*, A 15; loc. sing. *aysmya*, 8 b^u, A 40, *aysmu iña*, from in the mind, 42 a^u.

aysura, loanword, Skr. *asura*, a demon; nom. plur. *aysura*, 44 a^u; gen. plur. *aysurām*, A 40

B

bāda, subst., time, cf. *Zd. base varat*; acc. sing. *bāda*, 13 a^u, 14 u; 25 b^u; 30 b^u, 33 a^u, 43 a^u, *bāda*, 43 a^u; instr. sing. *bāda-na*, 25 bⁱ, loc. sing. *bāda*, A 1; 2; 7, 8, 9, 11, 12; *bāda*, A 10; gen. plur. *bādāna*, 26 a^u, *bādāma*, 26 a^u; 30 a^u; *bādām*, 44 b^u, loc. plur. or adj. *drbādā*, in, or belonging to, the three times, 1 bⁱ

bajai, to disappear, to be annihilated; 3rd pers. sing. pres. *bajaiti*, 21 a^u, 41 a^u.

bajāsa, subst., sound, nom. sing. *bajasa*, A 37, *bajasa*, A 34, 35 (bⁱ), 36; 38, 39; instr. sing. *bajasu na*, A 10; *bajāsa*, A 8, 12; *bajasanam*, A 7, *bajānam*, A 9; *bajāma*, A 11, *bajāma*, A 14, 15, instr. plur. *bajāsyau ja*, 17 a^u, gen. plur. *bajasa*, 20 a^u, 26 b^u.

baka, unidentified word, 42 bⁱ

bāna, unidentified word, 42 b^u; perhaps the abl.-instr. of *bāta*, wind, 'through the wind'.

bar, to carry, 3rd pers. sing. pres. *bida*, 14 b^u

bārabarāmāna, unidentified word, 43 a^u.

bāṣā, loc. sing. of a noun corresponding to Pers. *bāy*, in the grove, in the garden, 3 b^u, A 1.

baṣda, subst., sin, nom. plur. *baṣde*, A 21; acc. plur. *baṣda*, 2 b^u.

basta, past part. pass., bent, *Zd basta*; cf. Engl. *bend*, 4 b^u.

bata, unidentified word, 42 b^u.

baudhisatva, loanword, Skr. *bodhisattva*, a bodhisattva; nom. sing. *baudhisatva*, 10 bⁱ; 12 bⁱ; 32 a^u; 43 b^u; *baudhisatva*, 11 bⁱ; 26 a^u, 27 b^u, 32 a^u; 34 a^u; 40 b^u; instr. sing. *baudhisatva*, 11 a^u, 12 b^u; 20 a^u; 31 bⁱ; *baudhisatva na*, 10 b^u;

gen. sing. *baudhisatrā*, 31 ^{lv}; *baudhi-*
satta, 10 ^{av}; 11 ^{lv}; nom. plur. *baudhi-*
sattā, 6 ^{lv}; 8 ^{av}; *baudhisatta*, 6 ^{av}; 7 ^{av},
6 ^{lv}; 8 ^{lv}; instr. plur. *baudhisattā*, A 1;
gen. plur. *baudhisattā*, 3 ^{lv}.
baudhisatvayāma, loanword, Skr. *bodhi-*
sattayāna, the vehicle of a bodhisattva;
loc. sing. *baudhisattayāma*, 6 ^{lv}; 8 ^{lv};
9 ^{av}; 40 ^{av}; *baudhisattayāma*, 32 ^{av}.
baudhisatvayāmi, loanword, Skr. *bodhi-*
sattayāmi, one who is on the bodhi-
sattayāna, 31 ^{av} (instr. sing.).
baute, see *bud*.
bāy, to bring, to take; 3rd pers. plur.
pres. *bāyāṇi*, A 23.
bāyasa, high, exalted, used to translate Skr.
bhagavat, as a designation of the Buddha,
cf. Zd. *beret*; nom. sing. *bāyasa*, 2 ^{av};
37 ^{lv}; 38 ^{av}, 6 ^{lv}; with suffixed pro-
noun *i*, *bāysi*, 12 ^{av}; 17 ^{lv}; 20 ^{lv},
23 ^{av}, instr. sing. *bāysa-na*, 23 ^{av}; 27 ^{lv};
39 ^{av}, *bāysa-na*, 8 ^{av}; abl. *bāysa-na*,
19 ^{lv}; gen. sing. *bāyasa*, A 25; nom. plur.
bāysā, 3 ^{av}; 38 ^{av}; acc. plur. *bāysā*, 1 ^{lv},
gen. plur. *bāysāna*, 16 ^{lv}; *bāysāna*,
1 ^{lv}; 20 ^{lv}; *bāysāna*, 2 ^{lv}; A 18; 29;
bāysā, 24 ^{lv}; the full designation is *gya-*
stānā gyastā bāysā, the venerable of the
venerables (the god of gods), the Exalted
One; nom. sing. *gyastānā gyastā bāysa*,
3 ^{lv}; 6 ^{av}; 7 ^{av}; *gyastānā gyastā bāysa*,
4 ^{av}; instr. sing. *gyastānā gyastā bāysa-*
na, 6 ^{av}; gen. sing. *gyastānā gyastā bāysā*,
5 ^{av}, the gen. plur. *gyastāna* is commonly
dropped and we find nom. sing. *gyasta*
bāysa, 4 ^{av}; 5 ^{lv}; 19 ^{av}; 22 ^{av}, 25 ^{av};
34 ^{lv}; 35 ^{av}; 36 ^{av}; 37 ^{lv}; 38 ^{av}; 40 ^{av};
41 ^{av}; 44 ^{av}; A 1; 2; 40, *gyasta bāysā*,
12 ^{lv}, 16 ^{av}; 18 ^{lv}; 23 ^{av}; 32 ^{lv},
33 ^{av}; 34 ^{lv}; 35 ^{lv}; 36 ^{av}; 37 ^{av},
6 ^{lv}; 42 ^{lv}; 44 ^{av}; *gyasta bāysa*,
8 ^{av}; 27 ^{av}; with suffixed pronoun *i*,
gyastā bāysi, 9 ^{av}; 14 ^{av}; 15 ^{lv}; 31 ^{lv};
39 ^{lv}; 40 ^{av}; *gyasta bāysi*, 12 ^{av}; 13 ^{lv},
21 ^{av}; acc. sing. *gyasta bāysā*, 5 ^{av}, 6 ^{lv};
13 ^{av}; 32 ^{lv}; 35 ^{av}; *gyasta bāysā*, 13 ^{lv},
22 ^{av}; 24 ^{av}; 31 ^{av}; 35 ^{lv}, 39 ^{lv}; instr.
sing. *gyastā bāysa-na*, 6 ^{av}; 8 ^{lv}; 14 ^{av};
20 ^{av}; 40 ^{av}, *gyastā bāysa-na*, 39 ^{lv};

gyasta bāysa-na, 7 ^{av}, 6 ^{lv}; 15 ^{av}; 18 ^{lv};
22 ^{lv}; 32 ^{av}, 6 ^{lv}; 39 ^{av}, 6 ^{lv}; *gyasta*
bāysa-na, 14 ^{av}; 33 ^{av}, 6 ^{lv}; *gyasta bāysa-*
na, 16 ^{av}; 33 ^{av}, 6 ^{lv}; abl. sing. *gyasta bāysa-*
na, 9 ^{av}; 19 ^{lv}; *gyasta bāysa-na*, 33 ^{av}; gen.
sing. *gyasta bāysa*, 13 ^{av}, 6 ^{lv}; 30 ^{av};
34 ^{lv}; A 3; 6; 30; 40; *gyasta bāysa*,
19 ^{av}; 32 ^{av}; 35 ^{av}, 6 ^{lv}; *gyasta bāysā*,
A 4; voc. sing. *gyasta bāysa*, 5 ^{lv}; 9 ^{av};
12 ^{av}; 15 ^{lv}; 16 ^{av}; 17 ^{av}, 6 ^{lv}; 18 ^{av};
19 ^{lv}; 20 ^{lv}; 22 ^{lv}; 23 ^{av}; 33 ^{lv};
34 ^{av}; 37 ^{lv}; 40 ^{av}; *gyasta bāysa*,
6 ^{lv}; 12 ^{av}; 13 ^{av}; 19 ^{av}; 22 ^{av}; 24 ^{av};
31 ^{av}, 34 ^{av}, *gyasta bāysa*, 16 ^{lv}; 36 ^{lv};
gyasta bāysa, 8 ^{av}; 25 ^{av}; 32 ^{lv}; 39 ^{lv},
nom. plur. *gyasta bāysa*, A 7; 8; 9;
10; 12; 23, *gyastāna bāysa*, A 11, *gyasta*
bāysa, 25 ^{av}; *gyasta bāysa*, A 14, *gyasta*
bāysam, A 15; acc. plur. *gyasta bāysa*,
30 ^{lv}; instr. plur. *gyastāna bāysa-*
na, 15 ^{av}; 23 ^{av}; gen. plur. *gyastāna bāysa-*
na, 3 ^{lv}; *gyastāna bāysāna*, 21 ^{av};
gyastāna bāysāna, 35 ^{av}, 6 ^{lv}; 36 ^{av},
A 30 (miswritten *bāysa*); 33; *gyastā*
bāysāna, 35 ^{lv}; *gyastā bāysāna*, 28 ^{av}.
bāysāna, that should be grasped,
7 ^{av}, see *bāysam*.
bāysāna, adj., connected with, belonging
to the Exalted One, commonly added to
nouns, where the Sanskrit text has a com-
pound with *bodhi*, thus *bāysāna carye*,
bodhicaryāyāḥ, of the conduct of a buddha,
of the life of enlightenment, 2 ^{av}, *bāysā-*
na *teṇamāna*, the eyes pertaining to
a buddha, 36 ^{av}; *bāysāna rūyasa*, a
being connected with exaltedness, a being
of exaltedness, a bodhisattva, nom. sing.
bāysāna rūyasa, 26 ^{av}; 28 ^{av}; *bāysāna*
rūyasa, 40 ^{lv}; *bāysāna rūyasa*, 15 ^{av},
bāysāna rūyasa-na, 7 ^{av}, 6 ^{lv}; instr.
sing. *bāysāna rūyasa-na*, 6 ^{lv}; 8 ^{lv};
9 ^{av}; *bāysāna rūyasa-na*, 31 ^{lv}; nom.
plur. *bāysāna rūyasa*, 6 ^{av}, 6 ^{lv}, instr.
plur. *bāysāna rūyasa-na*, A 1.
bāysāna, subst., the state of a *bāysā*,
buddhabodhi; nom. sing. *bāysāna*, 16 ^{lv};
33 ^{av}; acc. sing. *bāysāna*, 30 ^{av}; 33 ^{av};
bāysāna, 16 ^{av}; 32 ^{lv}, 33 ^{av}, 6 ^{lv}; *bāysā-*
na, A 26; 35; 37; *bāysāna*, A 34;

attaramdara, a non body, 33^{bu}, see *itarandara*

atvaṣṭe, uncertain, perhaps inf of verb, to overpower, A 24

au, conj, or, 38^{bu}, A 4, au rā, the same, 38^{bu}, cf o

auda, prepos., up to, till A 17

aurgaviya, adj praiseworthy, that should be worshipped, A 26, cf *orga*

auskauja, adv, eternally, ever, 38^{bu}

avamata, part, unmeasured, unmeasurable, 10^{au}, 14^{av}, 24^a, 25^{av}, 28^{bu}, 29^{au}, 40^{bu}, 41^{au}, cf *pamala* and *Zd. a + framata*

avarana, loanword, Skr *avarana* covering, blinding hindrance, gen. sing *avarana*, 2^{bu}

avarautta, part, not attached independent, 20^{au}, *avarautta* 11^{bu}, 12^{bu}, 26^{bu}, 44^a, cf *parautta*

avaya, loanword Skr *avaya* evil abode, loc plur *dṛavya avaya* in the three *apdyas* 30^a

aviskasta, part, non-displayed, 20^{au} cf *paṣkala*

avyāṣṭa, part, grasped, 38^{bu}, 39^{au}

avyuḥa loanword, Skr *avyuḥa* non-displav, 20^a

aya, see *ah*

aya, to be seen, to appear, 3rd pers plur pres *ayari* 41^{bu}

ayimāmma, subst., perhaps meaning obtaining 'possession', A 4

aysam, loanword, Skr *asana* a seat *aysam* tira on the seat, 4^{bu}, *aysam-na*, from the seat, 5^{bu}

ayada, subst., protection support acc *ayada*, 3^{av}, with suffixed *i*, *ayadar*, A 24

āyadamrja, subst., embellishment hallowing (I) with suffixed *i* *āyadamrjai*, A 33

āyadar, to hallow, to embellish (I) part part. *ayadā* A 34, 35, 37, 37 *ayadamda* A 36, 38

aysa, pron., I, *Zd aem*, 3^{av}, 18^{bu}, 19^{bu}, 22^{bu}, 26^a ⁱⁱ with suffixed *e*, *thee*, *ayae*, 8^{bu}

ayamu, sometimes spelled *aymu*, subst., mind, nom sing *aymū*, 7^a, 8^a, 26^{bu}, 31^{bu} ⁱⁱ, 42^a ⁱⁱ *aymu*, 9^a ^{iv}, 26^{bu} ^{iv},

acc sing *aymu* 20^{au}, *aymu*, 14^a, instr sing *aymuna*, A 14, *aymu-na*, 26^{bu}, A 7, 8, 9, 10 11, 12, *aymu-ja* A 15, loc. sing *aymya*, 8^{bu}, 140, *aymu ina*, from in the mind, 42^{av}
aysura, loanword, Skr *asura*, a demon, nom plur *aysura*, 44^{av}, gen plur *aysuram*, A 40

B

bāda, subst., time of *Zd* base *varit*, acc sing *bada*, 13^{av}, 1^u, 25^{bu}; 30^{bu}, 33^{au}, 43^a ⁱⁱ *bada* 43^{av}, instr sing *bada-na* 2^{bu}, loc. sing *bada* A 1, 2, 7 8, 9 11, 12, *bada*, A 10, gen. plur *badana*, 26^a, *badama* 26^{au}, 30^{av}, *badam*, 44^{bu}, loc. plur or adj *dṛadra* in or belonging to, the three times, 1^{bu}

bajai, to disappear, to be annihilated 3rd pers sing pres *bajaiti*, 21^a 41^{au}

bajasa, subst., compound nom sing *bajasa* A 37, *bajasa* A 34, 35 (*ba-*) 36, 38 39, instr sing *bajasa na* A 10 *bajasa-na* A 8 12, *bajamam* A 7 *byamam* A 9, *bajama*, A 11, *byama* A 14, 15 instr plur *byasyau ja* 17^{av}, gen plur *bajara*, 20^{av} 26^{bu}

baka, unidentified word, 42^{bu}

bana, unidentified word 42^{bu}, perhaps the abl instr of *bata* wind 'through the wind'

bar, to carry, 3rd pers sing pres *badi*, 14^{bu}

barabaramā, unidentified word 43^{au}
baḥ, loc. sing of a noun corresponding to Pers. *bay*, in the grove, in the garden, 3^{bu}, A 1

baśda, subst., ein nom. plur *baśde*, A 21, acc plur *baśde*, 2^{bu}

basta, past part pass bent, *Zd barta* cf. Engl *bent*, 4^{bu}

bata, unidentified word 42^{bu}

bauddhisatva, loanword, Skr *bodhisattva* a bodhisattva, nom sing *bauddhisatvi*, 10^{bu}, 12^{bu}, 32^a, 43^{bu}, *bauddhisatva* 11^{bu}, 26^{av} 27^{bu}, 32^a, 34^{av}, 40^{bu}, instr sing *bauddhisatva* 11^{av}, 12^{bu}, 20^{au}, 31^{bu}, *bauddhisatva na* 10^{bu}.

gen. sing. *baudhisatṛā*, 31^{bv}; *baudhisatṛa*, 10^{av}; 11^{bu}; nom. plur. *baudhisatṛas*, 6^{bu}; 8^{av}; *baudhisatṛa*, 6^{av}; 7^{av}, ^{bu}; 8^b; instr. plur. *baudhisatṛau*, A 1; gen. plur. *baudhisatṛām*, 3^{bu}.

baudhisatṛayāṁna, loanword, Skr. *bodhisattvayāna*, the vehicle of a bodhisattva, loc. sing. *baudhisatṛayāṁna*, 6^{bv}. 8^{bv}; 9^{av}; 40^{av}; *baudhisatṛayāṁna*, 32^{av}.

baudhisatṛayāṁni, loanword, Skr. *bodhisattvayāna*, one who is on the bodhisattvayāna, 31^{av} (instr. sing.).

baute, see *bud*.

bāy, to bring, to take; 3rd pers. plur. pres *bāyāṁ*, A 23.

bāyṣa, high, exalted, used to translate Skr. *bhagavat*, as a designation of the Buddha, cf. *Zd bēreṣat*; nom. sing. *bāyṣa*, 2^{av}; 37^{bv}; 38^{av}, ^{bu}; with suffixed pronoun *ī*, *bāyṣi*, 12^{av}; 17^{bv}; 20^{bu}, 23^{av}; instr. sing. *bāyṣa-na*, 23^{av}; 27^b; 39^{av}; *bāyṣa-na*, 8^{av}; abl. *bāyṣi-na*, 19^{bu}; gen. sing. *bāyṣa*, A 25; nom. plur. *bāyṣa*, 3^{av}; 38^{av}, acc. plur. *bāyṣa*, 1^b, gen. plur. *bāyṣāna*, 16^{bv}; *bāyṣāna*, 1^{bv}; 20^{bv}; *bāyṣāni*, 2^{bu}; A 18, 29, *bāyṣā*, 24^b; the full designation is *gyastāna gyasta bāyṣa*, the venerable of the venerables (the god of gods), the Exalted One; nom. sing. *gyastāna gyasta bāyṣa*, 3^{bu}; 5^{av}; 7^{av}; *gyastāna gyasta bāyṣa*, 4^{av}; instr. sing. *gyastāna gyasta bāyṣa-na*, 6^{av}; gen. sing. *gyastānā gyastā bāyṣā*, 5^{av}, the gen. plur. *gyastāna* is commonly dropped and we find nom. sing. *gyasta bāyṣa*, 4^{av}; 5^{bu}; 19^{av}; 22^{av}; 25^{av}; 34^{bv}; 35^{av}, 36^{av}; 37^b; 38^{av}; 40^{av}; 41^{av}; 44^{av}; A 1, 2; 40, *gyasta bāyṣā*, 12^{bv}, 16^{av}; 18^{bv}; 23^{av}; 32^{bu}; 33^{av}; 34^{bu}; 35^{bu}; 36^{av}; 37^{av}, ^{bu}; 42^{bv}; 44^{av}; *gyasta bāyṣa*, 8^{av}; 27^{av}; with suffixed pronoun *ī*, *gyastā bāyṣi*, 9^{av}; 14^{av}; 15^b; 31^b; 39^b; 40^{av}; *gyasta bāyṣi*, 12^{av}; 13^b, 21^{av}; acc. sing. *gyasta bāyṣi*, 5^{av}, ^{bu}; 13^{av}; 32^b; 35^{av}; *gyasta bāyṣi*, 13^{bu}; 22^{av}; 24^{av}; 31^{av}; 35^{bu}; 39^{bu}; instr. sing. *gyastā bāyṣi-na*, 6^{av}; 8^b; 14^{av}; 20^{av}; 40^{av}; *gyastā bāyṣa-na*, 39^{bv};

gyasta bāyṣa-na, 7^{av}, ^b; 15^{av}; 18^{bu}; 22^{bu}; 32^{av}, ^{bu}; 39^{av}, ^{bu}; *gyasta bāyṣa na*, 14^{av}; 33^{av}, ^{bu}; *gyasta bāyṣa-na*, 16^{av}; 33^{av}, ^{bu}; abl. sing. *gyasta bāyṣa-na*, 9^{av}; 19^b; *gyasta bāyṣa-na*, 33^{av}; gen. sing. *gyasta bāyṣa*, 13^{av}, ^{bu}; 30^{av}; 34^{bv}; A 3; 6; 30; 40; *gyasta bāyṣa*, 19^{av}; 32^{av}; 35^{av}, ^{bu}, ^b, *gyasta bāyṣa*, A 4; voc. sing. *gyasta bāyṣa*, 5^{bv}; 9^{av}; 12^{av}; 15^b; 16^{av}; 17^{av}, ^{bv}; 18^{av}; 19^{bu}; 20^{bu}, 22^{bv}; 23^{av}; 33^{bu}; 34^{av}; 37^{bu}, ^{bu}; 40^{av}; *gyasta bāyṣa*, 6^{bv}; 12^{av}; 13^{av}; 19^{av}; 22^{av}; 24^{av}; 31^{av}; 34^{av}, *gyasta bāyṣa*, 16^{bu}; 36^{bu}; *gyasta bāyṣa*, 8^{av}; 25^{av}; 32^{bu}; 39^b; nom. plur. *gyasta bāyṣa*, A 7; 8; 9; 10; 12; 23, *gyastam bāyṣa*, A 11, *gyasta bāyṣa*, 25^{av}; *gyasta bāyṣa*, A 14, *gyasta bāyṣam*, A 15; acc. plur. *gyasta bāyṣa*, 30^b; instr. plur. *gyastayau bāyṣayau-ja*, 15^{av}; 23^{av}, gen. plur. *gyastamna bāyṣāṁna*, 3^{bu}; *gyastam bāyṣāṁna*, 21^{av}; *gyastā bāyṣāni*, 35^{av}, ^{bv}; 36^{av}, ^{bu}, A 30 (miswritten *bāyṣau*); 33; *gyastā bāyṣam*, 35^{bu}; *gyastā bāyṣāna-ja*, 28^{av}. *bāyṣāṁjāṁna*, that should be grasped, 7^{av}; see *bāyṣāṁj*.

bāyṣūṇa, adj., connected with, belonging to the Exalted One, commonly added to nouns, where the Sanskrit text has a compound with *bodhi*; thus *bāyṣūṇe carye*, *bodhicaryāyāḥ*, of the conduct of a buddha, of the life of enlightenment, 2^{av}; *bāyṣūṇa caryāṁna*, the eyes pertaining to a buddha, 36^{av}; *bāyṣūṇa rūṣai*, a being connected with exaltedness, a being of exaltedness, a bodhisattva, nom. sing. *bāyṣūṇa rūṣai*, 26^{av}; 28^{av}; *bāyṣūṇa rūṣai*, 40^{bu}; *bāyṣūṇa rūṣai*, 15^{av}, *bāyṣūṇa rūṣai-na*, 7^{av}, ^{bu}; instr. sing. *bāyṣūṇa rūṣai-na*, 6^{bv}; 8^{bu}; 9^{av}, *bāyṣūṇa rūṣai-na*, 31^{bu}; nom. plur. *bāyṣūṇa rūṣā*, 6^{av}, ^{bu}; instr. plur. *bāyṣūṇa rūṣayau-ja*, A 1.

bāyṣūṇa, subst., the state of a *bāyṣu*, buddhahood; nom. sing. *bāyṣūṇa*, 16^{bv}; 33^{av}; acc. sing. *bāyṣūṇa*, 30^{av}; 33^{av}; *bāyṣūṇa*, 16^{av}; 32^{bu}; 33^{av}, ^{bv}; *bāyṣūṇa*, A 26; 35; 37; *bāyṣūṇa*, A 34;

- 36; 38; 39; gen. sing. *baysumñta*, A 41.
- beyseydy, see *biysān*.
- bhājanibhūtā, Skr. loanword, one who has become a vessel for, who has obtained, A 29.
- bhāvā, Skr. loanword, state, condition, 43 a¹.
- bhrāntā, loanword, Skr. *bhrānti*, delusion, 43 b¹.
- bhūttasamñā, loanword, Skr. *bhūttasamñā*, the idea of reality, 24 b¹; *abhūttasamñā*, a non-idea of reality, 24 b¹.
- bi, adv., and, also (1), 31 a¹¹.
- bi, to be, to become, Zd. *bū*; pres. 3rd sing. *bidi* (1), 1s, 27 a¹¹; opt. 3rd pers. sing. *vya* (cf. Old Pers. *biyā*), 25 b^{1v}; 33 a¹¹; *vya*, 37 b¹¹; past 1st pers. sing. *vyi*, 26 a¹¹; 3rd pers. sing. *vye*, A 1; *vya*, 3 b^{1v}; *vya*, 25 b¹¹.iv; 26 a¹¹; *vyeta*, 4 b^{1v}; *vyita*, 5 b¹; *vyeta*, 5 a¹.
- bich, to lie down, opt. 3rd pers. sing. *biche*, 38 b¹.
- biḍā, see *bar*.
- biḍāṣṭā, probably an adverb, cf. *hāṣṭ*, A 22.
- bihi, adv., very, much, Zd. *vahyah*, 15 b^{1v}; 20 b¹¹; 24 a¹¹; 36 b¹¹; *bihī*, A 3.
- bijev, to decay; pres. part. *bijevamḍai*, 13 b¹.
- bilsamḡ, subst., the order of mendicants, or collection of monks; acc. sing. *bi-samḡ*, 1 b¹¹; instr. sing. *bi-samḡ-na*, 4 a¹.
- birāś, to explain, propound; 3rd pers. plur. present act. *birāśai*, 29 a^{1v}; 39 a^{1v}; 3rd pers. sing. middle, *birāste*, 2 b¹; optative 3rd pers. sing. *birāṣṭya*, 16 b¹¹; 23 b^{1v}; fut. part. pass. *birāṣṭmāḡ*, 41 a¹¹ iv (*birāṣṭmā*). *birāṣṭmāḡ*, adj., connected with the expounding, propagation, A 3.
- bisai, adj., staying, being (1); nom. plur. *bisā*, A 3; gen. plur. *bisā*, A 33.
- bisā, adj., all, every, Old Pers. *viya*; nom. sing. *bisā*, 2 b¹¹; A 18; 28; 29; with suffixed pronoun *i*, *bisī*, 3 a¹; acc. sing. *bisā*, 27 b¹; with suffixed *i*, *bisī*, A 3; nom. plur. *bisā*, 31 b¹; 34 a¹¹.iv; 41 b¹; A 17; 40; with suffixed *i*, *bisī*, A 21; acc. plur. *bisā*, 2 b¹; 6 a¹¹; instr. plur. *bisau*, 15 a¹¹; 22 b^{1v}; 26 b¹; gen. plur. *bisāmñā*, 1 b^{1v}; 6 b¹; *bisām*, 27 a¹; A 33; *baśāmñā*, 7 b¹¹; *bisāna*, 2 a¹¹; *harbisā*, all and every, 10 a¹; 30 a¹¹, b¹; 40 b¹; A 26; gen. *harbisāmñā*, 3 b¹¹; *bisā*, used as an intensifying prefix with *pirmāttama*, highest; *bisā-p*, highest of all, 6 a¹¹; 7 a^{1v}, b^{1v}; 8 b¹.ii; 18 b¹¹.iv; 26 b¹; 30 a¹¹; 32 a^{1v}, b¹¹; 33 b^{1v}; *bisā-p*, 6 b¹¹.
- bisivrrāṣai, subst., a noble male member of a clan, used to translate Skr. *kula*; the first part of the word is probably a gen. plur. *bisivrrā*, cf. Zd. *vis*; the last part *ṣai* should be compared with Zd. *ṣaṣta*; nom. sing. *bisivrrāṣai*, 15 b¹¹; 28 a¹¹ (-*vā*); 36 b¹; 40 b¹¹; A 4; gen. sing. *bisivrrāṣai*, 31 a¹; 36 b^{1v}; nom. plur. *bisivrrāṣā*, 29 b¹¹; the corresponding feminine is *bisivrrāṣaiṇā*, cf. Zd. *ṣāṣṭnī*; nom. sing. *bisivrrāṣaiṇā*, 15 b¹¹; 28 a¹¹ (-*vā*); A 4; *bisivrrāṣaiṇā*, 36 b¹; gen. sing. *bisivrrāṣaiṇā*, 37 a¹; nom. plur. *bisivrrāṣaiṇā*, 29 b¹¹.
- bišta, subst., death, the end (1), 3 a¹; A 3.
- biśūña, adj., of all kinds, manifold, 28 a¹; 41 b^{1v}; 42 a¹; *biśūña*, 43 b¹.
- blysamḡ, to seize, grasp, restrain; 3rd pers. plur. pres. *blysamḡāre*, A 23; future participle passive, *blysamḡamḡā*, 31 b¹; *bay-samḡamḡā*, 7 a¹.
- biysān, to wake up; 3rd pers. sing. past *beyseydy*, 42 b^{1v}; past part. *bisāḍā*, 6 a¹; *biysāḍā*, A 2.
- brriya, subst., love, affection (Leumann); instr. sing. *brriyai-ja*, 18 b¹¹; loc. sing. *brriya*, A 41; *dā-brriya*, in love of the law, 3 a^{1v}.
- brriyā, see *pritta*.
- brū, adj., earlier, former, cf. Old Pers. *parwa*, 31 a¹; *brūhāṣṭā*, in the earlier part of the day, in the morning, 4 a¹; 28 b¹ (*brū*).
- brūn, to shine; 3rd pers. plur. pres. *brūnāri*, 41 b¹.
- bud, to know, to understand, to realize; inf. *buste*, 38 a^{1v}; 3rd pers. sing. present act. *busti*, 15 a¹; 1st pers. sing. present middle *bce*, 22 b^{1v}; 3rd pers. sing. *baut*, 38 b¹¹; 3rd pers. plur. *brūn*, 30 a¹¹; 2nd

cā, A 16, gen. sing *cā*, whose, 3a^u, 10b^u,
nom plur. *cā*, those who, 20aⁱ; 28a^u,
29b^u, *cā-bura*, as many as, A 17, com-
pare *cū*

cī, conj. if; cf Skr. *ced*, 10a^{iv}, 18a^{iv}, 20b^u,
31b^{iv}, 33aⁱ, *ī*; 41b^u, *cīya*, and if,
37b^u.

cira, subst, shedding, cf Skr *kṛ*, *āśka-cira*,
shedding of tears, 24a^u

cittya, loanword, Skr *cattya*, gen sing
cittya, 29bⁱ, *cittya*, 22aⁱ, *cattya*, A 26

cīvarā, loanword, Skr *cīvara*, a robe, acc
sing *cīvara*, 4a^u, *cīvara*, 4bⁱ; 5b^u

erra, pron, of what kind, *errā māmānda*,
like as, just as, 42a^u, *errāmma*, as,
41b^u

cu, interrogative relative pronoun, used as
an interrogative, which, what, nom. sing
cu, 39b^u, *cu hura*, what matter? why?
12b^u, 16aⁱ, 38bⁱ (*hera*), with *kana*
added, 11b^u, 16b^u, *cu man*, a particle
of interrogation 15b^u, 16b^{iv}, 17b^u,
18aⁱ, *cu nara tā*, what now then, used to
translate *kah punar tadah* 14b^u, 29a^u,
cu patea, the same, A 3, *cu rata*, 36b^u,
cū (*cu-e*) *sutta*, what-to thee appears?
14a^u, 15a^u, *cū*, 16b^{iv}, 18aⁱ, 19a^u,
20bⁱ (*sutta*), 22b^u, 23aⁱ, 33b^u,
34b^u, 40aⁱ, *cre setta*, the same 38a^{iv},
cre sai, the same, 37a^{iv}, used as a re-
lative particle or pronoun, nom. sing
cu 2b^{iv}, 11b^u, 15a^u, 16a^{iv}, 17b^{iv},
18a^u, 19a^u, 21a^{iv}, 22b^u,
23b^u, 24b^u, 27a^{iv}, 28a^u, 32a^{iv},
33a^u, 34b^u, 31a^u, 36b^{iv}, 38b^u,
39a^u, 40b^u, 43b^u, A 3, 4, 6,
18, 20, 21, 22, 23, 24, 25, 27,
28, 29, 30, 33, *tea*, A 17, acc sing
cu, 19b^u, nom plur *cu*, 9b^u,
13a^{iv}, 21b^u, 25a^u, 30b^u, 38aⁱ,
A 3, in most of these instances it is
possible to explain *cu* as a conjunction, or
like Skr *yu*, English 'as regards', 28a^u,
in many cases *cu* is probably used as a con-
junction, that, when, so that, if, because,
12b^u, 14b^u, 15a^{iv}, *ū*, 16a^u, 19b^u,
20b^u, 23a^{iv}, *ū*, 25b^u, 27a^u, 33a^{iv},
38b^u; 39a^u, 41b^u; 13a^u, with enclitic

pronoun, *cū*, when his, 33bⁱ, when some
one, 29a^u, *cūai*, when now some one,
29a^u, *cu-bura*, as great as, used to
translate Skr. *yāvant*; nom sing *cu-*
bura, 2b^u, nom plur *cu-bura*, 9a^{iv}, acc
plur *cu-bura*, A 24, *cu-ttira*, how far, how
much, 6aⁱ, *cu ttira*, 7bⁱ; *cu-ttarā*, 6a^{iv}

D

dā, subst, law, religion, Zd *dāta*, nom
sing *dā*, 15a^u, 17a^u; 19a^u, *ū*,
21b^{iv}, 22a^{iv}, *ū*; 24a^{iv}, *ū*, 27b^u,
39b^u, 40aⁱ, A 18, 29, acc. sing *dā*,
24b^u, 28a^{iv}, 29a^{iv}, A 2, 3; gen sing
du *brīya*, in love of the law, 3a^{iv}, *dā*
vīra, in the law, 15a^u, 40b^{iv}, the fuller
form *dāta* is sometimes used, nom sing
dāta, 2b^u, 3aⁱ, 39b^{iv}, *dāta*, 16a^u,
17b^u, 19b^u, 22b^u; with suffixed *i*,
dāti, 14b^u, acc sing *dāta*, 1b^u.

dadara, see *didira*

daha, subst, a man, cf Zd *dahyu*; nom
sing *daha*, 21a^u, 23b^u, 28b^u, gen sing
daha, 21a^{iv}, cf *hu-dihuna*

damvau, subst, wild animal, used to trans-
late *myga* A 26 (probably miswritten for
damiām, gen plur)

darmaha, see *dharmaha*.

dasa, subst work treatise, used to trans-
late *pariyāya*, A 3

dasau, numeral ten, loc *daiva*, 12a^u,
damfca, A 33

dasta, subst, band, Old Pers. *dasta*, acc
sing *dasta*, 5b^u, instr sing *dasta-na*,
A 23, uncertain, *dasti*, 42b^u

dāta, see *dā*

dātinai, adj, belonging to, connected with,
the law, nom sing *dātinai*, 23a^{iv}; *dā-*
darine i e *dātinai* or *darinai*, 38a^u; nom
plur *dātyi*, 35a^u, *ū*, *ū*

debīsi, unidentified, A 24

deda, see *di*

dharma, loanword, Skr *dharma*, Law, a con-
ditioned thing, nom sing *dharma* 32a^u,
ū, 33a^u, *ū*, *dharmā*, 17b^{iv}, 18a^u,
38b^{iv}, 39a^u, nom plur *dharmā*, 40b^u;
instr plur *dharmyau-jai*, 17b^u; gen-
plur *dādharmā*, 2aⁱ; with a postposition,

dharmam tīra, in the dharma, 20^{av}, 26^{bu}, *dharmāna tīra*, 11^{au}
dharmaha, subst, loanword, Skr *dharmata*, the being law or right, nom sing *darmaha*, 38^{av}; instr. sing *dharmahajsa*, 38^{au}
ddharmakaya, loanword, Skr *dharmakaya*, the body of the law, 2^{au}
dharmaparyaya, Skr loanword, a religious work, acc *dharmaparyaya*, 14^b, gen *dharmaparyaya*, 16^{av}
dharmasamāna, loanword, Skr *dharmasamāna*, idea of dharma, 40^b
ddharmaviga, loanword, Skr *dharmaviga*, the excitement of the law, instr sing *ddharmaviga na*, 24^{ai}
dhyamnye, adj, belonging to, connected with *dhyana*, A 38
dī, Zd day to see, 3rd pers sing present *datta*, 27^{bv}, 28^{ai}, 42^{bv}, *ditta*, 28^{au}, 3rd pers plur *deda* 38^{au}, 3rd pers plur present middle *dyari* 41^{bv}, past part. pass *dya*, 14^{au}, 28^{av}, future part pass *dyāna*, 28^{au}, *dyamāna*, 12^{bv}, 13^{au}, 23^{au}, 27^{bv}, 37^{bu}, 38^{ai}, 40^{au}, *dyamāna*, 38^{au}
didamda, adj such, of that kind 20^b
didira, adj, so much, so many, nom plur *didira*, 21^{au}, acc plur *didira*, 28^{bu}, adverb, so much, so, *didira*, 24^{av}, *dadira*, 10^{au}, *dadara*, 2^{bv}
didrrama, adj, such, of that kind, nom sing *didrrama* 30^{av} (the Skr has *asubha*), *dadrrama* 29^{bu}, gen plur *didrramam*, 13^{av} cf *utramma*
dys, to keep to preserve, used to translate Skr *dhara*, present 1st pers middle, *dys* 22^{av}, 39^{bu}, 3rd pers sing *dysde*, A 2, perhaps m written *disceda* 43^{bu} with suffixed *i* *dysdat* 43^{av}, conjunctive 3rd pers sing *dysati*, 2^{bv}, 21^b, *dysate*, A 3 3rd pers plur *dysadi*, 28^{av}, 29^{bu}, 30^{bv}, *dysamde*, A 3, imper *dysa* 39^{bv}, *dys* 22^b
Dipamkara, n pr, the Buddha Dipamkara, gen or abl *Dipamkara* 19^{au}, 30^{av}, 32^{av}, *Dipamgarā*, 19^b, *Dipakara*, 19^{bu}
disā, loanword Skr *disa*, a region, a country,

nom sing *disā*, 22^{ai}, 29^{av}, A 26, *disā*, 21^{bv}, gen sing *disā*, 12^{ai}, *disā*, 29^{bu}, loc sing *disāna*, 22^{ai}, *disāna*, A 26, *disāna*, 39^{av}; loc. plur. *disāna*, 12^{au}, *disāna*, A 33
ditta, see *dī*
divina, subst, a human being, a mortal, perhaps borrowed from Skr *dehin*, cf however Old Irish *doe*, i e **dharvo*, a mortal, gen plur *divinana*, 44^{av}
dysadai, *dyseda*, see *dys*
drrai, numeral, three Zd *θrayo*, acc *drrai*, 1^b, 5^{au}, loc *drarayra*, 30^{av}, *drbada*, in (or, belonging to) the three times, 1^b
dravya, loanword, Skr *dravya*, substance, 43^{ai}
drūya, subst, lie, Zd *drūyo*, nom *drūya*, 13^{ai}, 27^b, *drūnya*, 33^{av}
duskara, adj, difficult of accomplishment marvellous, probably borrowed from Skr *duskara*, nom sing *duskara*, 5^{bv}, 25^{av}, *duskara*, 24^{au}, instr sing *duskara-jsa*, 25^{au}
dvasse, numeral, twelve hundred, A 1 *dian* 4^{ai}
dvavaradissa, numeral, thirty two, nom *dvavaradissa* 23^{au}, *dvavaradissa*, 23^b, instr *dvavaradissau* (i e **sau*) 23^{ai}, 40^{au} (written *dvavaradissau*)
dya, seen, see *dī*
dyamma, subst, view belief, opinion 39^{ai}, 42^b, A 23

E

eyamnai, subst, a prince, acc sing *eyamnai*, A 2, voc *eyamna*, A 3

G

gabhira, adj loanword, Skr *gabhira*, 1^{bv}, *gambhira* 24^{av}
gaha, subst a stanza, Zd *gaba*, acc sing *gaha*, 16^b, 21^b, 36^{bv}, 40^{bv}, *gaha*, 23^{bv}, acc plur *gaha*, 38^{ai}, 41^{av}
Ganga, n pr, the river Ganga, gen or loc sing *ganga*, 21^{ai}, 23^{bu}, 28^{bu}, *gaga* A 15
gandharva, loanword, Skr *gandharva*, a Gandharva, gen plur *gandharvam*, A 40, *gandharvam*, 44^{av}

- ganīśta, subst, moisture, translates *sam sveda*, loc sing *ganīśta*, 9 bⁱ
- gara, subst, mountain, Zd *gauri*; nom sing *garā*, 20 b^u, *gara*, 20 b^u, instr sing *garām*, A 31, gen sing *gara*, A 21
- garkha, unidentified word, 2 b^u; perhaps an adverb altogether, *garkhusta*, 41 a^v; *garkhye*, A 21
- gatti, apparently inf of verb, perhaps corresponding to Zd *gatte*, *pari gatti*, he might cause to go [i], 27 b^u
- grauna, subst, a garland, instr plur *graunyan* (perhaps *graunyan*), A 3
- grūca, subst, sand compare English *grits*, Lithuanian *grūdai*, instr plur *grūciyan* eye, (like) the sands, 21 a^u, 23 b^u, 28 b^u, *grūciye-jā*, A 15
- guna, subst, characteristics marks, Zd *gaona*, nom plur *guna*, 23 a^u, b^u, 27 aⁱ, gen plur *guna*, 11 bⁱ, *aguna*, nom marks 23 a^v, 40 a^u
- gunaaparamitta, loanword, Skr *apara mitaguna*, unmeasured virtue, gen plur *gunaaparamitta samcayd*, heap of unmeasured virtues, name of a world A 2, *gunaaparamittasamcaya*, the same A 6
- gura, to address, 3rd pers sing past *gurate*, A 2, *guste* 36 a^u
- gūstaya, adj, made of flesh, cf Phl *gost*, 34 bⁱ, *gūstye*, the same, 34 bⁱ, the form is nom plur
- gva, subst., ear, loc sing *gramā* A 26
- gvāna, perhaps part of base corresponding to Zd *gu* that can be realized 42 aⁱ, 44 aⁱ, *gramā* 43 b^u, cf *hugana*
- gyasta, subst, a venerable one, a god, divine, Zd *yarata*, gen sing *gyasta*, 29 b^u, *gyasta*, 21 b^v, nom plur *gyasta* A 40, used as first part of compounds, *gyasta*, 44 aⁱ, common in the phrase *gyastand gyastu lājā*, the venerable of venerables (the god of gods) the exalted, used to denote the Buddha, see *layā*
- gyastūmā, adj, belonging to the gods, divine, nom plur *gyastūmā* 34 b^u, 35 aⁱ

II

- hā, adv, denoting the direction towards, cf. Zd 4, A 23, *hā nī lāyānti* is not

- destroyed (i), 41 a^u, *hā nī kasta*, does not come up against, 37 a^u, *hā mānāna* praiseworthy, 22 a^u, 39 a^v, *hā rāda* 43 a^v, b^u, *hā yan*, to realize, effect, 24 b^u, 28 b^v, 41 a^u, A 4
- haca, pron, somebody, anybody, A 17
- had, to sit, Zd *had*, 3rd pers sing present, *hāta*, 38 b^u
- hada, adv, thus, so, used like Skr *era* in order to add emphasis, 38 b^u, *had*, 10 a^u, 13 b^u, 22 bⁱ, 24 bⁱ, 31 b^u, 39 b^v, 41 a^u, b^u, 44 aⁱ, b^u, A 40, *hada* 10 b^u, 12 b^u, 16 aⁱ, 18 bⁱ, *hade*, 16 b^u
- hada, subst, day, in *hru hada*, in the morning, 4 a^u, 28 b^u, *trahada*, at noon 28 b^u
- hadaina, wandering, see *hamyea*
- hajva, adj, wise, knowing, instr sing *hajva hrada-na*, 3 a^u, nom plur *hajva* 13 b^u
- hajvattetina, adj, consisting of knowledge, nom sing *hajvattetina*, 35 b^u, obl *hajvattetie* A 39, nom plur *hajvattetie*, 35 a^v
- halai, subst, direction, quarter, place, acc sing *halai*, 5 a^u, b^u, 12 aⁱ, 27 b^u, 41 aⁱ, A 2, acc. plur *hala*, 6 aⁱ, *halai yantu* according to Leumann instead of *halai hanta*, in the direction, 3 b^u
- hama, adj, same, united, Zd *hama*, obl *hamye* A 7, 8, 9, 10, 11, 12, 14, 15, *hamye*, A 14
- hamada, adv, in any way, at all times, always, 14 b^u, 15 a^u, A 30, 31, 32, *hamda* 13 b^u
- hamanga, adj, like equal, A 31, written *hamagi*, A 15
- hamabar, to fill, Zd *hambar*, gerund *hambari*, 15 bⁱ *hambara* 21 aⁱ, 36 aⁱ, *hambari*, 40 b^u, past part. *hambari*, A 23, *hambari* A 32
- hambis, to put together, to compose, 3rd pers sing past *hambisi*, 2 a^v
- hamhisa, subst, a heap, collection, nom sing *hambisi*, 11 b^u, 12 b^u, 16 aⁱ, 14, A 30, 31, with suffixed pronoun *hamhisa*, 24 aⁱ, 31 a^u, acc. sing *hamhisi* 15 b^u, 29 a^u, 41 aⁱ, instr sing *hamhisi* 14 a^u, 28 b^u.

hamdar, to support, to favour, Zd *hamdar*,
nom plur *hamdada*, 7a^u, *hamdada*,
6a^u, 8a^v
hamdāra, subst, favour, nom sing with
suffixed ī, *hamdarai*, 36b^u, instr sing
hamdara jsa, 6a^v, *hamdara jsa*, 7b^u,
hamdara jsa, 8b^u
hamdara, prou, another, Zd *antara*, obl
sing *hamdarye*, 19aⁱ, gen plur *ham-*
daramna, 21b^u, *hamdaryanna*, 41aⁱ,
hamdaryam, 16b^u, *hamdarānu*, 23b^v,
hamdara, 29a^u
hamgrī, part, assembled, arrived, present,
5b^u
hamgujsa, adv, anywhere, A 17
hamjsa, to go along, to set out, cf Zd *ham*
jam, present 1st pers middle, *hamysye*,
3a^v, present part. *hamysadai*, 1e *ham*
jsamda, 32a^u, instrumental, *hamjsa-*
mdai-na, 9a^u, *hamysadai-na*, 7a^v, 8a^u,
hamjsamda-na, 40a^v, *hamda-na*, 8b^v
hamjse, subst, start, effort, A 4
hamkhijsa, subst, enumeration, counting,
cf Zd *χsa*, nom sing *halhijsa* A 32, loc.
sing *hamkhijsa ysaya*, produced in enumera-
tion enumerated, 9a^v, *hamkhijsa masa*,
as much as can be counted, 31a^u
hamphu, to be provided with, together
with, 3rd pers sing past *hamphre*,
17a^u u^v, b^u past part *hamphre*, 14a^u,
25a^u b^v, 28b^u
hamrasta, adv, all right altogether, 3a^u,
41b^u, 44b^u
hamtsa, preposition, with, together with,
cf Zd *haca*, the governed word is put in
the instrumental, 4aⁱ, 9b^u u^v, 21b^v,
29a^v, *hamtsā*, 9b^u, *hatsa* A 1
hanasa, subst, conception, idea, 25a^v, 42a^u
har, prou, all, Pers *har*, *har-lata*, all and
every, 10aⁱ, 30a^v, b^u, 40b^u, A 26,
gen *harlataanna*, 3b^v
hara, see hara
hariys, to be frightened, to tremble, cf Pers
hiras, 3rd pers plur present *hariysari*,
25a^u
hārū, subst, a merchant, cf *haur*, gen
sing. *harū*, 4aⁱ, A 1
haskama, subst, a collection heap, acc
sing *Isakama*, 36b^u.

hasta, num, eight, A 3, 4, 6, loc *hasta*,
A 17.
hasta, num, eighty, Zd *aštānta*, 30b^u, A 8,
18
hastama, adj, best, excellent, Zd *hastama*,
nom sing *hastama*, 22a^u, written, *ham-*
astamma, 39b^u
hasta, adv, there, in that place, 5aⁱ, b^u,
cf Zd *arāḍa*.
hatañaka, part, subduing, overpowering,
A 2
hatha, adj, true, Zd *hathya*, 27a^u u^v, b^u,
33a^v
haua, num, seven, Zd *hapta*, instr abl
plur *hauyau*, 15b^u, 21a^u, 36a^v,
40b^u, A 28, 30 (miswritten *hauyam*)
hauparahaua, num, seventy seven, A 9
haur, to give, 3rd pers sing present *hada*,
28a^u, *hadi*, 11b^u, 36b^u, 40b^u, *hida*,
12b^u, 1c^u, 16a^v, 21a^u, 28b^v,
heda, A 31, 3rd pers sing opt. *hauri*,
A 28, pres part *haurala*, 11b^u, past
part *hauḍa*, 6b^u, *hauḍā*, 7b^v, 8b^u,
A 28, fut participle pres *haurāṇa*,
11a^v, *hauramāṇa*, 11a^u, b^u, 12b^u,
20b^u, 27a^v
haura, subst, a gift, nom. sing *haura*,
11aⁱ u^v, b^u, 27aⁱ, A 28, *haura*,
12b^u, 20a^v, acc sing *haura*, 11b^u,
12b^u, 21a^u, 28a^u, b^v, A 28, *hauram*,
15b^u, 16a^v, 36b^u, 40b^u, with suffixed
i, *hauri*, A 31
hauramma, subst, giving, bestowing, instr
abl sing *haurammajsa*, 6b^u, 7b^v, 8b^u
hautta, unidentified, perhaps 3rd pers. sing
pres, keeps has, 43a^u, cf Zd *hap*
hauva, subst, influence, power, conse-
quence, instr sing *hauri jsa*, A 31, 35,
36, 37, 39, *hauva jsa*, A 34, 36, 38,
39, miswritten *hauri jsa*, A 38, gen
sing. *hauri*, A 36, 37, 39, *hauva*,
A 34, 38, *hauri jsa*, A 35
hauyuda, that can easily be done, 11b^v,
see *huyula*
hāva, subst, excellency, *haca-anusamsa*,
used to translate *gunanusamsa* A 1
hayaramdai, part, reposing dwelling, in-
sing, nom plur *hayaramāṇa*, A 34, 36, 37,
39, *hayaramāṇa*, A 38, *hayaramyada*, A 35

haysnā, to wash, 3rd pers sing past
haysmata, 4^{bu}

herstaya, unidentified word, perhaps 'at
all', 38^{au}

hi, emphatic particle, 11^b

hama, to become, to be, cf Zd ham-t,

Waxī humuin, 3rd pers sing present
middle hamata, 10^{bu}, hamete 38^{bu},
3rd pers plur hamare, A 4, 17, 24,
26, hamari, 41^{bu}, hamari, 3^{au}, 13^b,
14^{au}, 11^{bu}, 21^{au}, 1^{bu}, 28^{au}, 1^b, 29^{bu},
hamari, 25^{au}, 2nd pers sing conjunctive
hama, 33^{au} (used with the meaning
of a future), 3rd pers sing hamate, A 3,
20, 21, 22, 24, 27, 29, miswritten
hamate, A 28, and mate A 23, hamate,
A 6, 18, 25, hamave, A 16, hamave,
A 17, hamata, 10^{au}, hamati 10^{au},
14^{bu}, 31^{bu}, 32^{au}, 3rd pers sing opt
hime, A 26, 29, 30, hime A 28, hama
10^{au}, 14^{bu}, 19^{au}, 21^{bu}, 25^b,
31^{bu}, 37^{au}, 43^{au}, lama 14^{bu},
17^{bu}, 19^{bu}, 22^{au}, 27^{bu}, 29^{au}, 43^{au},
hame, 10^{bu}, 17^{au}, hame, 24^{au}, A 17,
31, 32, hama, 18^b, hama, 18^{au},
hamiya 26^{au}, 37^{bu}, 3rd pers sing past
hamye, 4^{bu}, 44^{au} hamyeta, 4^b, 3rd
pers plur hamiya, 5^{au}

harā, hirā, subst, thing matter, object
nom sing hara 7^{au}, 12^b, 16^{au},
hira, 8^{au}, 12^b, cu hara what matter?
why? 12^{bu}, 16^{au}, cu hera 38^{bu}, cu
hira kidna 11^{bu}, cu hara hina 16^{bu},
ci hara h-dna 10^{au}, 1^b, 29^{bu}, 31^{bu}
(kina), ce heru hina 38^{bu}, acc sing
hara, 27^{bu}, gen sing hara, 41^{bu},
hard tura, in an object, 28^{au}, nom plur
hara, 34^{au}, gen plur harama 6^{bu},
7^{bu}, aharina devoid of objects used
to translate Skr anupadhisesa 10^{au},
31^{bu}, A 29

hina, subst, arm, A 22

his, to be sounded to be heard, 3rd pers
sing opt his, A 26

hivi, adj, connected with, belonging to,
nom sing hiyai, A 30, fem hiva, 23^{bu},
acc sing hivi A 40, nom plur hiva,
44^b, acc plur hiva, A 3, 4, 6, gen
plur hiva A 32

hiyāncā, unidentified word, 2^{au}

hiyaustyai, subst, perhaps meaning 'at-
tachment', nom sing hiyaustyai 15^{au}

hudihuna, adj belonging to good men,
used to translate Skr mahapurusa cf
daha, hudihuna, 23^{au}, hudihuna,
23^b

hngvana, perhaps, that can be easily
realized, 41^{bu}, see grana

hnjsada, adj, western, 12^{au} (uncertain
perhaps nihysada)

huna, subst, a dream, Zd x^{afna}, Pali
supina, acc sing hunda, 42^{bu}

hus, to sleep, Zd x^{afs}, pre^a part hūsam
da, 42^{bu}

husa, unidentified word, 3^{au}, perhaps hu,
well, and sa for eg be

huynda, that can easily be done, 11^{bu},
huyudi, 12^{au}, bu, cf /a uyudi

hvađa, past part of verb corresponding to
Zd x^{ar} to eat, hvađa kha^{ja}, after the
food had been eaten 4^{bu}

hvađāna, see hie

hvamari, they are, see hama

hvaṁdā, see hie

hvan, to say, to speak, cf Zd x^{an}, 1st
pers sing present act hvanima, 8^{bu},
3rd pers sing present passive hvida,
17^{au}, b /vdi 41^{au}, hvide 38^{bu}, 3rd
pers plur /vañari 3^{au}, 23^b, 44^{bu},
3rd pers sing opt hvanu 39^{au} mu
written hūñi 19^{bu}, hvañe 20^{au}, 27^{au},
/vaña 27^{au}, hvañye 38^b, 2nd pers
sing imper hva^a 13^b, 3rd pers sing
past /ve 5^{bu}, 7^{au}, 8^{au}, 9^{au}, 12^{au},
11^{bu}, 13^{au}, 14^b, 15^{bu}, 16^{au},
17^{au}, 18^{au}, 19^{au}, 1^{bu}, 21^{au},
22^{au}, 23^{au}, 24^{au}, 25^{au}, 31^{au},
1^b, 32^{bu}, 33^{bu}, 34^{bu}, 35^{au},
11^{bu}, 12^{bu}, 36^{au}, 37^{au}, 38^{au},
39^{bu}, 40^{au}, 41^{au}, 44^{au}, 3rd
pers plur hvaṁda, A 7, 8, 9, 10, 11,
12, /vaṁda A 14, hval, 25^{au}, b,
hvida A 15, perf part pas hva, 3^{bu},
15^{au}, 22^{bu}, 23^{au}, 27^{bu}, 34^{au},
A 40, hvaṁda 15^{au}, 16^{au}, 18^{au}, 20^{au},
22^{au}, 23^{au}, 33^{bu}, 39^{au}, 11^{bu},
40^{au}, gen hvaṁ 7^{au}, 8^{au}, 13^{au},
22^{au}, 32^{bu}, 39^{bu}, hvaṁ, 22^{au},

25^a, fut part pass *hvañai*, 10^u;
32^a, 34^u
hvanai, subst., saying, words, acc sing
hvanai, A 40, gen sing *hvanai*, 7^a,
8^u, 13^a, 22^u iv, 25^a, 32^u,
39^u
hvañaka, part., preaching, *itahirau hva*
ñaka na, by the *tathagata*, 6^a, cf *hvan*
and *itahara*
hvañamma, 'subst., saying words, gen
sing *hvañamma*, 38^u
hvaram, right, *hvaramevañā*, to the right,
5^u, *hvaramevañā*, 29^u, *hvaramda*, adj.,
right 5^u
hvaṣṭa, adj., probably identical with *Zd.*
hvaṣṭa, well established, peaceful, 1^u
hve, 'subst., a man, nom sing *hve*, 14^u,
20^u, 27^u iv, 33^u, 41^u, instr
sing *hvaṣṭa-na* 3^u, gen sing *hvaṣṭa*,
21^u, 29^u, nom plur *hvaṣṭa*, A 40,
gen plur *hvaṣṭanna*, A 37, 38, 39,
hvaṣṭanna A 35, *hvaṣṭanna*, A 34,
36

I

i, an enclitic pronoun, usually with the
meaning of an accus or gen of the de
monstrative pronoun. It coalesces with
a preceding a or e to ai and with a to i,
compare *ayadai* A 24, *ayadamjau*, A
33, *ayai*, 9^u, 12^u iv, 13^u, 14^u,
15^u, 17^u, 20^u, 21^a, 23^a, 31^u,
39^u, 40^a, *bifi*, 3^a, A 3, 21 *budari*,
24^a, *budadi*, 34^u iv, 35^u, *eva*
pyau-jai, 30^u, *evpyau-jai*, 37^a,
evai 29^u, *dasi* 14^u, *hamdarai*, 36^u,
hauri y, A 31, *li* 8^u, *li* 22^u,
khari, 3^u, 7^a, 8^u, 39^u, A 21,
maranalaṭi, A 23, *nammai*, A 3, *pastai*,
36^u, *pidai* 29^u, *pracinnai*, 21^u,
rayi, 2^u, *samhalunpyau-jai*, A 3,
stammai, A 23, *Subhūti*, 15^u, 17^u,
23^u, 33^u iv, *Subhūti* 17^u, 18^u,
19^u, *li*, 22^u, 34^u, 40^a, *itai*,
41^u, A 2, 4, *ittai*, 22^u, 39^u,
ittai, 3^u, *yau*, A 23, *yudai*, 5^u
i, 3rd pers. sing opt of verb subst., see *ah*.
iḥ, 3rd pers plur present of verb subst.,
see *ah*.

iñā, postposition, from, by means of, 42^a,
iñaka, form with, 19^u, 32^a, *iñaka*,
19^u
indri, loanword, Skr *indriya*, organ of
sense, 41^u
Armayasta, n pr, Skr *Amuṭabha*, A 25

J

jada, loanword, Skr *jada*, a fool, nom
plur *jada*, 38^u, instr plur *jadyau*,
39^u, *jadau*, 38^u, gen plur *jadamna*,
42^a
Jambviya, loanword, Skr *Jambudvīpa*,
name of a continent A 3 (loc)
jan, to slay, to hurt to injure, 3rd pers
plur pres *janu*, A 24
jasmara, loanword, Skr *jātmara*, remem-
bering one's previous births, A 17
jasta, see *gyasta*
jauni, 'subst., overpowering, defeat, nom
jauni, 18^u, acc *jauni*, 19^a
ja, indefinite particle, *Zd* *ciθ*, 41^u iv, cf
lamu ja, *kuṭaya*, *nāmu-ja*, used as an
indefinite pronoun 23^u, *ci ja hve*, if
any man 20^u, 33^u, *ja-rat*, adds em-
phasis and perhaps contains the particle
ra, 4^u, cf *ji* in *subhūti*, 8^u
ji, to decay, to disappear, *Zd* *jya*, pres 3rd
pers plur *jari*, they disappear, 30^u,
past part *jya*, A 6, *ja*, A 3, 16
Jivā, n pr, *Jeta*, gen sing *Jiva*, 3^u,
A 1
jiva-nasama, subst., conception of a living
being, 18^u, see *nasāma*
jivasamā, loanword, Skr *jīvasamā* the
idea of a living being, 14^a, 25^u,
26^u, 32^a (*samā*)
ja, a suffix of uncertain meaning, added to
nouns and pronouns in order to form an
instrumental or ablative. The noun is
used in the singular oblique form in 1^u,
3^a iv, 5^u, 6^a, 7^u, 8^u, 8^u iv, 8^u u,
9^u, 10^u iv, 12^u, 18^u, 25^u, *li*,
37^u iv, 38^u, A 15, 32, 34,
35, 36, 38, 39, it is put in the instr
plur in 4^u, 15^a, *li*, 17^a, *li*, 21^u,
23^u, 26^u, 27^u, 36^u, 38^u, *li*,
39^u, 40^u, *li*, A 1, 3, 15, 20,
it is put in the gen plur 28^a, with

pronouns we find *ku jsa*, wherefrom, 24 a^{1v}, 40 a¹, *mukhyesa* by me 10 a¹, 17 a¹, b¹, 18 a^{1v}, 19 a^u, 24 a^{1v}, 30 b^u, *mulum jsa* A 1, *uhu jsa*, by thee, 6 a^u (*ahu jsa*), b^u, 7 b^u, when followed by the enclitic pronoun: the suffix becomes *jsai* 30 b^{1v}, 37 a¹, A 3, 32
jsa, to go Zd *jam*, conj 3rd pers sing *jsati* 3 a¹, *jsare* 38 b^u
jsa, apparently a copulative particle cf Old Pers *ca*, A 6 *jsam*, A 3, 23
jsina, subst life, nom *jsina* A 3, 6, 16, acc *jsina* A 2 6, 23, 25, gen *jsini* A 4
jsus (?), to delight in, 3rd pers sing pres *jsusta*, 43 b^u
jsvaka, unidentified participle 2 a^u cf *grana*
juna, subst turn, time fold acc plur *juna* A 3 4 (miswritten *ju*) 6, should probably be written *juna*
jvaka, subst life a living being cf Zd *ja*, *jaaka* i: about a living being 24 b^u, *jaaka ira* 10 b^u
jjajsini, adj, w/ one life is exhausted nom plur *jjajsinya* A 3, cf *jī*

K

ka, conjunction, when if 3 a^{1v} A 3
kalārri, subst, Skr *kaliraya*, the kaliking 25 b^u
kalpā loanword Skr *kalpa* a period, acc plur *kalpa* 28 b^u, gen plur *kalpamna*, 30 a^{1v}
kama, unidentified word perhaps borrowed from Skr *kama* 2 a^u
kāmma, pronominal adj which 7d *latama*, *kammā* 5 b^u, 17 b^u, A 3 6 22, 27, 28, 29, 33, *kamma* 5 a¹, A 16 mis written *kauma* A 17, *kamā* 26 a^u, *kama* 17 a¹, 25 b^u, *kam* A 18, 20, 21, 23, 24 25, gen sing *kamye* 21 b^u, perhaps miswritten *nāmye* 28 a^u, loc sing *la manīna* 39 a^{1v}, *kamīa* 21 b^{1v}, *kaīa* A 26
kāmu jā, pronoun any, 10 a^u, 13 a^u, 17 b^{1v}, 19 b¹, 27 b^u (written *nāmya*), 31 b^u, 32 a^u, 33 a^u, *kāmmu jā*, 21 a^u, 32 b^{1v}, 34 a¹

kana, subst a drop, gen plur *kanam* A 32
Kanakamuna, n pr Skr *kanakamuni* name of a buddha A 30
kantha, subst, a town, loc sing *kitha*, 4 a^u i^v, with suffixed *hasta* *kithasta* into the town, A 34, 35, 36, 37, 38, 39
kara, according to Leumann a particle, compare Skr *kāla*, 2 a^u, *kara* 38 a^{1v}
karma, loanword Skr *karma*, work action nom plur *karma*, 30 a^u, in 2 b¹ we read *karma cchavā* which I cannot explain
karmaya, loanword Skr *karmata* activity 30 a¹
Kaśava, n pr, Skr *Kaśapa* name of a buddha A 30
kaśa, loanword, Skr *kaca* cataract, nom *kaśa*, 41 b^{1v}, gen *kaśa* 42 a¹
kaśte, 3rd pers sing present middle of a verb used to translate Skr *kaśmate* 31 a^u, *kaśta* 37 a^u
kaulopamma, loanword Skr *kulopama* like a raft, 14 b¹
khayya, subst food of Skr *khād*, *hradā* *khayya* after he had eaten his food after the meal 4 b¹, *khayya kira* eating business 4 b¹
khaysmūla, subst bubble (?), lit belong ing to the root of the water (?) nom plur *khaysmūla* 42 b¹
khu, adv bow, Zd *kaθa* Skr *katham* 6 b^u 8 a¹, with suffixed pronoun: *khū* 8 b^{1v} with *iā* and the pronoun *iā* added *khūa*, 22 a^{1v}, or *khūa* 7 a¹, 8 a^u, 39 b^u, used as a particle of comparison as like 2 a¹, 16 a^u, 20 b¹ i^v, 42 b¹ i^v, in subordinate sentences low 8 b^u, so that 3 b¹, 11 b¹, 27 a¹, 40 b¹, 41 a¹, 43 b¹, with *ia* and: *khūa* 3 b¹ as so as 14 b¹, 22 b^u 41 a^{1v} 43 a^u, as when, if w/en 14 b^{1v}, 27 b¹ i^v, A 6 23, 25, 26 30, 31, 32, 40, with *ia* and *iā* *khūa* A 21 *khū burā* as long as 14 b^u
kīda, past part pass of *kar* to do, instr sing *kīd-na* for the sake of 10 a^{1v} b¹, 11 b^u, 29 b^{1v}, 37 a^{1v}, written *kīna* 16 a^u, b^u, 20 a¹, 26 a^{1v}, 27 a¹, 31 b^{1v}, 32 a^u, 39 a¹
kīra, subst, work business Zd *kārya* 4 b¹, 14 b^u, nom plur *kīra* A 20

kātha, see *kantha*

klaiṣṇai, adj., connected with, consisting in the *klaiṣa*, acc sing *klaiṣṇai* 19^a, acc plur *klaiṣṇa*, 18^a, gen plur *klaiṣṇam* 6^b, 7^b *klaiṣṇa*, 18^b

kleśa, Skr loanword defilement, evil passion gen plur *kleśam* A 2

Kṛrakusada, n pr, Skr *Kṛakucchanda*, name of a buddha, A 30

ksam, to wish, 3rd pers sing opt *ksam*, A 4

ksamantitṛya adj. consulting in forbearance, cf Zd *xšāmanē* and suffixes *rat* and *ta*, literally therefore 'belonging to the state of one who is in possession of forbearance', 2^a, *ksamantitṛye*, A 36, *ksamantitṛye* A 36

ksamna, loanword, Skr *ksana* a moment, acc sing *ksamna* 14^a

Ksantavada, n pr Skr *Ksantavadin*, 26^a

ksira subst, town cf Zd *ksitra*, the form is loc sing 3^b, 44^b

ku, adv when Zd *kuda*, 10^a, 14^b 15^a, with copulative or emphatic *ku* the same 4^a, 5^a, *kubura* how far, as far as 9^b *ku-ya* wherefrom 24^a, 40^a, *kusta*, where A 24, *kusta* where 2^a, 29^a, *kusta* *burā* wherever, so far as 12^b, *kuna* *ja*, anywhere, 11^a, *kustat-ja* 26^b

kulā, numeral, a hundred millions cf Skr *loti* 28^b, 30^b, ord nal *kulana* the hundred millionth 31^a

kura, adj, wrong fal e, 13^a, 20^a, 38^a, 4^b, *kura*, the same 42^a, cf Skr *kara*

kusāla, loanword Skr *kusāla* blis, gen sing *kusāla* 21^a, 4^b, 36^b, it is possible that *kusālamūla* should be considered as one word, cf *mu'a*

L

lakea, loanword Skr *laka*, hundred thousand 44^b

lakṣamna, loanword Skr *lakṣana* a mark, a characteristic sign 13^a

lakṣanyā, adj, consisting of marks, instr sing fem *lakṣanyā* 12^b, 37^b, *lak*

sanya, 37^b, *lakṣanyā*, 37^b, *lakṣanayā*, 37^b

lokapāla, Skr loanword a class of gods, nom plur *lokapāla* A 24

lovadata, loanword, Skr *lokadhatu* a world, nom *lovadata* 21^a, *lovadava* A 2, *lovada* A 28, acc *lovadata*, 15^b, 16^a, 40^b, *lnadata*, 36^a, loc *lovadeta* A 6, 2^a, *lovadera* A 2

lova, loanword, derived from Skr *loka* belonging to the world, the word is nom sing fem, 44^a, A 40

M

ma, prohibitive particle not do not, 13^b

ma, pron., me, 3^a, 38^a, gen sing *mamma* 36^a, 25^b, 26^a, *mam* 24^a, 25^b, 26^a, 38^b, 40^a cf *ma*

mahairdi, loanword, Skr *mahārdhika* posse sing magical power, gen plur *mahairdyam* A 22

mahapurasalakṣana, loanword Skr *mahā puruṣalakṣana* the marks of a mahā puruṣa instr plur *mahapurasalakṣanyau* 23^a, 40^a

mahasahasri, loanword cf Pali *mahāsaḥsa* name of a world gen sing *maha sahasre* 16^a *maṣasahasrye* A 28, *mahasal asrye* 16^b *mahasahasrya*, 36^a

mahasamudra, Skr loanword great ocean nom plur *mahasamudra* A 32

mahayama, loanword Skr *mahayana* the great Vehicle, loc sing *mahayamā*, 8^a, 6^a, 27^a *mahayama* 7^a, *mahayana* 31^b

Mamjuśri, nom propr Skr *Mājuśri* name of a bodhisattva, acc *Mamjuśri* A 2, voc *Mamjuśrya* A 2, *Majjuśrya* A 3, *Mamjuśryam* A 3 *Majjuśryam*, A 4

mamāmdā, part I ke ac, Pēre *manand* 22^a 27^b, 33^b, 43^a, *mamāmda* 42^a, *maāmdā* 2^b, 23^b, 28^b, 29^b, *mamāmdā*, 20^b, *mamāmda* A 26

mamū, unidentified perhaps meaning 'notion' 43^b, gen plur *ma ian*, 43^a

man, to consider, with *ha* pra e worship Zd *man*, 3rd pers plur present, *mañare*,

38 a^h, fut part pass *mañāmñā*, 22 a^t, 39 a^v

mañāñ, see *manñā*

mānavai, loanword, Skr *manavaka*, a young man, voc sing *manava*, 33 a^u

mani, a particle, now, indeed, 15 b^u, 16 b^v, 17 bⁱ, 18 aⁱ.

mara, adj, here, 7 aⁱ, 8 a^u, b^v, 9 a^u, 31 bⁱ, 43 a^v, b^u, A 6, *mara*, 31 a^v

Mara, Skr loanword, the Evil One, nom *Mara*, A 22

marīña, adj, belonging to Mara, A 22.

maranakala, Skr loanword, the time of death, acc with suffixed *ṭ*, *maranakalṭ*, A 23

masi, subst, quantity, Zd *masah*, used in compounds like Skr *matra* with the meaning 'so much as', *gara mase*, big as a mountain, A 21, *hamkkhysa-masa*, so much as can be counted, 31 a^u, *tanka man*, so much as a farthing A 28, *uṣmamna mas*, so much as a *uṣmamna*, 31 a^u, 37 a^u

maś, unidentified, perhaps 'behind him', A 24

mata, probably past part of the base *man* considered, 10 aⁱ

mata, subst, mother, Zd *mata* 1 b^v

mā, pron my, me, 18 b^u, 41 b^u (*mī*), 44 aⁱ, cf *ma*

mī, a particle which seems to add emphasis probably connected with Zd *ma*, *lau halai mī* in one place, 5 a^v, *tti mī*, then, 24 a^h, *asla mī* tears, 24 a^u, cf further A 2, 3, 4 23, 30

midāna, adj, merciful, voc sing *midana*, 18 a^u, *midanina*, 5 b^v, 6 b^v, 15 b^v, 16 aⁱ, 17 a^u b^v, 19 a^v, b^u, 20 b^u, 22 b^u, 23 a^u, 24 a^u, 31 a^v, 37 b^u, *midanna* 33 b^u v, 36 b^u, 40 a^u, *madanna*, 32 b^u

masta, adj, great, Zd *masta*, nom sing *masta*, 20 b^u u, 26 a^v, 33 bⁱ, A 33, instr sing *masta*, 31 b^u, *mista-na*, 4 aⁱ, loc. sing *masta*, 4 a^v, *mista*, 4 a^u, nom plur *misti*, 3 a^h; *Gahi*, bⁱ, 7 b^u, inst plur *mistayau*, A 1

muhu, pron, me, Zd *maityā*, 18 b^v, 33 a^u, 38 a^h, *muhu* ja, 1 y me, 10 aⁱ, 17 aⁱ, b^u,

18 aⁱ v, 19 a^u, 24 a^v, 30 b^u, *mukum ja*, A 1

mukha, loanword, Skr *mūrkhā*, a fool, instr plur *mūkhau-ja*, 38 b^v.

mula, loanword, Skr *mūla*, a root, nom plur *kūṣaḷa mula*, or *kūṣalamula*, roots of bliss, 21 a^v, b^u, acc plur *k mūla*, 13 b^v, 36 bⁱ, gen plur *k mulam*, 36 b^u

mura, subst, a bird, gen plur *muram*, A 26

muṣa, unidentified, perhaps 'afterwards', 42 bⁱ, cf *maś*

muṣta, subst, death, destruction, cf Zd *mar*, instr sing *muṣta ja*, 25 b^v

N

(1) *na*, *na*, *ni*, negative particle Zd *na*, *na* 2 a^u, 10 a^u, 11 a^u, b^v, 12 b^u v, 13 b^u, 14 a^v, b^v, 17 bⁱ, 18 a^u, 19 b^u u, 20 a^v, 23 a^u, 24 bⁱ v, 25 b^u, 26 b^u, 27 a^u, 33 a^v, 34 a^u, 37 b^u, 38 a^u, b^u, 40 a^u, bⁱ, 41 b^v, 43 b^u, A 17, 22, 34, 37 38, *na* 11 a^u u, 12 a^u, 26 a^u, 41 b^u, 43 aⁱ A 17, *ni* 9 b^u, 10 bⁱ v, 11 a^u u, bⁱ, 12 a^v 13 b^u, 14 a^u v, b^u, 15 aⁱ, 17 aⁱ u v, bⁱ u v, 18 b^v, 19 a^v, 20 a^u v, 24 a^v b^u u v, 25 a^u, b^u v, 26 a^u v, b^u u, 27 a^u u v, bⁱ u v, 28 a^u, 30 b^u, 31 b^u, 32 a^u u, 33 a^u, b^v, 37 a^u v, 41 a^u 42 a^u, 43 aⁱ, 44 aⁱ, A 17, 22, 27, 30, 31, 35, 36, 39, *ne*, A 32, *nai* (not it) 28 b^v, *naye* and not, 38 a^v, *na-na* 24 b^v, *na-ni*, 25 bⁱ, 31 a^u, *ni* *ni*, 24 b^u, *nai-na*, 14 b^v, 15 a^u, A 17

(2) *na*, *na*, *ni*, adv or particle now, namely especially in queries, *na* 6 a^u, 7 a^v, b^u, 20 b^u u, *na ti*, 11 b^v, *na iā* 12 aⁱ, *na* 17 aⁱ, 18 aⁱ, 27 aⁱ, *ne*, 12 b^v, *ni*, 2 aⁱ, 13 a^u, 34 bⁱ, 37 b^u, A 24, *ni ta*, 12 aⁱ, cf *man*, and Zd *na*, *na*

(3) *na*, particle, perhaps connected with (2) *na*, commonly with the meaning of an instrument, 4 aⁱ, b^u, 6 aⁱ b^v, bⁱ v, 7 aⁱ v, bⁱ u u, 8 aⁱ bⁱ v, bⁱ u v, 9 aⁱ bⁱ, b^u, 10 a^v, bⁱ v, 11 aⁱ v, b^u, 14 aⁱ, 15 a^u, 16 a^u, bⁱ bⁱ, 17 a^u bⁱ, 18 bⁱ, 20 a^u, b^v, 21 bⁱ v, 22 b^u u, 23 a^v, b^v, 24 a^u, 25 bⁱ, 26 a^v, b^v, 27 aⁱ, bⁱ, 28 b^u u,

29^a, 6^u, 1^v, 30^a, 31^u, 1^v, 32^a, 1^v, 6^u,
33^a, 1^u, 6^u, 37^a, 38^a (-na), 38^a
(-na), 39^a, 1^u, 40^a, 1^v, 6^u, 42^u,
43^a, 6^u, 44^a, A 7, 8, 9, 10, 11,
12, 14, 15, 23, 31, it is used with the
sense of an abl in 5^u, 19^u
na, to take, 3rd pers sing past *nati*, 4^u,
3rd pers plur *namdā*, A 40, past part.
na, 19^a, 1^v, 6^u, 1^v, 41^a
nabhedā, unidentified word 2^u, probably
3rd pers sing pres of a verb meaning 'to
sweep away', cf Zd *būy baoda*
nai, particle, now related to (2) *na* and
perhaps derived from *na* it used in
queries 15^a, 19^a, 22^u, 23^a,
32^a, 33^u, 37^u, 40^a
nama, loanword, Skr *nama*, name, acc
nama 22^a, 6^u, 39^u, A 3, *namma*,
A 6, *nammam* A 3, *nauma* A 4, with
suffixed *i*, *nammai*, A 3, often used ad
verbally, by name, namely, 2^u, 18^a,
22^a, 6^u, 26^u, 33^a, 34^a, *namma*,
39^u, A 2
namas, loanword, Skr *namasya*, to bow
down to, 1st pers sing pres *nama*
summa, 1^u, 1^u, 3rd pers plur past
namasyada, 5^u
namaysa, subst, perhaps borrowed from
Skr *namasya* reverence, worship, instr
nama *ja* *na*, 17^a
nāma, prān, any one, gen sing *namye*,
28^a, with the indefinite *ja* in *namya*,
any 27^u, perhaps miswritten for *lama*
ñap, loanword, Skr *ñāpya*, to be made
known, 3rd pers sing opt middle *ñāpya*,
10^a, pres part *ñapamda* A 23, 26,
40, nom. plur *ñapamda* 15^a
nara, adv again, now 14^u, 15^a, 16^a,
29^a, 41^u, A 22
naram, to go out, in emanate from, past
part. *naramda*, 16^u
naryajāsve, loanword Skr *narajayati*, re-
birth in hell, loc *naryajāsve*, A 17
nas, to seize, to receive, to conceive to over-
power, 3rd pers sing conj *nasati*, 16^u,
41^a, 3rd pers plur pres middle *nasare*,
38^u, pres part *nasakā*, 11^u, 24^u,
future part *nasasā*, 8^u, 9^a, with
emphatic particle *ye*, *nāsāsa ye* 30^u

nāsama, subst. seizing, comprehension, con-
ception, 18^u, instr *nasame* *ja*, 9^a
nasta, adv, down, below, 12^a (uncertain)
nastā, past part of verb corresponding to
Zd *ni ah*, to sit down, used as a past
tense, 3rd pers sing *nasta*, 4^u, 5^u,
3rd pers plur *nasta*, 5^a
nan, num, nine, 43^u, *navaranau*,
ninety nine, A 7, 23
nanhya, unidentified word, 42^u
navays, loanword, Skr *navas*, to put on
the under garment, 3rd pers sing past,
navayse, 4^u
ñaya, see *nyaya*
naysa, numeral, translates Skr *myuta*, 30^u
nayutta, loanword, Skr *navuta*, a myriad,
A 7, 8, 9, 11, 12, 14, 15, 23,
navuta A 10
nihysada, see *hysada*, 13
nyan (i), to destroy, to subdue, 3rd pers
sing opt *nyija*, 43^u
nya, loanword Skr *nya*, own (i), 41^u,
43^a
nyusan, to bestow, to grant 3rd pers plur
pres *nyusanāre*, A 23
najsas, to explain cf Zd *cas*, the past
part *nysada*, explained said is used in
the idiom *itu naysada*, that said, so which
translates Skr *iti*, 9^a, *itu naysada*, 13^a,
27^u, 28^a, *itu nysada* 34^u
nirvāns, loanword, Skr *nirvana*, loc sing
nirvāna, 10^a, 44^a
nasphan, to produce 1st pers sing opt
nasphanu, 20^a, 3rd pers sing *nasphañe*,
34^u
nistā, is not, see *ah*
nistaya, adj, derived from *nasta*, cf Skr
nastika not being, not real, 39^a
nyāpamda, probably pres part of *nyap*,
to be made known, see *ñap*
nyāya, loanword, Skr *nadi*, a river, gen
sing *nyaja*, 21^a, 23^u, 28^u, *nyad*,
A 15
nyuvijsa, adj, north, 12^a (uncertain).

o

o, conj, and, nr, 9^u, 10^u, 11^u, 14^a,
18^u, 28^a, 30^u, 32^a, 36^u,
41^a, *o* *ca* and *als*, or, 11^u,
11^u

15 ^{lu}, 16 ^{li}, 21 ^{iv}, 28 ^{li}, 29 ^{ai}, ^{lu},
32 ^{ai}, cf *au*, 38 ^{li}, *o ia*, A 2, *a ia*,
21 ^{ai}, *au vā*, 38 ^{li}
o, pron, that yonder, instr *ona*, in that
way, thus, A 2, 26, 28, loc *oña*, yonder,
41 ^{li}
orga, subst, observance worship 38 ^{li}, A 33
oskā, adv, always, 2 ^{ai}, cf *auskauyē*

P

pā, subst, foot, acc plur *pā* 5 ^{ai}, *pā* 4 ^{li}
pacadana, subst, used to translate Skr
paryayana, in the way, in the manner,
28 ^{li}
pachīś, to be completed, 3rd pers sing
pres *ida pachīśde*, is completely written,
A 18, *nyā pachīśda*, is completely
known, 3 ^{ai}
padam, to build up, to accumulate, 3rd
pers sing opt *padime*, A 31
padamja, adj or postposition, perhaps
meaning 'connected with', or 'on account
of', 20 ^{ai}
padamjsya, adj, bygone gen plur *pa
damjsyāmnā*, 26 ^{ai}, 80 ^{ai}, *padamjsyam*
44 ^{li}
padauysa, ordinal first 2 ^{ai}
padī, subst, way, manner (?), cf *Zd panti*,
pā (?), acc sing *tu padī* that way, so,
16 ^{li}, 41 ^{li}, 42 ^{ai}, 43 ^{li}, acc. plu
drarai padya in three ways, threefold,
16 ^{li}, *nau padya* in nine ways 43 ^{li}
pahausta, part, 18 ^{li}, perhaps was
dressed in, 'versed in', cf *prahausti*
pajsa, see *pamjsa*
pajsam, to worship to honour, past part
pajsamēve, A 29, fut part pass *pajsa
maraja* 21 ^{li}, 29 ^{ai}
pajsama, *pajsam* loanword Skr *pāṣa* with
indigenous suffix, worship, honour, nom
sing *pajsam*, 29 ^{li}, A 33, acc sing
pajsama 30 ^{li}, *pajsam*, 31 ^{ai}, 37 ^{ai},
A 3, 29; *pamjsa*, A 30, *pajsa*, A 33,
gen plur *pajsamānā*, 6 ^{ai}
pajsiṛyā (?), translates Skr *pratisamya*,
putting back, 4 ^{li}, this form is the 3rd
pers sing past of an unidentified verb
palamgā, loanword, Skr *paryanka*, aquat
ling, 4 ^{li}

pamaka, part, measurable, commensurable,
cf *Zd framā*, 11 ^{li}, 12 ^{ai}, ^{li}, 25 ^{li},
A 30, 31, 32

pamcāśai, subst, a period of five hundred
years, probably borrowed from Skr *pañca
śatī*, gen sing *pamcāśai*, 13 ^{li}, 30 ^{li}
pamjsa, num, five A 20, *pajsa se* five
hundred, 26 ^{ai}

pamjsasa, num, fifty, *Zd pañcasatē*,
instr plur *pamjsasau*, 4 ^{ai}, A 1

pamsti, see *par*

pamtsāmīa, that should be placed in front
that should be viewed (?) 43 ^{li}, cf
pyamtsa

pana, adv, before in front 4 ^{ai}, 41 ^{li}
par, to make over to another, to abandon
give away, to utter, with the infinitive
of other verbs it forms a kind of causative,
3rd pers plur pres *paridi pidi* they
give to write they cause to be written
30 ^{li}, 3rd pers sing opt *pari* he would
give away, 27 ^{li}, 28 ^{ai}, *pari g* the one
might leave to go (?) 27 ^{li}, *pari ide*
he would give to write A 8, 4, 6, 27;
pida pari 3 ^{ai}, 3rd pers sing past *pasti*
he uttered, A 2, *pamtsa* *is* gave away,
28 ^{li}, *pasti* the same 28 ^{li}, *pamsti*
the same 28 ^{li}, *pasti ide* he gives to
write A 41, with suffixed: *pastai*, *le*
said to him 36 ^{ai} past part *parai*,
pasta caused to be attached attached
27 ^{li} The explanation of some of these
forms is uncertain

parabhutta, loanword Skr *paribhūta*
overcome 29 ^{li}

parāh, to become attached, infinitive (?)
parahi pasta caused to be attached, 27 ^{li},
used to translate Skr *astupahita*, 3rd
pers sing opt *parahi* 27 ^{ai}, 40 ^{li}, 3rd
pers sing past *parautti*, 5 ^{li}, past part
parauttā used to translate Skr *prasthita*
nom sing *parauttā* 20 ^{ai}, *pārautta*,
26 ^{li}, 28 ^{ai}, *anarauttā*, 20 ^{ai}, *aiā
rautta* (?), 44 ^{ai}, instr sing *parauttā na*
10 ^{li}, 11 ^{ai}, *parauttā* 11 ^{ai}, *an
rautta*, 26 ^{li}

parāhina, adj connected with morality,
obl *parāhīye*, A 35
parām, used to translate Skr *paryap* to

get at to grasp, 3rd pers plur pres
parammīdi 29^{bv}
paramartha, loanword, Skr *paramārtha*,
the highest truth, the es-ence, 2^{av}
pāramma, loanword, Skr *paramita* with
indigenous suffix, nom sing *paramma*
25^{av}, *parama* 25^{bl}, acc. sing *paramma*
25^{av}, gen plur *parammāni* 16^v
paramirva, loanword, Skr *paramirvāp*, to
save to deliver, 3rd pers. sing perf conj
paramirvaye hamati 10^{av}, 3rd pers sing
perf opt *paramirvaye hama*, 10^{av}, future
part pacs *paramirvaṇa*, 10^{ai}, 31^{bm},
paramirvayami a 31^{bv}
parasa, adj, pleasant, probably borrowed
from Skr *prasāda*, nom sing fem
parasa 2^{av}, *para* 2^{bv}, *para*, 22^{av}
parautta, see *para*
paraysda, unidentified, 3rd pers sing
present leads to (1) 16^{av}
parruska, unidentified 2^{av}
parē, to show obedience to, 3rd pers plur
past *parēda* 13^{bm}
para, loanword Skr *para*, *para* a
assembly audience, nom sing *para* 44^{av},
para, A 40, loc sing *paraṇa* 5^{av}
pārāsa, pleasant 2^{bv}, 22^{av} (*para*), see
para
pariyeta, part returned, 4^{bm}
paś, to give up to leave, 3rd pers plur
present *paśida* A 3, 3rd pers sing opt
paś 14^{bv}, A 6 23 25, future part
pacs *paśanna* 14^{bm}
paṣara, subst, night evening (1) acc sing
paṣara at night 28^{bm}
paskāuta, unidentified word 42^{bm}, prob-
ably perf part pacs risen rising
paskyasta, adv afterwards A 3, 6 *pas*
kyasta h 36
pasta, past of verbal base cut off chopped
off (older texts *paṭṭā*), 25^{bm}
pasti, see *par*
patata, part, risen, arisen 5^b, 24^{av},
40^{av}
patca, adv, again moreover, A 3, 8, 9,
10, 11, 12, 26, 27, 28, 33, *patca*,
A 14, 15 *patca* 5^{av}, 36^{bm}, *patca*
10^{bm}, 12^{bm}, 16^{av}
pāti, hears, 23^{bv}, 28^{bv}, see *pu*

pattarā, loanword, Skr *patra* an alms
bowl, acc sing *pāṭara* 4^{av}, *pattara*,
4^{bm}
paysan, to know, to acknowledge, 2d part
an, 1st pers sing pres middle *paysani*
26^{av}, past part pacs *paysanda* 14^{av},
28^{av}
phara, adj much many, 36^{bv}, *pharala*
the same, 5^{av}, 15^{bv}, 21^{bv}, A 3,
instr *pharaṇa*, A 1 (written *pharan*
ya)
pharra, subst, fruit result 17^{av}, *ph*
phisaṇṇā, fut participle pacs, that should
be brought away from 26^{bv}
pichasta, adj, manifest, A 23
pinda, loanword, Skr *pindaya*, in order
to collect alms 4^{av}
pinva, the same, 4^{av}
pur, to write, infinitive *pide*, A 3, 4 6,
27 41, *pida* 3^{av}, *pidi*, 30^{bv}, 3rd pers
plur pres *piride* A 26 with suffixed:
piridat write it, 29^{av}, 3rd pers sing
conj *pira* i e probably *pirati* 24^{bm},
3rd pers sing opt *piri* 37^{av}, A 3 4
6, 16, 18, 20, 22 23, 24, 33 *pire*
A 21 20, *piye* A 17, past part *pida*
A 18
piran, to cause to grow, to plant 3rd pers.
plur past *piradanda* 13^{bm}
pirmattama, adj highest best, nom sing
pirmattamma 22^{av} 39^{bv} *pirmattama*
2^{av}, *bisapirmattama* 18^{bm}, acc sing
pirmattama A 26 *bisa pirmattama* 30^{av},
32^{bm}, 33^{bv}, *bisapirmattama* 32^{av},
instr sing *pirmattama* 20^{av}, *bisapir*
mattama 8^{bv}, *bisa pirmattamye* 6^{av},
2^{av} (*bisa*), 7^{av}, *bv*, gen sing *bisa-pir*
mattamye 26^{bv}, adv *pirmatama* 25^{av},
used as a post position *pirmattamma*
beyond, 30^{bv}
piruyai, adj, previous preceding former,
A 17
pisai, subst, a teacher master, 22^{av},
39^{bv}
piskala, subst placing apart distribu-
tion display, section division, gen
sing *piskalaṇa* in a section (of the
earth) 21^{bm}, acc plur *piskala* 20^{av},
cf *avasthanta* not displayed 20^{av}

pittā, according to Leumann, 3rd pers. sing. pres of *pat*, to fall, 42 b^u.

prabhāva, loanword, Skr *prabhāra*, power, influence; instr. sing. *prabhāra-na*, 43 a^v, b^u, *prabhāva-na*, 30 a^u.

pracai, loanword, Skr *pratyaya*; used in the instrumental, *kāṣṭha pracaina*, in consequence of the cataract, 42 a^l, *carau pracaina*, by means of a lamp, 42 a^u; *līye pracaina*, in consequence of that for him, 21 b^u, 29 a^l.

prahagisai, unidentified loanword, 42 b^l.

prahajana, loanword, Skr *prahajana*, common, ignorant, people, instr plur *prahajāṇau*, 38 b^v; *prahajāṇau-ja*, 39 a^u.

prahaṣṭi, 3rd pers. sing. past of a verb meaning to put on clothes, 5 b^u, cf *pahausta*.

prajñai, adj, derived from Skr. *prajña*, knowing, wise, 27 a^u.

prajñāpārāṁma, loanword, Skr *prajñāpārāṁma*, transcendental wisdom, nom sing *prajñāpārāṁma*, 22 b^l, *prajñāpārāṁma*, 39 b^u, *prajñāpārāṁma*, 39 b^v, acc sing *prajñāpārāṁma*, 1 b^u, 2 a^v, 44 b^l, gen *prajñāpārāṁmi*, 21 b^l, *prajñāpārāṁmi*, 40 b^v.

prañavāṇa, loanword, Skr *prañāpyamāna* with indigenous suffix, that can be known, nom sing fem *prañavāṇa*, 9 b^v.

prañavyi, loanword, Skr *prañāpta*, ordered, arranged, gen sing *prañavyi*, 4 b^u.

prattikāra, loanword, Skr *pratikāra*, reward, gen. sing. *prattikāra*, 11 a^l, *prattikāra*, 26 b^v.

prayauga, loanword, Skr *prayoga*, instr sing *prayauḡa-na*, by means of practice, 44 a^l.

praksiv, loanword, Skr *pratīkṣ*, to reject, 3rd pers sing. opt *praksiv*, 28 b^v.

pravartt, loanword, Skr *pravart*, to occur; 3rd pers. sing. opt *pravartt*, 24 b^u, *pravartt*, 14 a^u & v.

pritta, loanword, Skr *preta*, a ghost, A 22, loc. plur *brriyrd*, A 17.

pudgalā, loanword, Skr. *pudgala*, a person, nom sing. (*ārya*) *pudgala*, 15 a^v; *ana pudgalā*, without personality, 34 a^u, *pudgala tira*, 10 b^u; 24 b^v (r).

pudgalanāsāma, subst, conception of a *pudgala*, 18 b^u; see *nāsāma*.

pudgalasamñā, loanword, Skr. *pudgalasamñā*, the idea of a *pudgala*, 14 a^v, 25 b^u; 26 a^v, 32 a^l.

pūjā, loanword, Skr. *pūjā*, worship; nom sing. *pūja*, A 33; acc sing *pūja*, 31 a^l.

puñā, loanword, Skr. *puṇya*, lucky, meritorious, merit; instr sing *puñā na*, 16 b^u; nom. plur. *puñā*, 3 a^u; 21 a^v, b^u, acc plur. *puñā*, 13 b^v, 15 b^u; 16 b^u, 36 b^l; gen plur. *puñā*, 36 b^u.

puñīnai, adj, consisting of merit, 11 b^u, 12 b^u; 14 a^u; 15 b^v, 16 a^l & u; 24 a^l, 26 b^l, 29 a^u, 31 a^l, 37 a^u, 41 a^l, A 30, 31.

pūrāṁna, subst, the womb, derived from *pūra*, son, loc sing. *pūrāṁna*, 9 b^l.

puṣa, unidentified, 14 b^v.

pustai, loanword, Skr *pustaka*, a book; loc sing *pustya*, A 3.

pyysga-jāṇi, adj, shortlived, having a short span of life, nom plur *pyysga-jāṇya*, A 3.

pvai, to fear, to tremble, 3rd pers plur pres *pvai*, 25 a^u, cf *Zd li*.

pvāma, subst, bearing, acc *pvāma*, A 34, *pvāma*, A 36, 38, 39, *pvāma*, A 35, 37.

pyāla, subst, fulfilment, attainment, possession, instr. sing *pyālye-ja*, 12 b^v, 37 b^u & u & v.

pyamtsā, adj, in front, cf *Zd. paitanā*, 4 b^v, with *hāsta* added, *pyatsāsta*, in future, A 27.

pyaura, unidentified, 43 a^u, *pyaura*, 43 b^u, *pyaura*, 43 a^v.

pyū, to hear, 3rd pers sing present *pyū*, A 35, 37, 39, *pyū*, A 34, *pyū*, A 36; 38; 3rd pers. sing. conj *pyū*, 23 b^v, 28 b^v, *pyū*, A 3, 4, 3rd pers plur *pyū*, A 3, 3rd pers sing. past *pyū'se*, 9 a^u, imper 2nd pers sing. *pyū*, 8 b^u; *pyū*, A 3, past part. *pyūsta*, 3 b^u, 24 b^l; A 1.

R

ra, copulative adv or particle, 2 b^l, 5 a^v; 14 b^u; 17 a^l, b^u, 25 b^v; 27 a^v; 33 a^v; 43 a^u, A 2; 17; *rā*, 24 a^v, *rī*, 3 a^u.

raksaysa, loanword, Skr *raḥṣa*, a demon, A 22.

ramba, loanword, Skr *ratna*, a gem, treasure, instr plur *ramnyau*, A 28, *ramnyau-ja*, 15^{bu}, 21a^u, 36n^v, A 30, *ramnyau-ja*, 40^{bu}.

ramnina, adj., consisting of gems, treasures, A 31.

raśā, probably loanword, Skr *raja*, king, 43^{bu}.

rasiya, loanword, Skr *ra*, a rishi, nom sing *rasiya* 26^u.

raysa, unidentified word perhaps Zd *ra an*, with suffixed *i*, *raysi*, 2a^u.

rrasta, adj., right, straight, Zd *rasta*, nom sing *rrasta*, 41^{bu}, obl sing *rrasta*, 4^{bu}, used as an adv *rrasta*, 27^u, 33a^v, A 2, *rrasta*, 6a^u, A 2, cf. *hamrrasta*.

rravvipatani, adj., south, 12a^u (uncertain).

rrī, subst., a king, nom. sing *rrī*, 25^{bu} (*lalarrī*), 37^{bu}, gen sing *rrumda*, 37^{bu}.

rrispirā, subst., the son of a king, a prince, gen sing *rrispira*, 3^{bu}, *rrispira*, A 1.

rupakaya, loanword, Skr *rupakaya* 23^{bu}.

ruva, loanword, Skr *ruṣa*, form, object, instr sing *ruva na*, *ruvi-na ruva na*, 9^{bu}, *ruva-ne*, 38a^v, nom plur *ruva*, 42a^v, acc plur *ruva*, 28a^v, 41^{bu}, instr plur *ruvyau-ja* 17a^v, gen plur *ruva*, 11a^u, 20a^u, *ruvam* 26^{bu}.

rvaida, unidentified, perhaps 3rd pers plur pres 43a^v, 4u.

8

sa, particle, see *sa*.

sa, numeral, hundred, Zd *satm* 30^{bu}, *sa*, A 3, 4, 6, 16, miswritten *sa* A 16, *pajsa se* five hundred, 26a^u.

sa, this that, see *sa*.

sabhauga, loanword, Skr *sambhoga*, belonging to enjoyment 20^{bu}.

sada, loanword, Skr *śaddha*, acc sing *sada*, 28^{bu}, instr sing *sadi-ja* 1^{bu}, *sada-ja* 3a^v.

sadah, loanword, Skr *śaddha*, to believe, 3rd pers plur pres *sadaḥ idā*, 24^{bu}.

saddham, loanword, Skr *saddham*, bail, 1^{bu}, 3^{bu}, 44^{bu}, A 1.

saddharma, Skr loanword, the true religion, 13^{bu}.

śadya, śadyi, see *śamda*.

sahānya, adj., full of faith, virtuous, 13^{bu}.

sai, to appear, to shine, Zd *sad*, 3rd pers sing pres *saitta*, 11^{bu}; 12^{bu}, 14a^u, 15^u, 16^{bu}, 18a^v, 19a^u, 22^{bu}, 23a^v, 33^{bu}, 34^{bu}, 40a^v, miswritten *sai*, 37a^v, *saitta*, 20^{bu}, *setta* 38n^v, 3rd pers plur *saida*, 42a^v, past part. *saye* 28a^v.

sai, particle, even, also, 10a^u, 17^{bu}, 25^{bu}, A 21, 26, *sai* (i), 10^{bu}, 16^{bu}, cf. however, 15^{bu}.

sai, subst., a noble, fem *sai-a*, see *biṣṭirra-sai*.

sā, to learn, 3rd pers sing opt *saji*, 2^{bu}, 21^{bu}, 41a^v, *saji*, 29a^u, *sajiya*, 16^{bu}, 23^{bu}, 37a^v, past part *sija* 3a^v.

sakṛttagama, loanword Skr *sakṛdagamin*, nom sing *sakṛttagama*, 17^{bu}, *sakṛttagama*, 17^{bu}, gen sing *sakṛttagama*, 17^{bu}, gen plur *sakṛttagama*, 17^{bu}.

śakyamuna, loanword, Skr *Śakyamuni*, a name of the buddha 33a^u, A 30.

salava, loanword Skr *samlapa*, word, instr plur *salayau-ja* 38a^u.

sali subst. year, *sa sali*, a hundred years a century A 3, 6, *sa salt* A 16.

śalo, loanword, Skr *śloka* a verse, acc. sing *śalo*, 31a^v.

sam, see *samu*.

samadhana, subst., borrowed from Skr *śamadhana* profound meditation, loc sing *samadhana*, 19a^v.

samau, to complete, to compile, 3rd pers sing past *samasye* 44^{bu}, A 40.

samcaya, Skr loanword, heap, collection A 2.

śamda, subst., the earth, gen sing *śadya*, 21^{bu}, loc sing *śadya*, 5^{bu}, cf. *ysama śamda*.

samkhaluna, subst., aromatic powder, instr plur *samkhalunyau-ja* (?*lutau* i), A 3.

samkhyarma, loanword, Skr *saṃghāraṃ*,

ॠ monastery, loc sing *samkhyerma*, 4^a, A 1
samna, loanword, Skr *samena*, exactly, precisely, 6^b, 7^b_u
samñā, loanword, Skr *samñā*, idea, notion, nom sing *samñā*, 10^{aiv}, 1^u, 24^b ^u, 1^v, 25^b_u, 26^a, 27^a_u, acc sing *samñā*, 13^{aiv}, gen *samñā* *vara*, 11^b, instr-
 abl plur *samñāu* *ja*, 26^b, *asamñā*, a non-idea, 25^{biv}
samsāra, loanword Skr *samsāra* the world 43^{biv}, loc sing *samsāra*, 43^{biv}
samtāna, loanword, Skr *samtāna* con-
 templation, loc sing *samtāna*, 19^a
samū, loanword, Skr *samam*, in like
 manner, 43^a ^u, *sam* 42^a_u, *sam* *khu*,
 in like manner as, just as 42^b ^u ^{iv}
sana, subst, an enemy, host, acc plur
sana, 18^a_u, gen plur *sanamna*, 6^b,
 7^b_u, *sanam*, 18^b_u
sarau, subst a lion, nom plur *saraua*
 A 34, 35, 36, 37, 38, 39
sarb, to rise, used of the sun, 3rd pers
 sing opt *sarba*, 41^b, pres part *sar*
bamda rising eastern 12^a, A 2
sarvamañā, loanword, Skr *sarvajñā*, omni-
 scient 2^{aiv}
śāgām, loanword Skr *śāsana*, teaching
 24^b
śāstara, subst teacher master, the Lord
 Zd *śāstar* or borrowed from Skr *śāstar*,
 nom *śāstara* 39^b *śāstara*, 22^a_u
satamna, ordinal, the hundredth, 31^a_u,
 37^a_u, cf *sa*
satva loanword Skr *satva* a being, nom
 sing *satva*, 13^{aiv}, 31^b_u, acc sing *satva*
 10^a_u, gen sing *satva* 10^b_u, 34^a_u,
satva, 24^b_u, nom plur *satva*, 9^{aiv}, 1^u,
 10^a, 31^b_u, A 3, 22 acc plur *satva*,
 10^a_u, gen plur *satvad* 27^a, *sat-*
va *amna*, 30^a, *satvam* 9^{aiv}, A 2
satvadata, loanword Skr *satvadhatu*, the
 world of beings, 9^{biv}, the word is feminine
satva *nāsama*, subst, conception of a being,
 18^b, see *nasama*
satvasamñā, loanword, Skr *satvasamñā*,
 the idea of a being, 14^{aiv}, 25^b ^u, 26^a_u,
 31^b_u
śau, num, one, nom *śau*, 44^b_u, acc *śau*,

5^a_u, 10^a_u, 13^b_u, 14^a, 16^b,
 21^b, 31^a, 36^{biv}, 40^{biv}, gen. *śe*
 3^b_u, *si*, 13^b_u, loc *śiñā*, 44^b_u, A 1
Śaukrrāśisa, nom propr, name of a man
 or, disciple of Saukra A 41
sauna, subst, the Lord the Compassionate
 One, gen sing *sauna* A 34, 35 36,
 38, miswritten *sañña*, A 37, *sauna*,
 A 39 The base is perhaps *saun*
sava, subst, night, gen sing *sava* 41^b,
savi (?), 28^a
see, see *stye*
śi, num, second another, 16^{aiv}, 23^b ^u
śā, *śi*, dem pron, this, that, Zd *ha* *acā*
śe, nom, sing, masc *śā* 10^b, 32^b_u,
 37^b_u, *śe* 32^a, 38^{aiv}, *śe*, A 3, 16,
 17, *śi*, 7^a_u, 8^a ^v, 10^b, 11^b_u, 12^b_u,
 14^b_u ^u, 15^a_u, *śi* (cf however 16^{biv}),
 16^b_u, 17^{biv} 18^a_u, *śi*, 19^a_u, *śi*,
 20^a, *śe*, 21^b_u ^{iv}, 22^{aiv}, *śe* ^u ^{iv}, 24^a_u,
 27^{aiv}, *śi*, 32^a ^u, *śe*, 33^a ^u, *śi*,
 34^a ^u ^{iv}, 36^b, 37^{aiv}, 38^b_u, 39^a,
śi ^{iv}, 40^a *śi*, 41^a, 43^{biv}, 44^a,
 A 3, 6, 18 20, 21, 23, 24, 25, 26,
 27, 28, 29, 30, 33, *śe* A 3, 22, 25,
 27, nom sing fem *śā*, 18^b, 22^a,
 24^b ^u, 25^{aiv}, 27^a_u, 29^{aiv}, 39^a_u,
 43^b
śā, a particle of affirmation 6^{biv}, 11^b,
 16^a_u, 17^a ^u, *śi* ^u 18^a, 19^{aiv}, *śe*,
 22^a 31^a 32^b_u, 37^a_u ^{iv}, 39^b_u,
śe 17^a_u, 19^{biv}, 37^{aiv}, A 2, *śi* 18^a ^v,
śe, 38^b
śi, see *sat*
Śikha, n propr Skr *Śikhin*, name of a
 buddha, A 30
śiñā, see *śau*
śināuhya, subst doubt, A 23, lit second
 mind cf *śi*
śirā, subst, well being, luck, cf Skr *śira*
 German *heuer*, instr sing *śira* *ja* 3^a,
 gen sing *śir*, 27^a, gen plur *śira*
butti, realizes good things, 15^a, *vaśa-*
tara *amasta* does reflect about un-
 auspicious things, 15^a (i), often used as
 an exclamation or as an adverb well,
 good, *śirā*, 7^a_u, 8^{aiv}, 9^a, 29^{biv}, *śir*,
 8^b_u
śira, adj, pleased, nom sing *śirā*, 44^a_u

siya, see *sāy*

skajsiika, unidentified, perhaps used to translate Skr *samskāra* cf *skauya*, gen plur *skajsiikana* 21^a We should perhaps read *anauskajsiikana*, cf *auskajsi*

skandha, loanword, Skr *skandha*, gen plur *skandha* A 18, loc plur *skaddha*, among the *skandhas* 27^a

skauya, unidentified subst, perhaps used to translate Skr *samskāra*, nom sing *skauya* 43^a, 44^a, gen sing *skauya* 43^b

skauyata, subst or adj things that can be touched, used to translate Skr *sprastavya*, instr plur *skauyatayau*, 17^b, gen plur *skauyatam* 11^a, *skauyata*, 20^a, *skamatam*, 26^b

sparaksasta, num, sixty six A 10

sparapamjsasa, num fifty six, A 11

sparatcahausa, num, forty six, A 12

sparabaista, num, twenty six, A 14

śravakayana, loanword, Skr *śravakayana* the vehicle of a *śravaka*, loc sing *śraava layaṇa* 27^a

śravasta, name of a town, Skr *Śrāvastī*, gen sing *Śrāvastā* 3^b, 4^a, A 1, *Śrāvastā*, 4^a

śrauttavāna, loanword Skr *śrautavāna* nom sing *śrauttavāna* 17^a, gen sing *śrauttavāna* 18^b, gen plur *śrauttavāna* 17^a

ssa, hundred see *sa*

sta, to stand Zd *ṣta*, 3rd pers plur present *stare*, A 32, present part middle, *stana*, standing, being 11^b, 12^b, 28^a, A 35, *stanna* A 3, 6, 16, 34, 36, 37 38, 39, *stam* A 34, 35, 36, 37, 38 39 38^b, 44^b, A 39, with suffixed *stamanna* A 23, past part pass *sta* (ṣ) *stanna* 3, 38^b

staiṇa, adj, female, A 27, cf *striya*

staka, part that should be produced 3^b, 20^a, used to translate *utpadyatvāya*

starai, subst, star, nom plur *stara* 41^b

styo, subst, time, gen sing *stye*, 38^b, 25^b, see, 4^b, 5^a

striya, subst, a woman, Zd *stri*, nom sing *striya* 21^a, 23^b, 28^b, gen sing *striya* 21^a

Snbhuta, n pr, Skr *Subhūti*, nom. Su-

bhūta, 5^a, 8^a, 9^a, 12^a, 13^a, 22^a (*Subhūta*), 24^a, 32^b, 34^b, 35^a, 37^b, 44^a, *Subhūta* 12^a, 31^a, 32^b, 36^b, (with suffixed *s*), *Subhūti*, 15^b, 17^a, 23^a, 33^b, 18^a, 19^a, 22^b, 34^b, 40^a, acc *Subhūta*, 25^a, 35^a, 36^a, 37^a, *Subhūta*, 32^b, *Subhūta*, 7^a, 36^a (*Subhūta*), voc *Subhūta*, 7^a, 8^a, 10^a, 11^a, 12^a, 13^a, 14^a, 15^a, 16^a, 20^a, 21^a, 22^a, 23^a, 24^a, 25^a, 26^a, 27^a, 28^a, 29^a, 30^a, 31^a, 32^a, 33^a, 34^a, 35^a, 36^a, 37^a, 38^a, 39^a, 40^a, 41^a, 42^a, 43^a, 44^a, 45^a, 46^a, 47^a, 48^a, 49^a, 50^a, 51^a, 52^a, 53^a, 54^a, 55^a, 56^a, 57^a, 58^a, 59^a, 60^a, 61^a, 62^a, 63^a, 64^a, 65^a, 66^a, 67^a, 68^a, 69^a, 70^a, 71^a, 72^a, 73^a, 74^a, 75^a, 76^a, 77^a, 78^a, 79^a, 80^a, 81^a, 82^a, 83^a, 84^a, 85^a, 86^a, 87^a, 88^a, 89^a, 90^a, 91^a, 92^a, 93^a, 94^a, 95^a, 96^a, 97^a, 98^a, 99^a, 100^a

subhi, adv, good, well, 8^b

subhūka, loanword Skr *sukhaduḥkha*, lack and misery, 42^b

Suhava, loanword, Skr *Sūhava* the world of bliss, A 25

Sumira, loanword, Skr *Sumera* name of a mountain, 20^b, A 21, 31

sutrā, loanword Skr *sūtra* a sutra, acc sing *sutrā*, 1^b, 28^b, 29^b, *sutra* 39^a, *sutrā*, A 3, 40, instr sing *sutra*, 3^a, gen sing *sutra*, 23^b, 25^a, 30^a, loc sing *sutra*, 2^b, nom plur *sutra* 3^a, gen plur *sutram*, 13^a, 14^a

śvabhāda, adv at noon, 28^b

sve, subst, shoulder, Zd *svepti*, the form is acc sing, 5^b

syāma, subst, conception, consciousness cf *sa*, instr sing *syame* 39^a, *syu me* 39^a

syu, v, uncertain meaning in *grūtyau syu*, which see

T

ta, thus, 8^b, see *ta*

tanka, subst, a small coin, a farthing, *tanka* man, as much as a farthing A 28

taramdara, see *taramdara*

tathāgata, loanword, Skr *tathagata* a denomination of the Buddha, 38^b

tca, conjunction, and, 24 *b*, 25 *b*; *tca*, A 17; cf *al-o eu*.

tcāhaura, numeral, four, Zd *cahvāro*, nom. *tcāhaura*, A 24 (*tca*), 32, *tcāhaura-hasfo*, eighty four, 30 *b*, *tcāhaurahasta*, A 18, *tcāhaurahastā*, A 8; *tcāhaurapati*, consisting of four *pāda*, 40 *b*, *tcūrapati*, the same, 23 *b*, 36 *b*, *tcūrampati*, the same, 21 *b*, *tcūrampata*, the same, 16 *b* *tcāma*, subst., eye, Zd. *cašman*, nom sing *tcema*, 35 *b*, 41 *b*, loc sing *tcāma*, 41 *b*, nom plur. *tcāmamā*, 34 *b* u iv, 35 *a* u u, *b*, 36 *a*, *tcāmamānamā*, 1 e *tcāmamā*, 36 *a*, *tcāmamā*, 35 *b* u iv.

tcāmauda, adj., posse-ing eyes, 27 *b*, *tcārai*, probably corresponding to Skr *kārya*, that should be made, *tcārai*, 15 *a*, *tcāra*, 3 *a*, *tcārai*, 29 *b*, *tcāra*, A 23

tcāmna, abl instr of a relative-interrogative base, wherewith, wherefrom, 30 *a*, because, if, 17 *a*, *b*, 18 *a*

tcāram, sulst, mean, contrivance (f) of Zd *cara*, instr abl sing *tcāramna*, 38 *a*

tcārimai, adj., uncertain, perhaps Skr *carama*, last, least, 24 *b*

tcārai, see *tcārai*

tcāra, subst, turn, time, acc plur *tcāra*, three times, 5 *a*

tha, unidentified, 2 *a*

thu, pronoun, thou, 13 *b*, 19 *b* u, 33 *a*

thyau, adv, quickly (Professor Leumann), 30 *a*, A 40

td, suffix or postposition, used to form a kind of locative, *de stye tu*, at one time, 3 *b*, *td ta*, and then 4 *b*, perhaps connected with *ti*, *ta*, 11 *b*, 12 *a* u

tivisti, unidentified used to translate Skr *nyasya*, having put down, A 3

tram, to go, 3rd pers. sing past *tranda*, 14 *b* u, *tranda*, 4 *a*, past part gen sing *trandy*, A 34 35, 36, 38, 39, *tradye* A 37, cf *ctram*

trāysa, loanword, Skr *trasa*, trembling, fear, acc sing *trāysa*, 25 *a*

trisahasri, loanword, cf Pali *trisahassī*, a certain lokadhuta, gen sing *trisahassya*, 15 *b*, *trisahasse*, 16 *a*, *trisahassya*, A 28; *trisahassya* 36 *a*

triyāśūna, adj., derived from Skr *triyā-*

gyonika, an animal, loc sing *triyāśūna*.

A 17, gen. plur *triyāśūnām*, A 26

tsu, to go, Zd. *tu*; 3rd pers. sing opt *tā*, A 24; 3rd pers. sing. past *tsula*, 4 *b*, 3rd pers plur. *tsuamda*, 5 *a* u, pres part *tsuamda* (1), A 24, *tsūla*, wandering, in *trasta tsuka*, right wandering Skr. *sugata*, A 2; *ttahirau tsūka-na*, by the tathāgata, 7 *b*, *ttaharā tsūka-na*, the same, 6 *a*, future part pres *tsūnar*, 29 *b*.

(1) *ita*, adv, thus, so, then, cf Skr *tat*, 2 *a*, 3 *b*, 5 *b*, 6 *b*, 7 *a*, 8 *a*, 9 *a*, 10 *a*, 11 *b* u, 12 *a* u, 13 *a*, 14 *a*, 15 *a*, 16 *a*, 17 *a* u, 18 *a* u, 19 *a* u, 20 *b* u, 21 *a*, 22 *a*, 23 *a* u, 24 *a*, 25 *a*, 29 *b*; 31 *a*, 32 *a*, 33 *b* u, 34 *b* u, 35 *a* u, 36 *a* u, 37 *a* u, 38 *a* u, 39 *a*, 40 *a*, 41 *a* u, 42 *b*, 43 *b*, 44 *a*, A 1, 3, 4, 23, 30, 31, 32, with a suffixed *ita* *ita*, 22 *b*, 39 *b*, *ita ed* and so, likewise, 2 *a*, 3 *a*, 42 *b*

(2) *ita*, oblique base of the demonstrative pronoun *it*, this that, acc sing *tu*, A 7, 8, 9, 10, 11, 12, 18, 20, 21, 22, 23, 24, 25, 26, 27, 40, 41, *itū*, 1 *b*; 9 *a*, 13 *a*, 24 *b*, 25 *b*, 27 *b*, 28 *a* u, 31 *a*, 32 *a*, 33 *a*, 34 *a*, 35 *a*, 36 *a*, 37 *a*, 38 *a*, 39 *a*, 40 *a*, 41 *a*, 42 *a*, 43 *a*, 44 *a*, A 11, 15, 16, 17, *ita*, 2 *a*, 3 *a*, 4 *a*, 5 *a*, 6 *a*, 7 *a*, 8 *a*, 9 *a*, 10 *a*, 11 *a*, 12 *a*, 13 *a*, 14 *a*, 15 *a*, 16 *a*, 17 *a*, 18 *a*, 19 *a*, 20 *a*, 21 *a*, 22 *a*, 23 *a*, 24 *a*, 25 *a*, 26 *a*, 27 *a*, 28 *a*, 29 *a*, 30 *a*, 31 *a*, 32 *a*, 33 *a*, 34 *a*, 35 *a*, 36 *a*, 37 *a*, 38 *a*, 39 *a*, 40 *a*, 41 *a*, 42 *a*, 43 *a*, 44 *a*, A 1, 3, 4, 23, 30, 31, 32, with a suffixed *ita* *ita*, 22 *b*, 39 *b*, *ita ed* and so, likewise, 2 *a*, 3 *a*, 42 *b*

22, 23, 24; 28; 29, 30, 31; 32, 33, *tiye hraye* (or *hiyayai*) *hrana*i, when that word had been said, 7^{av}, 8^{av}, 13^{av}; 22^{av}, 25^{av}, 32^{av}, 39^{av}, followed by the post-position *vira*, 2^{av}, 21^{av}; 23^{av}, 40^{av}, loc. sing *ttiā*, 2^{av}, 5^{av}, A 2, 7, 8, 9, 10, 11, 12; 23; nom plur. *tti*, 9^{av}, 10^{av}, 13^{av}, 29^{av}, 30^{av}, 43^{av}, A 3; 26, *tiā*, 38^{av}, acc plur *tti*, 41^{av}, *ttiā*, 38^{av}, gen. plur *ttiyanā*, 24^{av}, 30^{av}, *ttiyanā*, 38^{av}; *ttiyan*, 13^{av}, 24^{av}, 38^{av}, A 3, 32.

ttiā, adv, then, now, 3^{av}, A 3

ttiādi, unidentified word, perhaps verse, passage, 44^{av}.

ttiādiyu, probably borrowed from Skr *tādīya*, his, their, A 3

ttiāharai, uncertain word, seems to translate Skr *Tāhagata*, a designation of the Buddha, instr sing *ttiāharai*, 34^{av}, gen plur *ttiāhara*, 27^{av}, fuller forms are *ttiāharau hvāñāka-na* 6^{av} (instr sing), *ttiāharau tūka-na*, 7^{av}, and *ttiāhara tūka na*, 5^{av} (instr sing) The forms *hvāñāka* and *tūka* are participles of *hvan* and *teu*, respectively, cf *hāra*

ttiāja, unidentified, 14^{av}

ttiāra, adv, so far, there, 22^{av}, 39^{av}, *cu ttiāra*, *cu ttiāra*, *cu ttiāra*, see *cu*

ttiāra, subst, darkness, Zd *tāra*, Pehl *tur*, acc sing *ttiāra*, 27^{av}

ttiāratcaca, unidentified, 14^{av}

ttiāramdara, subst, body, nom sing *ttiāramdara*, 20^{av}, 23^{av}, 33^{av}, 42^{av}, *tāramdara*, 38^{av}, instr sing *ttiāramdara na*, 4^{av}, acc plur *ttiāramdara*, 28^{av}, *ttiāramdara* 23^{av}, 28^{av}, *ttiāradara*, 23^{av}, A 27

ttiātta, see (1) *tiā*

ttiāttika, adv, therefrom, thence, used to translate Skr *atah* 16^{av}

ttiātva, loanword, Skr *tātva*, true state or condition nom plur *ttiātva*, 41^{av}

tti, see (2) *tiā*

tti, adv, then, and so, 4^{av}, 5^{av}, 26^{av}, 37^{av}, 38^{av}, 43^{av}, 44^{av}, 10^{av}, A 26, *tti m*, 24^{av}, *tti ra*, 31^{av}, 34^{av}, 35^{av}, 36^{av}, 36^{av}.

41^{av}, A 7, 8, 9, 10, 11, 12, 14, 15, *tti ra*, 1^{av}

ttiā, see (2) *tiā*

ttiā, see (2) *tiā*

ttiāka, adj, small, insignificant, 17^{av} (uncertain, cf *tanāka*)

ttiāra, subst, head, instr sing *ttiāra-ja* 5^{av}

ttiāsuā, see *ttiāsuā*

ttiāmdye, see *tram*

ttiāmma, adj, such, so much, 2^{av}, 43^{av}, *ttiāma mānāma*, such like just as, 27^{av}, 33^{av}, *ttiāma mānāma*, 43^{av}, *ttiāma mānāma*, 20^{av}

ttiāśaya, loanword Skr *trīśatika* a book consisting of three hundred granthas, acc sing *ttiāśaya*, 2^{av}, *ttiāśaya*, 44^{av}

ttiāśasri, see *ttiāśasri*

ttiāmi, loanword, Skr *trīyanika*, consisting of three vehicles, acc sing *ttiāmi* 1^{av}

tti, see (2) *tiā*

ttiā, see *ttiā*

ttiāśata, subst, Skr *tucchata*, emptiness, nom sing *ttiāśata*, 33^{av} gen sing *ttiāśata*, 4^{av}

ttiā, *ttiāmi*, *ttiā*, see (2) *tiā*

ttiā, see (2) *tiā*

ttiāharai, see *ttiāharai*

ttiā, to praise, to do homage to, cf Zd *van*, inf *teana*, 5^{av}, *ttiādana*, 29^{av}

ttiāra, unidentified, 1^{av}, perhaps connected with *ttiā*

ttiā, subst, power, strength Zd *tiā*, *tiā* *yanaka-na* by him who overpowers, 6^{av}, 7^{av}, *ttiā* *yanūma*, I overpower 18^{av}

U

u, conj, and 2^{av}, 3^{av}, 5^{av}, 6^{av}, 7^{av}, 8^{av}, 9^{av}, 21^{av}, 22^{av}, 25^{av}, 26^{av}, 27^{av}, 30^{av}, 31^{av}, 39^{av}, 42^{av} A 1, 2, 3, 31, 33, 40

uddiśaya, loanword, Skr *uddiśya*, with reference to A 28

uhu, pronoun, thee, instr sing *uhu-ja* 6^{av}, 7^{av}, apparently written *ahu-ja*, 6^{av}

ukhaysa, see *ukhaysa*

upekṣa, loanword, Skr. *upekṣa*, indifference, 42 b^v.

upēv, loanword, Skr. *utpada*, to produce, 3rd pers plur pres *upēārī*, 13 a^v, future part pass *upēāmā*, 9 a^v, 26 b^v, *upēvā*, 31 b^v.

urmaysda, subst, corresponding to Zd *ahuramazdah*, it is used to translate Skr *aditya*, the sun, nom. sing *urmaysde*, 41 bⁱ, gen *urmaysdam*, 28 aⁱ.

uskhaya, to rise, to increase, 3rd pers sing pres. *uskhaysde*, A 3, 6, *us khamysde*, A 3, *ukhaysde* A 16.

uskrjasta, adv, *ap abore*, 12 a^m.

usmamna, unidentified word apparently a pres part middle or a gen plur, seems to translate Skr *upanishad* in its proverbial sense, *usmamna man*, so much as an *usmamna*, 31 a^m, 37 a^m.

usta, subst, existence, birth(?) , acc plur *usta*, A 17.

ustama, adj, last least Zd *ustema*, gen sing *ustamye*, 13 bⁱ *ustamata*, in the least, even, 31 aⁱ, 36 b^v, 40 b^v.

ustamajsi, adj, last, acc sing *ustamajsi*, 13 a^m, bⁱ, 30 b^m, 33 a^m, gen sing *ustamajsiye*, 43 bⁱ, *ustamajsiye*, A 17, *ustamajsiye*, 30 b^m.

ustar, to wipe off, base *tars* 3rd pers sing past, *ustadi*, 24 a^m.

utes, subst, water, instr sing *uca-ja* A 32, gen sing *uci*, A 32, *uca*, 42 b^v.

uvara, loanword Skr *udara*, exalted 2 a^v, b^v.

uvava, loanword Skr *aupapaduka* self produced, nom plur *uvava* 9 b^v.

uvaysai, loanword, Skr *upasaka* a lay worshipper, nom plur *uvaysa*, 44 a^m.

uysūma, subst, self reality, gen sing *uysamūe*, 24 b^v, 34 a^m, *uysamūas*, 39 aⁱ, gen plur *uysamna*, 39 a^m.

uysānāsāma, subst, conception of a self 18 bⁱ, see *nasama*.

uysāis, to explain, Zd *uz-dais*, 3rd pers sing opt *uysāsiya*, 21 bⁱ, *uysāsiya*, 41 aⁱ, *uysāis*, 29 a^m, A 2.

uysaura, subst, a being, nom sing *uysaura*, 42 b^v, nom plur *uysaura*, 42 aⁱ, gen plur *uysaurana*, 41 a^m.

uyaya, loanword, Skr *upāsakā*, a female lay worshipper; nom plur *ūysye*, 44 a^m.

V

va, a particle adding emphasis or implying an assertion Zd *va*, used to add emphasis 2 b^m, 4 bⁱ, 17 aⁱ, b^m, 23 b^m, a *ia* or, 21 a^v, 23 b^m, *au ia* the same, 38 bⁱ, *cu ia*, and who 9 b^m, 23 b^m, 30 b^m, 40 b^m, *cu nara ia* what now, what should we say, 14 b^m, 29 a^m, *ja iac* 4 b^v, *lhu ia*, how, 6 b^v, 31 a^v, 42 b^v, o *ia* and also, or, 11 b^m, 15 b^m, 16 bⁱ, 21 a^v, 29 bⁱ, 29 a^m, bⁱ, 32 aⁱ, o *ia* A 2, *ia ia* and so, 2 a^m, 3 a^m, 42 b^v, *iti ia*, and so 1 b^m, *iti ia* the same, 31 a^m, 34 b^v, 35 a^m, bⁱ, 36 a^m, 41 a^v, A 7, 8, 9, 10, 11, 12, 14, 15.

vajis, to see, to perceive cf Zd *caš*, 3rd pers sing pres *vajisi*, 27 b^m, *vajisde* 41 b^v.

Vajrrachedaka, loanword Skr *Vajracchedika* the name of a text, nom *Vajrrachedaka* 2 b^m, acc *Vajrrachedaka* 44 bⁱ, *Vajrrachedaka* 2 bⁱ, gen *Vajrrachedakyn* 2 b^m, 21 a^v, 40 b^v, *Vajrrachedakyn*, 44 b^m *Vajrrachedakanutra*, 30 b^m, 36 b^v.

vamas, to reflect upon, cf Skr *avamī*, 3rd pers sing pres *vamašta* 15 a, instr sing of pres part *vamasaka na*, 6 b^v, 7 b^m.

vamnaviya, loanword, Skr *vandanīya* that should be saluted, 29 bⁱ.

vamniha, subst, opportunity (?) A 22.

vañsa, adv, here, 3 a^v, A 3, *vañsam* A 38 probably also continued in *vañadrasa* 14 b^v *vañsara*, 15 aⁱ, cf *vayśān*.

vava, adv, there, then, 5 aⁱ, 27 b^v, 33 a^v, 43 aⁱ, 44 aⁱ, A 2, *vava* A 17.

vava bura, so far, 13 aⁱ.

varašama, subst, obtainment 42 bⁱ.

vašard, subst, a thunderbolt Zd *vazra* 2 b^v.

vaš, to recite, read Zd *rac*, 3rd pers sing pres *vasta* 2 bⁱ, A 39, *vasta* A 36.

vasta: A 34, 35, 37, 38, 3rd pers plur *vafida*, 28 a^v, *vafid*, 29 bⁱ, 30 b^v, 3rd pers sing opt *vafid* 3 aⁱ, A 3, *vafid* 21 bⁱ, 37 aⁱ.

vayśūmnā, unidentified, 42 a^v.

vaski, postpos, for, towards, A 22
vastā, loanword, Skr. *vasu*, a thing; gen sing *vasu*, 10^{bv}
vasta, according to Professor Leumann, post position, extending over, during, for, 28^{bv}
vaśu, adj, evil, bad, A 22, *īśy debhī*, evil doers (I), A 24
vasus, to become purified, cleaned, 3rd pers plur pres *vasusuda*, A 20, 21
vasve, part, purified, clean, 14^a, 43^{bv}, perhaps borrowed from Skr *vasuddha*
vatca, see *patca*
vaysñam, adv, here A 34, 35, 36, 37, 39, cf *vañā*
vi, postposition added to the genitive in order to form a kind of locative, 24^{bv}, A 40, cf *vira*
vicitra, loanword, Skr *vicitra*, manifold, nom plur *vicitra*, 42^a
vīs, to wander, to move (I) cf Zd *vay* (I), 3rd pers plur pres *vīsyari*, 42^{aiv}
vina, loanword, Skr *vina*, without, used with a genitive, 34^{av}, 42^{av}
vipakaya, loanword, Skr *vipakaya* result ing from the ripening (of actions) 43^b
Vipaśa, nom propr Skr *Vipaśyin*, name of a buddha A 30
vira, postposition, in, on, forms a kind of locative from *vi* or perhaps connected with Zd *vairi*, where the case of the preceding noun can be identified, it is put in the gen, see *rutani vira* 26^{bv}, compare 2^{bv}, 4^{bv}, 10^{bv}, 11^a, 11^{av}, 13^{av}, 15^{av}, 20^{av}, 21^{bv}, 23^{bv}, 24^{bv}, 26^{bv}, 27^a, 28^{av}, 39^a, 40^{bv}, A 23
viraḥya, loanword, Skr *viraḥya*, or *viraḥita*, displeased, 30^b
virāya, adj, connected with energy (Skr *virya*), obl *virāye*, A 37
vistarna, loanword, Skr *vistarena*, in full 21^{bv}, 23^{bv}
vista, to place cf Skr *avasthapaya*, 3rd pers sing past *vistata*, 4^{bv}
vistā, to stand, future part. pass *vistāna*, 7^a, 8^{bv}, *vistāna*, 8^{av}
Viśvambha, nom. propr Skr *Viśvambha* name of a buddha, A 30

vitram, to enter, 3rd pers sing past, *vitramda*, 27^{bv}, cf *tram*
vūyat, sub-t, a being commonly in the phrase *ḥayśūmā vūyat*, a bodhisattva, nom sing *vūyat* 15^a, 26^{bv}, 28^a, 40^{bv}, instr sing *vūyat-na*, 6^{bv}, 7^{bv}, 8^{bv}, 9^{av}; 31^{bv}, 40^{bv}, nom plur *vūya*, 6^{av}, 6^{av}, instr plur *vūyau-ja*, A 1
vyi, I was, *rya*, *īye*, *vjeta*, *vyta*, was, *īya*, might be, see *bi*
vyach, to view, grasp understand 3rd pers sing opt *vyachi*, 34^{av}, fut part pass *vyachamā*, 40^b
vyaṛana, loanword Skr *vyaṛana*, explanation preaching, 27^{aiv}, with *i* suffixed, *vyaṛana* his preaching, 27^{av}
vyirasa, loanword, Skr *vyāharisyat*, he would have prophesied, 33^{av}
vyuḥa, loanword Skr. *vyūha*, distribution, arrangement, 34^{av}, cf *buddhaḥvira vyūha*, and *byuḥa*

Y

yan, to do, 1st pers sing present act *yanūma*, 18^{av}, *yanūm*, 3^b, 3rd pers plur present act *yanidi*, 30^{bv}, 3rd pers sing opt act *yani* [29^a], 31^a, A 3, 29, 30, 33, 3rd pers sing past, *yude*, 4^b, 24^{av}, A 40, with *i* suffixed, *yudai*, 5^{bv}, 3rd pers plur *yudamda*, A 40, 2nd pers sing imper *yami* 8^{bv}, 1st pers sing present middle, *yami* 26^a, 30^{av}, 3rd pers sing *yamdi* 44^a, 3rd pers plur *yanare*, A 24, *yanari* 41^{av}, 3rd pers sing conj middle, *yanare*, A 4, *yanate*, 24^{bv}, 3rd pers plur *yanamde* 3^b, instr sing of present part *yanaka na* 6^b, 7^{bv}, past part *yuda*, 4^b, A 31, *yudi*, A 30, *yude* A 33
yastā, see *lasta*
yauga, probably loanword, Skr *yoga*, loc sing *yaugi* 2^{av}
ye, enclitic pronoun, some one, one, 14^b, 43^{av}, A 31
ye, enclitic particle, seems to add emphasis in *ya-ra e*, 4^{bv}, *naṛaṇa ye*, 30^{av}, *naṛ ye* 38^{av}

ya, enclitic conjunction, *cī-ya*, and when, 37^{bu}, cf *ta* in *tī-ta*, 4^{bu}

ysā, to be born, cf. *Zd. zan*; 3rd pers sing present *ysāte*, A 17; past part. *ysā*, born, 9^{bi}, *ysāta*, 9^{bi}, *ysāya*, 9^{bi}.

ysama, according to Professor Leumann, the earth, *Zd zem*; *ysama-lamdanna*, by the earth-ground, by the world, 21^{bu}; 29^{bi}.

ysāmpū, subst, a knee; cf. *Zd. zānū*, 5^{bu}.

ysamtha, subst, birth, existence, *Zd zantu*; acc. sing. *ysamtha*, 30^{au}, A 17, *ysatha*, A 6; 25, nom. plur. *ysamtha*, A 17; acc plur. *ysatha*, 26^{au}, loc plur. *ysamthā*, 30^{ai}

ysāra, numeral, thousand, cf *Zd. hazanra*, A 18; *ysara*, 30^{bi}; with suffixed *i*, *ysāri*, A 23, *ysāramna*, a thousandth, 31^{au}, 37^{au}

ysinī, *ysiniya*, subst, gratification, occurs

in compounds with the past participle of *haur*, to give, and with the subst *hauramma*, gift; thus *ysiniya-hauda*, favoured, gratified, 7^{bu}; *ysiniya-haudi*, 6^{bu}; *ysinihauda*, 8^{bi}, *ysiniya-hauramme-ja*, with a gratification, 6^{bu}, *ysiniya-hauramme-ja*, 7^{bu}; *ysinī-haurānime-ja*, 8^{bu}

ysura, subst, used to translate Skr *ātman*, self, *ysurasamā*, the notion of an ego, 25^{bu}

ysavamā, loanword, Skr. *śadaniya*, that can be tasted; gen plur *ysamām*, 26^{bu}; *ysamā*, 11^{au}, 20^{au}.

ysviše, unidentified and uncertain, 27^{au}.

ysyān, to produce, *Zd. zan*; 3rd pers sing opt *ysyāmne*, 15^{bu}, 16^{ai}, 29^{ai}, 36^{bu}; 41^{au}; *ysyāne*, 16^{bu}, 29^{au}

yuda, see *yan*

KUCHEAN FRAGMENTS

EDITED BY SYLVAIN LÉVI (October, 1912)

[These fragments belong to the consignment, No 149, forwarded to me from Simla, in April, 1907. In the forwarding letter it was stated that they had been 'found at Jigdalik and Kava, near Kuehar,' by a man of Kuehar, called Sahib Ali. From Sahib Ali's report it appears that Jigdalik lies one day's march from Bai, and that the manuscript fragments were dug out by him from what he calls 'a house', situated in 'the hills' near Jigdalik. The term 'house' is applied by the natives of Eastern Turkestan to what we call a *stupa*, or shrine, see Sir Aurel Stein's *Ancient Khotan*, vol. 1, p. 483. The name Jigdalik, as M. Pelliot informs me, is not uncommon in Chinese Turkestan, and signifies simply a place of oleaster. The material of the fragments is stiff, whitish paper.—R. H.]

1 PRĀTIMOKSA¹

Hoernle MS, No 149; (Plate XI, No 2)

Provenance — O N O de Koutchar. Trouvé par Sahib Ali dans le voisinage de Bai. *Dimensions* — 295 x 48 mm. Un feuillet sans marges, à peu près intact, sauf une légère échancrure au bas. Le trou pour la ficelle est percé à 7 cm du bord gauche. Hauteur moyenne des caractères, 2 mm. Le chiffre de pagination qui probablement se trouvait au bord gauche du verso est perdu.

Sujet — Fragment du Prātimoksa de l'école Sarvastivādin, section des fantes *payti* (correspondant au *pacittiya* pali), commence à la fin du *payti* 70 s'arrête au milieu du *payti* 85.

À la suite du texte Koutcheen et de la traduction de chacun des articles, j'ai donné

1° [Sv P] Le texte correspondant du *Che-soung(-lin) pi-k'iu po-lo-l'i mou tch'a*

¹ Ce fragment a déjà paru dans le *Journal of the Royal Asiatic Society*, January, 1913, pp. 109-20, on a introduit ici quelques corrections qu'il est inutile de signaler en détail. — On a remplacé la transcription *dh*, antérieurement adoptée, par un *t* dans les mots koutcheens par symétrie avec les transcriptions *l*, *m*, *n*, etc., on a toutefois maintenu le *dh* dans les mots sanscrits. Les signes du *t* et du *dh*, qui différaient sans doute à l'origine, ont été plus tard confondus dans l'écriture de Koutcha.

hai pen, version chinoise du Pratimoksa des Sarvastivadin due à Kumārajīva vers
A D 404 (Nanjio 1160 ed Tokyo xvi 7, p 43 sq)

2° La traduction du chinois

3° [Pac] L'article correspondant du Pacittiya paḥi

4° La traduction du pali

5° [Mv] L'article correspondant du Pratimoksa des Mula Sarvastivadin
tel qu'il est donné dans la Mahavyutpatti éd Minayev Mironov § 261

Recto

- 1 70 se samane lykawarsem mpa plaki sa yuari yam payti 71 se samane
menki ikampikwalamñe pi onolmettse wasampat yamassam payti
su ma wasampam tak[am]
- 2 samani kṣalyi¹ 72 se samane sañi sar sa kem rapanam rapatsi wa t
watṭassam payti 73 śtwei meñtsa postaññe, s samānettsa
puḍḍalyi, k kako wa²
- 3 nalle tumem olya warpata, r payti 74 se samane piatimokṣasutar
weskemane namt wessam ma ñi, s vesa, ñi aknatsam, s reki sa
yamas/ au
- 4 preku se suta, r wmai abhidha, rm ayykemane takam payti 75 se
samane sūnantam (i) e ~~xxxx~~ samanem, ts klau, s pūsi kaltr payti
76 se samane

Verso

- 1 saukattse pelaiykneṣse wattare wātho takam amplakante pūra
tsenketa, r payti 77 ~~se sama~~ne pūñāktettse massa, t yamassam
payti 78 se sa ~~mane~~
- 2 mo, t mala trikelye sa sakse vokum payti 79 se samane³ kṭtkos
preke amplakante kwasu ne vitmassam payti 80 se samine ~~mu, s~~
tsan/ a ~~e~~⁴
- 3 sa postam sūtinahñe sa sa, nḥ myissam payti 81 se samine ya, k
yaṣi⁵ sa lante kercy en ne vum parna tui, knesa sarma mem payti 82
kusc samane pra, ~~ti~~

¹ L'erreur haplographique corr *nalsal* n

² Corr *se rpanalle* Le *scrible* a omis *laksara rpa* en passant à la ligne

³ Sic MS Liro *ṣamane*

⁴ La syllabe *re* est restituée d'après un fragment de la collection Tullot

⁵ La syllabe *ya* d'abord omise a été rétablie d'après coup au dessous de la ligne.

4 mo, hs po añm sa ma hlyausam payti 83 se samane ayaſſe kemesse
 sucika,r yamasta,r payti 84 se samane pir mañca,h yamaska
 yarm tsa vamasalle pa~~ss~~x

TRADUCTION

- 71 Le bhikṣu qui fait route par entente avec des voleurs des brigands payti
 72 Le bhikṣu qui fait l'opasampad d'une personne qui a moins de vingt
 ans il est payti. Celle-ci n'est pas upasampanna les bhikṣus sont à blâmer
 73 Le bhikṣu qui de sa propre main creuse la terre ou qui la fait creuser
 payti
 74 L'invitation personnelle d'un bhikṣu pour la conclusion des quatre mois
 doit être acceptée s'il accepte en surplus de cela pāyti
 75 Le bhikṣu qui en recitant le Pratimokṣa sūtra parle ainsi *Ce n'est pas
 clair pour moi ! J'agis sur le dire des ignorants Je veux interroger quelqu'un qui
 sait le Sūtra le Vinaya l'Abhidharma* payti
 76 Le bhikṣu qui se tient à portée d'oreille des bhikṣus tandis qu'ils profèrent
 (?) (w) e[shemanemts]) des propos violents payti
 77 Le bhikṣu qui quand une affaire de loi du saṃgha est en train d'être
 réglée sans autorisation se lève sans rien dire payti
 78 Le bhikṣu qui fait mépris du Bouddha payti
 79 Le bhikṣu qui boit de l'alcool des spiritueux d'un vin (?) payti
 80 Le bhikṣu qui le temps en étant passé sans autorisation entre dans un
 village payti.
 81 Le bhikṣu qui en se levant d'avance ou par infraction après fait tort au
 saṃgha payti
 82 Le bhikṣu qui en mendiant la nuit va dans le palais du roi en dehors
 d'un motif conforme payti
 83 Le bhikṣu qui n'écoute pas le Pratimokṣa de tout son cœur payti
 84 Le bhikṣu qui se fait un étui à aiguilles en os ou en corne payti
 85 Le bhikṣu qui se fait un lit ou un siège il faut le faire à la mesure

LES PARALLÈLES

71 SvP 若比丘 與賊衆議共道行 乃至到一聚落
 波夜提

Si un bhikṣu de propos délibérés fait route avec une troupe de brigands et
 qu'il va jusqu'à un village il est po ye t'

= Pāc 66 *Yo pana bhikkhu janari theyyasattthena saddhima samvadhaya eka idhanamaggam patipajjeyya antamaso gamanaram pi pacittiyam*

Si un bhikṣu, en connaissance de cause, se met en route après entente préalable avec une troupe de brigands, et va en leur compagnie ne fut-ce qu'au prochain village pacittiya

(Cf Mv 261 75 [71° sikkapada] *steyasārtthagamanam*)

72 Sv P 若比丘不滿二十歲人與受具足戒 波夜提 是人不得戒 諸比丘亦可呵 是事法爾

Si un bhikṣu à un homme qui n'a pas vingt ans accomplis donne intégralement les Défenses, il est *po ye t'i* Cet homme n'a pas reçu les Défenses et les bhikṣus sont à blâmer Telle est la règle du cas

= PAC 65 *Yo pana bhikkhu janari unarissatirassari puggalari pasampadejya so ca puggalo anupasampanno te ca bhikkhu gurayha idam tasmim pacittiyam*

Si un bhikṣu en connaissance de cause, ordonne une personne de moins de vingt ans, cette personne n'est pas ordonnée, et les bhikṣus sont à blâmer Tel est dans ce cas le pacittiya.

(Cf Mv 261 76 [72° sikkapada] *unārissatirassari pāsāṇapadanam*)

73 Sv P 若比丘自手掘地 若使人掘 若指示言掘 是皮夜提

Si un bhikṣu de sa propre main, creuse la terre s'il la fait creuser par quelqu'un si en l'indiquant de la main il dit de la creuser il est *po ye t'i*

= PAC 10 *Yo pana bhikkhu patlari khaneyya va khanajeyya va pacittiya*

Si un bhikṣu creuse la terre ou la fait creuser pacittiya

(Cf Mv 261 77 [73° sikkapada] *khananam*)

74 Sv P 若比丘受四月自恣請 若過是受者 波夜提 除常自恣請 除數數自恣請 除獨自恣請

Si un bhikṣu accepte une invitation de pleine liberté (= *pravaraṇa*) pour quatre mois et qu'il accepte encore au delà il est *po ye t'i* sauf invitation de pleine-liberté permanente sauf invitation de pleine liberté répétée, sauf invitation de pleine-liberté spéciale

= PAC 47 *Igilinena bhikkhuna cūlomasapaccayaparāṇa sīlābha aññatra punaparāṇanaya aññatra nīcāparāṇanaya tato ce ullari sa līyeyya pacittiyam*

Un bhikṣu qui n'est pas malade doit accepter une invitation de fournitures pour quatre mois en dehors d'une invitation répétée en dehors d'une invitation permanente Si il accepte en surplus pacittiya

(Cf Mv 261 78 [74° sikkapada] *pravārtasādhāraṇa*)

75 SvP 若比丘說戒時如是言 我今未學是戒 先當問諸比丘誦修多羅毗尼阿毗曇者 波夜提 若比丘欲得法利 是戒中應學 亦應問諸比丘誦修多羅毗尼阿毗曇者 應如是言 大德 是語有何義 是事法爾

Si un bhikṣu, au moment de dire une Défense, parle ainsi : « Moi, je n'apprends pas encore cette Défense, je veux d'abord interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, il est *po-ye t* : Si un bhikṣu désire obtenir le profit de la Loi, il doit apprendre ces Défenses, et aussi il doit interroger les bhikṣus qui récitent le Sūtra, le Vinaya, l'Abhidharma, et il doit leur parler ainsi : Bhadantas ! cette expression quel sens a-t-elle ? Telle est la règle du cas.

= PAC 71 *lo pana bhikkhū bhikkhū sahadhammikaṃ vuccamaṇo etarū vadeyya na tarahāṃ avuso etasmīṃ sikkhapade sikkhissamī yava na aññarū bhikkhūṃ byattam vinayadharaṃ paripucchamāsi pacittiyaṃ sikkhamaṇena bhikkhūte bhikkhū na anna-taḍḍarū paripucchitabbā paripankhitabbam ayaṃ tattha samāsi*

Le bhikṣu à qui des bhikṣus disent une formule de la Loi et qui parle ainsi : « Je ne m'instruirai pas — longue vie ! — dans cette prescription jusqu'à ce que je questionne un bhikṣu éclairé, porteur du Vinaya ! — *pacittiya* » Un bhikṣu, o bhikṣus ! qui s'instruit doit apprendre doit questionner, doit se demander : C'est la la norme

(Cf MvY 261 80 [76° sikkapada] *Śikṣopasamāharapratilīpāh*)

76 SvP 若比丘諸比丘鬪亂諍訟時 屏處默然立聽作是念 諸比丘所說 我當憶持 波夜提

Si un bhikṣu, alors que les bhikṣus se querellent et se disputent, se tient dans une cachette en silence et les écoute en pensant ainsi : « Les bhikṣus ce qu'ils disent je veux me le rappeler, il est *po-ye t* :

= PAC 78 *la pana bhikkhū bhikkhūnaṃ bhandanajātanaṃ lalokajātanaṃ vīradappannanaṃ upassutvā tittheyya yaṃ ime bhanissanti taṃ sozsumāsi etad eva paccayaṃ karitva anaññarū pacittiyaṃ*

Un bhikṣu qui tandis que les bhikṣus sont en discussion, sont en querelle tombent en désaccord se tient à portée d'oreille en pensant : « Ce qu'ils diront je l'entendrai ! avec ce motif, et sans autre motif, *pacittiya* »

(Cf MvY 261 79 [75° sikkapada] *upāśrāragatam*)

77 SvP 若比丘僧斷事時默然起去 波夜提

Si un bhikṣu, quand le saṃgha tranche une affaire en gardant le silence se lève et part, il est *po-ye t* :

= PAC 80 *Yo pana bhikkhu sarighe vinicchayakathaya varitamanaya chandan adatra utthayasana pakkameyya pacittiya*

Le bhiksu qui, alors qu'une affaire à décider est en cours devant le sangha, sans donner son consentement préalable, se lève de son siège et s'en va, pacittiya
(Cf MvY 261 81 [77° sikkapada] *tusimviprakramanam*)

78 Sv P 若比丘輕他比丘波夜提

Si un bhiksu manque de respect à un autre bhiksu, il est *po ye t* :

= PAC 54 *anadariye pacittiyam*

En cas de manque de respect, pacittiya

(Cf MvY 261 82 [78° sikkapada] *anadaraetlam*)

79 Sv P 若比丘飲酒波夜提

Si un bhiksu boit de l'alcool, il est *po ye t* :

= PAC 51 *saramerayapane pacittiyam*

Si on boit des liqueurs alcooliques ou fermentées, pacittiya.

(Cf MvY 261 83 [79° sikkapada] *saramerayamadyapanam*)

80 Sv P 若比丘非時入聚落不白善比丘波夜提 除因緣

Si un bhiksu hors temps entre dans un village sans informer un bon bhiksu il est *po ye t* : sauf raison :

= PAC 85 *Yo pana bhikkhu santas bhikkhus anapucchv ukale gamas pariseyya annatra tatharupa accayika karamya pacittiyam*

Le bhiksu qui sans demander l'autorisation à un bon bhiksu entre hors temps dans un village, à moins d'affaire urgente conforme pacittiya

(Cf MvY 261 84 [80° sikkapada] *akalacaryu*)

81 Sv P 若比丘請食食前食後行至僧家波夜提

Si un bhiksu invite à un repas avant le repas ou après le repas, va en tournée dans d'autres maisons il est *po ye t* :

= PAC 46 *Yo pana bhikkhu nimanito sabhallo samana santas bhikkhus anupucchv purebhattas t paccebbhattas va kulesu carittas pajjeyya annatra samaya pacittiyam tathaya samayo civaradunasamayo civarakurasamayo ayam tatha samayo*

Le bhiksu qui étant invité déjà pourvu d'un repas sans demander (l'autorisation) à un bon bhiksu soit avant le repas soit après le repas se met à faire une tournée dans les familles — sauf le temps kgal — pacittiya. Le temps kgal,

c'est le temps ou on donne la veture le temps ou on fait la veture C'est là le temps legal

(Cf Mvy 261 80 [81° siksapada] *l lacary*)

82 S₁ P 若比丘 刹帝利王水澆頂 夜未曉未藏寶
若過門闔 波夜提 除因緣

Si un bhikṣu chez un roi ksatriya qui a reçu l'onction du sacre quand la nuit ne s'eclaircit pas encore quand on n'a pas encore serré les joyaux depasse le seuil de la porte il est *po ye-t* : sans raison

= Pac 83 *Yo pana bhikkhū ranno khattijassa muddharantassa anikkhantar
jake aniggataratanake pubbe appatissari ito m lakkhitaṃ atikkhā eyja pacittiyā*

Le bhikṣu qui chez un roi ksatriya qui a reçu l'onction royale quand le roi n'est pas sorti quand les joyaux [le comm explique la reine] ne sont pas sortis sans s'être annoncé au préalable depasse le seuil pacittiya

(Cf Mvy 261 86 [82° siksapada] *royakularatricarya* Mais nous possédons ici le texte même de la prescription du Mula Sarvāstivāda Vinaya conservée avec son commentaire dans le Mahānīkaya du Dharmapala p 543 sq

*Yāh punar bhikkhū anigatayā rājanyā anudga'e rone anirrtet rāte enu ratna
samamāseṇa rājñāh ksatriyassa muddharantassa muddharantassa muddharantassa
rāte samatikkramet anyatra tā trupā pratyayut tū jā itthā*

Le bhikṣu qui, quand la nuit n'est pas encore pasée quand l'aurore n'est pas levée quand ne sont pas encore retirés les joyaux *o rāte* qu'on tient pour des joyaux chez un roi ksatriya qui a reçu l'onction royale depasse le seuil de la porte ou les alentours du seuil sans motif conforme *payaatika*

La tradition variant donc entre *r jake* le roi et *rāja* la nuit)

83 S₁ P 若比丘 說戒時如是言 我今始知是法說
戒經中半月半月戒經中說 諸比丘知是比丘乃至
若二若三說戒中坐 何況多是比丘不以不知故得
脫 隨所犯罪如法治 應呵令馱 汝大德 汝失無利
汝不善 汝說戒時不敬戒 不作是念實有是事 不貴
重 不著心中 不一心念 不攝耳聽法 從彼事 波夜提

Si un bhikṣu au moment de reciter les Défenses parle ainsi C'est maintenant que j'apprends pour la première fois que cette Loi est énoncée dans le Livre des Défenses est recitée tous les deux mois dans le Livre des Défenses Les bhikṣus savent que ce bhikṣu a siégé déjà deux fois trois fois à plus forte raison davantage pendant qu'on recitait les Défenses ce bhikṣu ne rent pas à cause de son ignorance

obtenir d'être excusé. Selon sa faute, de la manière que la loi prescrit, il faut le traiter. Toi, bhādanta, toi tu as failli, tu n'auras pas de profit, tu n'es pas bien, quand on récite les Défenses, tu n'honores pas les Défenses, tu ne penses pas que en vérité il en est ainsi, tu ne les vénères pas, tu n'y appliques pas ton cœur, tu n'y penses pas en concentrant ton esprit, tu n'écoutes pas et tu ne suis pas la Loi. Par conséquent *po ye ti*.

= PAC 73 *lo pana bhikkhu anuvaddhamasari patimokkhe uddissamane evaṃ vadeyya idan eva kho aham janāmi ayam pi kira dhammo suttagato suttapariyapanno anuvaddhamasari uddesaṃ agacchati tāñ ce bhikkhum aññe bhikkhu jāneyyum nisinna jubbāsi imina bhikkhuno dvitikkhattari patimokkhe uddissamane lo pana vado bhiggo na ca tassa bhikkhuno aññatalena mutti atthi yañ ca tattha apattim apanno tāñ ca yathadhammo karetabbo ullari cassa moho aropetabbo tassa te avuso alabha tassa te dulladdharā yaṃ tvaṃ patimokkhe uddissamane na sadhukarā atthikāva manasikarosi idaṃ tasmim mohānake pacittiyam*

Le bhikṣu qui, à la lecture du Pratimokṣa tons les demi-mois vient à parler ainsi. C'est maintenant seulement que je sais que telle est la Loi qui se trouve dans le Sūtra, qui est recueillie dans le Sūtra, qui revient en recitation tous les demi-mois si les autres bhikṣus savent que ce bhikṣu a déjà siégé deux fois, trois fois, à plus forte raison davantage, pendant la recitation du Pratimokṣa, ce bhikṣu n'est point quitte à cause de son ignorance, il faut lui appliquer le traitement que la Loi prescrit pour sa faute, et il faut de plus l'accuser de folie. Voilà ce que tu as manqué à gagner, voilà un fâcheux profit pour toi, parce que pendant la recitation du Pratimokṣa tu ne te recueilles pas bien, tu ne t'appliques pas. C'est là le pacittiya en cas d'égarement.

(Cf Mv 261 87 [83° sikkapada] *sikkapadadravyatuvayavaciraḥ*)

84 S. P. 若比丘若骨若齒若角作針筒波夜提

Si un bhikṣu fait un étui à aiguilles en os, en ivoire, en corne, *po-ye ti*.

= PAC 86 *lo pana bhikkhu atthimayaṃ va dantamayā va vīṇanāyayaṃ va sūcigharaṃ karaṇeṃya lēdanakam pacittiyam*

Le bhikṣu qui fait faire un étui à aiguilles en os, ou en ivoire, ou en corne j'acittiya d'infraction.

(Cf Mv 261 88 [84° sikkapada] *sūcighrakasa padānari*)

85 S. P. 若比丘欲作坐牀臥牀足應高八指除入陸若過作波夜提

Si un bhikṣu veut se faire un siège ou un lit la hauteur doit être exactement de huit doigts, sans compter les marches pour y atteindre. Si il dépasse cette mesure, il est *po-ye-ti*.

= Pāc. 87 *natam pana bhikkhuna mañcam vā pītham vā kārayamānena atthangulapadalaṃ lāretabbāṃ sugatangulena aññatra heṭṭhimaya ataniyā tam atikkāmayato chedanalam pacittiyam.*

Si un bhikṣu se fait faire un lit ou un siège neuf, il doit le faire faire de huit doigts, en doigts du Sugata, déduction faite des marches posées au-dessous. Si on dépasse cette mesure, c'est un pacittiya de coupure.

(Cf Mv 261. 89 [85° śikṣapada] *padakasampādanam*)

2 PRĀYASČITTIKA ET PRATIDEŚANIYA

Hoernle MSS, Nos 149i et 149f (Plate XIX, Nos 2, 3)

Les deux feuillets qui portent dans la collection de M. Hoernle les cotes 149i et 149f mesurent 350 mm x 77 mm, le trou destiné au passage de la ficelle qui reliait tout l'ouvrage est à 73 mm du bord gauche; la hauteur des caractères sans prolongement (*pa, ya*, etc.) est d'environ 3 mm. Ils portent à la marge du verso respectivement les chiffres de pagination 108 et 109, et en effet ils se font suite.

Ils proviennent d'une sorte de commentaire historique sur le Prātimokṣa, analogue au Sutta-vibhaṅga pali et qui racontait, à propos de chaque prescription, l'épisode qui en avait provoqué l'origine. L'ouvrage se rattache certainement au Vinaya des Sarvāstivādins, j'ai eu l'occasion de le démontrer en détail dans le *Journal Asiatique* (janv.-févr. 1912, pp. 101 sqq.), je me contenterai de rappeler brièvement que le nombre et le classement des péchés qui correspondent aux pacittiyas palis écartent formellement tous les autres Vinayas connus.

Le feuillet 108 s'ouvre au cours d'un récit qui introduit la 89^e prescription, un second épisode vient, dès la seconde ligne, se greffer sur le récit initial, ce nouvel épisode a pour scène Sravastī, pour personnages le Bouddha (*pañākte*) et Kāḍhake. En fait, le Vinaya des Sarvāstivādins, tel qu'il nous est connu par la version chinoise de Kumārajīva et Puṇyatrāta, datée de A. D. 404, rapporte deux épisodes à propos du 89^e *po-ye-ti*. Il suffira d'analyser le premier récit puisque nous n'en avons que la dernière ligne dans le texte loutchéen, je donnerai la traduction intégrale du second, que nous avons tout entier en loutchéen.

Sv V — *Po-ye-ti* 89 (a) Le Bouddha est à Vaiśālī. En ce temps-là les bhikṣus souillent leur lit de leur semence. Le matin, au réveil, ils lavent la tache et laissent la literie sécher à la porte de leur logis. Avant le repas, le Bouddha passe sa vêture, prend son vase, entre dans la ville pour y mendier sa nourriture. Il voit la literie souillée qu'on a lavée et qui sèche à la porte des logis. Après le repas, le Bouddha réunit pour cette affaire l'assemblée des bhikṣus. Il leur dit ce qu'il a vu

dans sa tournée en ville et condamne cette pratique inconvenante Il enonce les cinq désavantages qu'on éprouve à s'endormir l'esprit en désordre et les cinq avantages qu'on recueille à s'endormir l'esprit en ordre (= Anguttara Nikaya pañcaka CCX) Puis il autorise l'emploi du nisidana sans fixer de dimensions Les bhiksus abusent de cette imprecision pour se faire des nisidanas longs et larges Le Bouddha les réunit les tance encore et fixe les dimensions permises

(b) Le Bouddha est à *Che wei* (Śrāvastī) En ce temps là le Bouddha avant midi passe sa voiture prend son vase entre dans *Che wei* pour y mendier sa nourriture Après manger il entre dans le bois *An-t'o* sous un arbre il étend son *ni-chi-tan* et s'assoit Layusmat *Kia lou to yi* aussi entre dans le bois *An-t'o* A l'écart de Bhagavat non loin, il se met sous un arbre étend son *ni-chi-tan* et s'assoit Or Layusmat avait le corps très long ses deux genoux touchaient la terre et ses deux mains tenaient le tissu Il forma ce souhait Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-tan* long d'un empan de Bouddha! Comme cela ce serait suffisant! Et alors Bhagavat se leva de sa méditation pour cette affaire il réunit l'assemblée des bhiksus, et il dit aux bhiksus Aujourd'hui à l'heure du repas j'ai mis ma voiture j'ai pris mon vase et je suis entré dans la ville pour y mendier la nourriture puis après manger je suis entré dans le bois *An-t'o* sous un arbre j'y étendis mon *ni-chi-tan* et m'assis *Kia lou to yi* après avoir mendié sa nourriture vint aussi sous un arbre et il fit cette réflexion En quel lieu le Bouddha pratique-t-il en ce moment la voie? je veux y pratiquer la voie Et j'étais alors entré dans le bois *An-t'o* sous un arbre j'y avais étendu mon *ni-chi-tan* Et *Kia lou to yi* fit de même Or cet homme a le corps grand ses deux genoux touchaient le sol Et il fit ce souhait Quand donc Bhagavat nous permettra-t-il de faire un *ni-chi-tan* d'un empan du Bouddha? Comme cela ce serait suffisant! Le Bouddha dit aux bhiksus À partir de aujourd'hui ceci est la règle et il faut enoncer ainsi Si un bhikṣu veut faire un *ni-chi-tan* il doit le faire à la mesure La mesure est en longueur deux coudées de Bouddha en largeur une coudée et demie la mesure une coulée en plus Passé cette mesure c'est *po ye ti*

TEXT KUCHEAN

Feuille 108 Recto

1 (1) *ikauw i - 6 suwer i stam pañkte kin krapite - ceu wittare*
nakate - xu kirkikṣi sa sam[ā]netṣe - cūthet. e nu' cippillē
- ma wassalle - i rāstram vāthi yamṣi - n pañkte Śrāvastī ne mas-
kṭr - tsoukai, k i tṛu wasti kāmte Śrāvastī ne pūntw i 3 opā -

¹ Les syllabes *i* et *te* ont été supprimées par le fragment Hoernle MS No 244

- 3 śeśuwer postam ~ nisidam kamate andhaxe wāitto ne masa ompals-
 • loññie lamatsi ~ śaulassu Kālodaye pañākte o
- 4 mpostam masa ~ pañākte alyeka kea stam ñor nisidam raksane
 lyama ~ Kālodaye rano alyeka kea stam ñor oppilam
- 5 tsa nisidam raksane lyama ~ su no orotse kehten tsa ~ annapī ken¹ sa
 kem teka ~ tumem weñawa ~ watkassī pi pañākte nisidam
- 6 ñire² mem kalymu raso tsamtsi ~ u lamalle³ sa samanetta yamaskemane
 sa ~ yārmamssu yamasalle ~ omne se yarmā parkarñie

Verso

- 1 sa wirsoñcā ~ pañāktettse raso sa ~ phante sre ble ywārcā ~ ñire, ts raso ~
 tumem omsap yamtr ~ ra passeñica u pañākte Kapilava
- 2 stu ne maskitr ~ pañāktettse procer Nande⁴ ñem ~ krūi san ne yapī
 eklohacci samant ywarcā maskiyentr ~ pañākte wat yopsi
- 3 Nande⁴ wat ~ wīlaksanāñcā⁵ ~ pañākte mem Nandettse men
 kisai ~ śtwara prarom pañākte mem menkisī ~ pañāktettse wastsī
- 4 mpa sa, m ~ wastsī yamassitr ~ pañākte lyausa san kraupate ~ ce
 śiksapa, t śanmya ~ u maksu no samane ~ pañāktettse
- 5 wastsittse warm tsa wastsī yamatr ~ omssap wat pañāktaññie wastsī
 mem ~ ra passeñica ~ omne ce pañāktettse wastsittse yarmā ~
- 6 parkarññie sa ñiu rsonta ~ pañāktaññie raso sa ~ phante sa ska, s ~ te
 om[n]e pañāktettse wastsit[ts]e yarma⁶ ~ 90 u weweñxwa ña(sa)

Feuillet 109 Recto

- 1 śaulassoñca ñumka ~ ra passeñcana pelawñenta ~ om ne ña, s ~ makte
 nau(y) u u ca u no¹ saula² ssoñca stw[u]ra wrattsai aksass³xxx
- 2 laiknenta artsa ywarcā me, ñā pratimoksasse pi sutartte aksalñe me
 ecce katmaskem ~ u pa(ñā)kte Śrāvasti ne maskitr ~ omne k⁴se
- 3 statse prekesai ~ Uppalavarna, ñi asiyattse ~ yarke peti maka spor
 ttitr ~ maḥa swatsanmā kalpasi ~ tu sma

¹ Le fragment 1⁴/₈₄ porte *Lenine* sa² u rem 1⁴/₈₄³ *lamalja* 1⁴/₈₄⁴ Sic MS Lire *nande*⁵ Sic MS Lire *ksa*^o

⁶ J'ai déjà publié l'épisode de Nanda (109B-vi) avec une traduction et les textes parallèles dans le Journal Asiatique 1912 I 101-116. J'ai pu rectifier ici quelques erreurs que j'avais commises.

- 4 ne,ts past aissi šwātsi ~ tāy no trite kaumsai ~ ešuwacca maskitr ~
 tumem leswi ensanta ne ~ yaka ynemane nauttai ne klāya ~
 5 karyorttau ksa lyakāte ~ ista klautka ~ šno yaksa ~ tumem sã,u še,m
 kauc ersate ne ~ oskai wayate ne ~ šwātsi wānksāte ne ~ pañākte
 6 klyausa nāksate ~ maksu no samāne mā alāsmo enenka os ne pim
 twāta,šcā ynemane ~ aletsai ašiyai mem ~ sa,ñā sar sa trāsxa

Verso

- 1 lye ~ tsālnalye eñcitr ~ ce,u samānettsa ~ samānetts-āksasalle ~ nah
 salye sa šaulassoñci kekatkau nesau ~ mā ayato a-
 2 ksassalye ~ cew ike aksaskau ~ se pelaikne wrattsai aksassalle ~
 ~ pañākte Śrāvasti ne maskitr ~ tanāpate ksa samā-
 3 nem ašiyana spa šwatśś kakāte ~ tumem Sthulanānda ce,u tanāpitemu
 šrsāssi ~ samp arāññe ste cwim nausa pete ~
 4 caim no agamadharī skente ~ sam no abhidharmike ste ~ sam winasāre ~
 tusa tanapate krasiyate ~ xwa pitkawe (m)a
 5 mlama,m ~ pañākte klyausa nāksate ~ samāni no masar ostuwaiwenta
 ne kahākas takau šuātsiśco ~ omne krūi ašiya sar(s)e-
 6 maneñña stmausa tāko,yā ~ tane klu pete ~ tane smaññe pete ~ tane
 (s)pa,h pete ~ sāvaxx samāne,ts mantrā/a tālo(ya) 3x3

TRADUCTION¹

Payl 89 [Fol 108a, l 1] après manger, le Bouddha reunit le sangha,
 il blâme cette affaire, par le fait de d un bhikkhu [l 2] il ne faut pas
 demeurer (avec) qui s'occupe de faire étalage au grand air (prastarana)

Le Bouddha est à Sravasti. Le matin il prend son vêtement, et il entra dans
 Śrāvasti pour mendier la nourriture [l 3] Après le repas il prend un nidān
 et il resta dans le bois Andha pour s'asseoir en méditation. Le jayemāt Kālodiye
 y fut après le Bouddha [l 4] Le Bouddha sous un arbre quelconque étendant le
 nidān s'assit. Kālodaye aussi sous un arbre quelconque à l'écart [l 5] étendant
 le nidān s'assit. Mais il avait le corps grand, des deux genoux il touchait
 le sol. Alors il dit. Puisse le Bouddha autoriser [l 6] à ajouter au nidān une
 coudée à partir de la frange. Le bhikkhu qui se fait de quoi s'asseoir, il doit le faire

¹ La traduction en koutchéen, sans se piquer d'une fidélité littérale, a résumé le récit
 avec goût

à la mesure. Là-dedans, la mesure est en longueur [Fol. 108 b, l. 1] deux coudées, en coudées du Bouddha; en largeur une et demie; des franges, une coudée. Qui fait plus que cela, etc., est passeñica (= pāyantika).

Pāyī 90. [Fol. 108 b, l. 1] Le Bouddha est à Kapilavastu. [l. 2] Le Bouddha a un frère nommé Nanda. Quand il entre dans l'assemblée, les religieux confus sont partagés en deux: Est-ce le Bouddha qui est entré? [l. 3] ou bien est-ce Nanda? Nanda a deux lakṣaṇa de moins que le Bouddha; il a quatre doigts de taille en moins que le Bouddha. Il se fait faire [l. 4] une robe pareille à la robe du Bouddha. Le Bouddha, l'ayant appris, réunit la communauté; cette prescription est proclamée: Le religieux quel qu'il soit, [l. 5] qui se fait une robe à la mesure de la robe du Bouddha, ou plus grande que la robe du Bouddha, il est en faute. A ce sujet, voici la mesure de la robe du Bouddha: [l. 6] en longueur, 9 coudées—des coudées du Bouddha—en largeur, 6. Telle est à ce sujet la mesure de la robe du Bouddha.

[Fol. 108 b, l. 6] Par moi ont été dites, [Fol. 109 a, l. 1] ô vous qui avez la vie (= āyamaṣ), les 90 lois de garde, etc. Là-dessus, je . . . comme ci-dessus. Voici, ô vous qui vivez la vie, les quatre lois à réciter publiquement; [l. 2] à la fin du demi-mois, dans la récitation du *Prātimokṣa-sūtra*, elles arrivent.

Pratideśanīya 1. [Fol. 109 a, l. 2] Le Bouddha est à Śrāvastī; alors c'est [l. 3] une période de famine. La nonne Uppalavāṇā a beaucoup de portions; beaucoup lui en fournissent; elle reçoit beaucoup à manger, [l. 4] et elle le donne ensuite à manger aux moines. Or le troisième jour, elle est affamée; elle perd connaissance; en allant mendier, elle a un vertige dans la rue. [l. 5] Un marchand la vit; aussitôt, se retournant, il appela sa femme. Alors celle-ci vint; elle la relève tant bien que mal, la conduit dans sa maison, lui prépare à manger. Le Bouddha [l. 6] l'ayant entendu blâme: Tout moine qui sans être malade va mendier sa nourriture dans une maison, et qui d'une nonne étrangère reçoit dans sa propre main [Fol. 109 b, l. 1] à croquer ou à avaler, ce moine doit en faire la déclaration aux moines: Ô vous qui avez la vie, je suis affecté d'une chose répréhensible; ce n'est pas bien; [l. 2] il faut le déclarer. Ce point, je le déclare. C'est une loi à déclarer publiquement.

Pratīd. 2. [Fol. 109 b, l. 2] Le Bouddha est à Śrāvastī. Un *tanūpate* (dānapati) invite les moines [l. 3] et les religieuses à manger. Alors Sthūlanandī donne des ordres à ce *tanūpate*: Celui-ci est un Āraṇyaka¹; à lui la première portion. [l. 4] A ceux-ci; ce sont des *agamadhari*; à celui-là; c'est un *abhūḥarmika*; à celui-là; il s'emploie au culte. Le *tanūpate* se fâche et dit: Bavarde, ne [l. 5]

¹ Cette interprétation est garantie par la variante graphique du fragment 3b¹ qui donne sama arāṇīka. Le p de la forme *samp* note simplement l'explosion labiale qui se produit après que la résonance nasale de l'm a cessé.

m'embrouille pas! Le Bouddha ayant entendu blâme Moines! quand je suis invité à manger dans les familles, et que là-dessus une religieuse reste [16] à donner des ordres Ici une portion de riz! ici une portion de bouillie! ici une portion de condiments! les moines aussi . [le texte s'arrête ici]

LES PARALLÈLES

Le Vinaya pali a aussi, pour le pācittiya correspondant, le 89^e de la série, un double récit assez différent

Pācittiya 89 En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana, le jardin d'Anāthapindika Or en ce temps-là Bhagavat a permis un nisidana aux moines Les moines de la Sixaine, disant que Bhagavat a autorisé le nisidana, portent des nisidanas démesurés, ils pendent en avant et en arrière des banos et des supports Les moines qui ont peu de désirs grognent, protestent s'indignent Comment les moines de la Sixaine porteront-ils des nisidanas démesurés? Et alors ces moines communiquèrent cette affaire à Bhagavat Et alors Bhagavat suit cette affaire, sur cette question réunit l'assemblée des moines et il interrogea les moines de la Sixaine Est-il vrai, moines, que vous portez des nisidanas démesurés? C'est vrai, Bhagavat! Le Bouddha les blâme Comment donc, ô fous! porterez-vous des nisidanas démesurés? Voilà qui n'est pas, ô fous! pour donner la foi aux incrédules ni pour augmenter la foi des fidèles Et maintenant, ô moines! voici comment vous devez réciter cette prescription 'Si un moine se fait faire un nisidana il faut le faire à la mesure Là-dessus, la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie Qui dépasse cela il y a pācittiya de coupure (*chedanaka*) Et c'est ainsi que cette prescription est proclamée aux moines par Bhagavat

Or en ce temps là l'āyasma Udayi a le corps grand En présence de Bhagavat étalant le nisidana, il s'assoit tout recroqueville Et alors Bhagavat dit à l'āyasma Udayi Pourquoi donc, Udayi, es-tu tout recroquevillé sur ton nisidana? C'est que Bhagavat a permis aux moines un nisidana très petit Et alors Bhagavat à cette occasion, sur cette question, fit un entretien sur la Loi, et, s'adressant aux moines Je permets, ô moines, une frange d'une coudée au nisidana Et maintenant ô moines voici comment vous devez réciter la prescription 'Si un moine se fait faire un nisidana, il faut le faire à la mesure Là-dessus la mesure est en longueur deux coudées, en coudées du Sugata, en largeur une et demie, la frange, une coudée Qui dépasse cela, il y a pācittiya de coupure (*chedanaka*)'

Pour les prescriptions suivantes et les récits qui les accompagnent, j'observerai l'ordre suivant d'abord le Sarvāstivādi vinaya (version chinoise), puis, comme terme de comparaison, le pali

Sv V — *Po ye-t* : 90 Le Bouddha résidait à *Kia wei lo-wei* (= Kapilavastu) En ce temps là, l'ayusmat *Nan-lo*, le frère cadet du Bouddha, qu'une sœur de sa mère avait enfanté, avait le corps tout pareil au Bouddha, avec trente marques (*lakṣaṇa*) et quatre doigts de taille en moins que le Bouddha. Alors *Nan-lo* se fit un vêtement de la même mesure que celui du Bouddha. Quand les bhiksus se trouvaient réunis soit à l'heure du repas, soit après-midi, s'ils voyaient de loin *Nan-lo* venir, ils se levaient tous pour aller au devant de lui. 'Voici notre grand chef qui vient !' Une fois rapprochés, ils s'apercevaient que ce n'était pas lui. Les sthavaras tout confus pensaient alors 'Il est notre supérieur pourquoi donc nous lever et aller au devant de lui ?' Et *Nan-lo* tout confus pensait 'J'ai donc fait que les sthavaras se lèvent et viennent au-devant de moi !' Les bhiksus pour cette affaire allèrent trouver le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire réunit le saṃgha des bhiksus, et lui qui savait la cause il interrogea *Nan-lo* 'As-tu véritablement fait cette chose ou non ?' Il répondit 'C'est vrai, Bhagavat, je l'ai faite'. Le Bouddha le blâma pour toutes sortes de raisons 'Que signifie qu'un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ? A partir d'aujourd'hui il faut raccourcir ton vêtement, ce *kaṣaya*, il faut l'étaler et l'arroser d'eau. Bhiksus, étalez et arrosez le vêtement de *Nan-lo*. Et si quelque homme fait comme lui, vous devrez agir de même'. Et il dit aux bhiksus 'Pour dix avantages je donne aux bhiksus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription. Si un bhikṣu se fait un vêtement de la même mesure que le vêtement du Bouddha ou de mesure plus grande, il est *po-ye-ti*'. La mesure du vêtement du Bouddha, c'est en longueur 9 empan, en largeur 6 empan. C'est la mesure du vêtement du Bouddha.

Pacittiya 92 — En ce temps le Bouddha Bhagavat est à Savatthi, dans le Jetavana, le jardin d'Anāthapindika. Or en ce temps l'āyasma Nanda, fils d'une sœur de la mère de Bhagavat, est beau, remarquable, séduisant, il a quatre doigts de taille de moins que Bhagavat. Il porte une robe de la même mesure que la robe du Sugata. Les Anciens, les Religieux virent de bien loin Nanda l'āyasmā qui arrivait, l'ayant vu 'Bhagavat arrive !' se disent ils, et ils se lèvent de leur siège. Arrivés à proximité, ils le reconnaissent, ils grognent, ils protestent, ils s'indignent 'Comment donc ? l'āyasmā Nanda portera une robe de la même mesure que la robe du Sugata ?' Ils rapportèrent la chose à Bhagavat. Alors Bhagavat interrogea l'āyasmā Nanda 'Est-ce vrai, Nanda, que tu portes une robe de la même mesure que la robe du Sugata ?' — 'C'est vrai, Bhagavat'. Le Bouddha Bhagavat le blâma 'Comment donc ? Toi, Nanda, tu porteras une robe de la mesure de la robe du Sugata'. Voilà qui n'est pas fait pour donner la foi aux incrédules ni pour augmenter la foi des fidèles. Ainsi donc, ô Religieux, recitez cette prescription. Si un religieux fait faire une robe de la même mesure que la robe du Sugata, ou plus

grande, il y a *pacittiya* de coupure (*chedanaka*) A ce sujet, voici la mesure de la robe du Sugata en longueur, 9 coudées — des coudées du Sugata, — en largeur, 6 coudées. Telle est la mesure de la robe du Sugata.

La formule qui conclut les 90 *paṭi* et celle qui introduit les 4 péchés suivants ne se trouvent pas dans la version chinoise du Sārvāstivādi-vinaya, elles sont données dans le Prātimokṣa de cette école traduit par Kumārajīva [Sv P]. Le Sutta-vibhaṅga a incorporé, comme le koutcheen, ces formules dans son texte.

Sv Pr — Hommes de grande vertu (= *bhaddanta*) ! j'ai dit complètement les 90 lois *po-ye-t* : Maintenant je demande aux hommes de grande vertu. En ceci êtes-vous purs ou non ? Une seconde fois, une troisième fois même question. Les hommes de grande vertu sont purs en ceci, puisqu'ils gardent le silence. Cette chose, c'est ainsi que je la tiens. Hommes de grande vertu ! Voici les quatre lois *pa lo-l'i-l'i-che-ni* qui, demi mois par demi-mois, sont dites dans le *Po lo-t-i-mo tek a*.

P — On a énoncé, ô *ayasma* ! les quatre-vingt-douze lois *pacittiya*. La je demande aux *ayasma*. Est-ce qu'en cela vous êtes purs ? Une seconde fois je demande. Est-ce qu'en cela vous êtes purs ? Et une troisième fois je demande. Est-ce qu'en cela vous êtes purs ? Les *ayasma* sont purs en cela, donc ils se taisent. C'est ainsi que je le tiens. Or voici maintenant les quatre lois *paṭiṣesaniya* qui arrivent en recitation.

Sv V — *Pratidesaniya* 1. Le Bouddha est à *Che wei* (Sāravastī). C'était une période de famine et de parcimonie. La *bhikṣuṇī Hoa-che* (Couleur de fleur = *Utpalavarna*), en raison de son mérite, a beaucoup de connaissances, beaucoup de relations, elle peut obtenir en abondance vêtements, nourriture, literie, remèdes, qui sont des nécessités. Cette *bhikṣuṇī* de très bonne heure se lève, passe sa vêture, prend son vase entre dans la ville de *Che wei* pour mendier sa nourriture. Alors elle voit la foule des *bhikṣus* qui dans *Che wei* mendent leur nourriture sans en obtenir, elle en souffre et n'est pas heureuse. Et cette *bhikṣuṇī*, si elle voit que dans le vase des *bhikṣus* il manque un peu, leur donne un peu, si il y manque la moitié, elle donne une moitié, si il manque tout, elle donne tout. Le premier jour, la *bhikṣuṇī* (puis) tout ce qu'elle avait reçu de nourriture mendicé en le donnant aux *bhikṣus*. De même le second jour, le troisième jour. Comme elle ne prenait pas de nourriture, dans la rue elle perdit connaissance et tomba par terre. Un marchand qui l'avait vue appela la femme et lui dit. La *bhikṣuṇī Hoa-che* est tombée par terre dans la rue. Va la relever et amène-la. Elle alla la relever et la conduisit dans sa maison. vite on lui fit une bouillie qu'on lui donna, et alors elle reprit ses sens. On lui demanda. De quoi souffrez-vous ? Quelle maladie vous tourmente que vous êtes tombée par terre dans la rue ? La *bhikṣuṇī* dit. Je n'ai ni maladie ni

douleur ni peine. C'est parce que je n'avais pas pris de nourriture que j'ai perdu connaissance et que je suis tombée par terre dans la rue. On lui demanda : Vous avez donc mendie de la nourriture sans en obtenir ? Elle répondit : J'ai mendie de la nourriture et j'en ai reçu. Mais comme la foule mendiait de la nourriture dans *Che-wei* sans en obtenir j'en ai souffert et je n'étais point heureuse. Quand je voyais que dans le vase des bhiksus il en manquait un peu je leur en donnais un peu, si il y manquait la moitié, je donnais la moitié, si il manquait tout je donnais tout. Et de même le second jour et le troisième jour. Comme je ne prenais pas de nourriture j'ai perdu connaissance et je suis tombée par terre dans la rue. Les maîtres de maison ayant entendu cette affaire ne furent pas heureux dans leur cœur. Et ils blâmèrent ainsi. Ces *cha men* (ramana) fils de *Che* (śakya) ! ils ne connaissent ni temps ni mesure. Si celui qui donne ne sait pas la mesure il faut que celui qui reçoit sache la mesure. Cette bhiksuni *Hoa-che* a failli mourir faute de nourriture. Là-dessus il y eut des bhiksus de peu de desirs, sachant ce qui suffit pratiquant les *tseu to* (dharma) qui entendant cette affaire ne furent pas heureux dans leur cœur. Ils allèrent vers le Bouddha et lui firent rapport tout au long. Le Bouddha pour cette affaire revint l'assemblée des bhiksus. Pour toutes sortes de raisons il blâma les bhiksus. Que signifie un bhiksu qui ne connaît ni la mesure ni le temps ? Si celui qui donne ne connaît pas la mesure il faut que celui qui reçoit connaisse la mesure. Cette bhiksuni *Hoa-che* a failli mourir faute de nourriture. Ayant blâmé pour toutes sortes de causes les bhiksus il leur dit : Pour dix avantages je donne aux bhiksus une prescription. À partir d'aujourd'hui il faut reciter ainsi cette prescription : 'Si un bhiksu qui n'est pas malade entre dans un village et que de la main d'une bhiksuni qui n'est pas sa parente il reçoit de la nourriture ce bhiksu doit s'adresser aux autres bhiksus pour leur dire son péché. Vénérables, je suis tombé dans une loi reprehensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *jo-lo-tse-tse-ke-ni*.

P — I fut 1. En ce temps-là le Bouddha Bhagavat est à Savatthi dans le Jetavana le jardin d'Anathapindika. Or en ce temps-là une des religieuses avant fait sa tournée d'aumônes à Savatthi au moment de s'en retourner apercevant un des moines lui dit : He seigneur ! accepte l'aumône ! — Bien, ma sœur dit-il et elle lui remit tout. Il ne lui resta plus assez de temps pour faire une tournée d'aumônes, et elle resta sans manger. Ainsi le deuxième jour. Le troisième jour avant fait sa tournée d'aumônes à Savatthi au moment de s'en retourner apercevant un des moines elle lui dit : He ! et elle resta sans manger. Or ce religieux le quatrième jour va s'asseyant dans la rue. Un seigneur maître de maison, qui arrivait en voiture dans le sens inverse dit à cette religieuse : Écarte-toi madame ! En se retournant elle tomba sur la place même. Le seigneur maître de

maison, fit ses excuses à la religieuse. Excuse-moi, madame, c'est moi qui t'ai fait tomber — Non, maître de maison, ce n'est pas toi qui m'as fait tomber, mais c'est que je suis bien faible — Pourquoi donc, madame, es-tu si faible? Alors la religieuse racouta l'affaire au seṭh, maître de maison. Le seṭh, maître de maison, conduisit la religieuse dans sa demeure, lui donna à manger, il grogne, il proteste, il s'indigne. Comment donc! les bhadasas accepteront la nourriture de la main d'une religieuse? Les femmes ont grand'peine à obtenir! Les moines entendirent ce seṭh, maître de maison, qui... s'indignait. Les moines qui ont peu de desirs... s'indignent. Comment donc? un moine recevra la nourriture de la main d'une religieuse etc. Est-ce vrai, moine, que tu reçois la nourriture de la main d'une religieuse? — C'est vrai, Bbagavat! — Est-elle ta parente, moine, ou étrangère? — Étrangère, Bbagavat. — Étranger et étrangère, ô fou, on ne sait pas ce qui convient ce qui ne va pas, ce qui est bien, ce qui n'est pas bien. Comment donc, ô fou recevras-tu la nourriture de la main d'une religieuse étrangère? Voilà qui n'est pas, ô fou, pour donner la foi aux incrédules etc. Et voici comment vous devez réciter cette prescription. Si un moine, de la main d'une religieuse étrangère qui est entrée dans l'intérieur de la maison accepte en sa propre main à croquer ou à avaler et qu'il le croque ou l'avale, ce moine doit le déclarer. Vénérables, je suis tombé dans une loi irrépréhensible, déshonnête, je le confesse.

Le récit du Dharmagupta-vinaya est, comme toujours, étroitement rapproché du pali, mais la religieuse qui motive la prescription est, comme chez les Sarvastivādins, Uṭpalavarnā.

SV V — *Pratī* 2. Le Bouddha est à Wang-che (Rājagṛha). En ce temps-là il y a un maître de maison qui invite le Bouddha et le clergé des deux sexes pour le lendemain à dîner. Le Bouddha accepte par le silence. Le maître de maison sait que le Bouddha a accepté par son silence, il salue de la tête les pieds du Bouddha tourne à droite autour de lui et se retire. Rentré chez lui, il prépare toutes sortes de mets excellents. Au matin il installe des sièges, envoie un messager informer le Bouddha que le moment est venu que le repas est prêt. Le Bouddha connaît par lui-même le temps. Le Bouddha et le clergé des deux sexes entrent dans la maison du maître de maison et ils s'assoient. Le maître de maison voyant que le Bouddha et le clergé sont assis, de sa propre main fait circuler l'eau pour annoncer le moment du repas. Il y a alors une hiérarchie du groupe de Tiao-ti (Devadatta), en faveur des bhiksus de la Sixaine, se mit à donner des ordres au *saṅgha* (dīnāpati). Celui-ci est le premier ābhavira, celui-là est le second ābhavira, celui-ci tient les règles (vinayaḍḍara), celui-ci est un maître de la Loi, donne à ce bhikṣu du riz, donne à ce bhikṣu de la soupe. Les maîtres de maison disent. Nous ne savons pas qui est premier ābhavira, qui est second ābhavira, qui tient les règles, qui

est maître de la Loi Il y a ici beaucoup de riz à manger, assez pour en donner à tous. Qu'on ne nous embrouille pas avec des paroles. Si on nous donne des ordres confus, allons, toi, de tes propres mains fais circuler les plats, — alors nous nous arrêterons. Le Bouddha reconnaissant que la bhiksuni embrouillait tout, et il entendit les maîtres de maison qui blâmaient. Après le repas, pour cette affaire, il réunit l'assemblée des bhiksus, pour toutes sortes de raisons, il blâma les bhiksus de la Sixaine. Que signifie, quand les bhiksus mangent, qu'une bhiksuni ordonne de donner à manger? Ayant blâmé pour toutes sortes de raisons, il dit aux bhiksus. Pour dix avantages, je donne aux bhiksus une prescription. A partir d'aujourd'hui, il faut réciter ainsi cette prescription. 'S'il arrive, ô bhiksus, qu'un maître de maison invite à manger chez lui, et qu'alors une bhiksuni, montrant du doigt, ordonne. Donne à ce bhiksu du riz, donne à ce bhiksu de la soupe, alors les bhiksus doivent dire à cette bhiksuni. Attends un peu que les bhiksus aient fini de manger. Si parmi les bhiksus il n'y en a pas un pour dire à cette bhiksuni. Attends un peu que les bhiksus aient fini de manger, alors tous ces bhiksus doivent s'adresser au reste des bhiksus et leur dire. Vénérables! nous sommes tombés dans une loi répréhensible et déplacée. Cette loi est regrettable. Maintenant je déclare publiquement que je regrette ma faute. C'est ce qu'on appelle une loi *po-lo-f-i-t'i-che ni*.'

P — *Patid* 2. En ce temps-là le Bouddha Bhagavat est à Rajagaha au Veluvana, dans le Kalandaka nîvapa. Or en ce temps-là les moines sont invités dans les familles, et y mangent. Les religieuses de la Sixaine sont là qui donnent des ordres pour les moines de la Sixaine: Donnez ici de la soupe, donnez ici de la bouillie. Les moines de la Sixaine mangent autant qu'ils veulent, les autres moines ne mangent absolument rien. Les moines qui ont peu de désirs s'indignent. Comment donc! ces moines de la Sixaine ne remettront pas à leur place les religieuses qui donnent des ordres etc. Est-il vrai, moines, que vous ne remettez pas à leur place les religieuses qui donnent des ordres? — C'est vrai, Bhagavat. — Le Bouddha Bhagavat les blâma. Comment donc, fous, vous ne remettez pas à leur place. Voilà qui n'est pas fait pour donner la foi. Et voici comment vous devrez réciter cette prescription. 'Les moines sont invités dans les familles et y mangent. Alors si une religieuse reste là avec des airs de commander. Donnez ici de la soupe, donnez ici de la bouillie, — ces moines doivent écarter cette religieuse en lui disant. Reste à l'écart, sœur, tant que les moines mangent. S'il ne vient pas à l'idée d'un seul moine d'écarter cette religieuse en lui disant. Reste à l'écart. . . les moines mangent, alors ces moines doivent déclarer. O vénérables, nous sommes tombés dans une loi répréhensible, déshonnête, nous le confessons.'

Le Dharmagupta-vinaya donne, comme d'ordinaire, un récit presque identique à celui du pali. Mais le lieu de la scène est à Srāvastī, comme dans le Koutchéen,

tandis que le Sarvāstivādi-vinaya et le pali placent tous les deux la scène à Rajagṛha. Le koutchéen seul désigne nommément Sthūlananda comme la religieuse coupable.

En somme, le koutchéen présente dans tous les cas une rédaction originale, abrégée et allégée, du Vinaya des Sarvāstivādins. Évidemment le bouddhisme avait atteint une vie propre et une culture propre dans la région du parler koutchéen.

3 PRATIDEŚANĪYA.

Hoernle MS, No 149, Add 33

Un petit fragment, coté 149, Add 33, donne quelques restes d'une rédaction du 1^{er} et du 2^e pratidesanīya très voisine, mais légèrement différente. Elle sert tout au moins à compléter quelques lectures.

Recto

- 1 ṣṣxente sa,sa ma lpitar ne ~ e
- 2 lleka ksa karyorttau lyakate ista, k
- 3 maṣane ce,u ostassī naksante ne
- 4 se ṣamāne (a)lasmo enenka

Verso

- 1 x[pa]ñākte Śrāvast[i]xx maskita, r ~ tana
- 2 sama arāmiṇe ste cwi, m nau, s pete ~
- 3 tanapīte krasiyate ot weña te, s
- 4 xa, r ṣamani ostwaiwenta ne ṣwatsi

Note additionnelle — Pendant que ce texte était en cours d'impression, le texte sanscrit du Pratimokṣa des Sarvāstivādins a été publié par M. Liot dans le Journal Asiatique, 1913, II 465-557.

VOCABULARY TO KUCHEAN FRAGMENTS¹

A

abhidharm, transcription du sanscrit
abhidharma Fr 1, a^v
 abhidharmike, emprunte au sanscrit
abhidharmika, tenant de labhidharma
 Fr 2, 109 b^v
 agamadhari, nomm plur de *agamadhare*,
 emprunte au sanscrit *agamadhara*, qui
 possède les āgamas Fr 2, 109 b^v
 aissi, 3^e pers sing frequent de *ai*, *ay*°,
 donner Fr 1, 109 a^v
 aiykemane, partic moyen de *ai*, *ai*k
 savoir Fr 1, a^v
 akuatsams, cas oblique plur de *aknats*,
 ignorant, [d où le dérive *aknatsamū*,
 ignorance (= *ayana*)] Fr 1, a^u
 [Composé d *an*, négatif, qui a perdu
 son *n* devant *kn*, et de *kna-*, cf v h a
knan lat (*gnosco* etc, sur A. *knan-*
pub. knanmam 'saravudran) v SS
 931]
 aksaliē, recitation, énonciation (= *uddesa*)
 Fr 2, 109 a^u (°ne loc)
 [Cf peut être lat *asio*, ad-agnum et les
 mots apparentés, notamment arm *asem*,
 je dis ar ac 'maxime']
 aksaskau, 1^{re} pers sing prés. de *als*,
 reciter, énoncer (= *des*°) Fr 2, 109 b^u
 [v *al·aliē*]
 aksassalle, part futur passif de *als*, *als*
 reciter énoncer (= *desaniya*) Fr 2, 109 aⁱ,
 109 b^u
aleasalle, id Fr 2, 109 bⁱ
alsassalle, id. Fr 2, 109 b^u
 alasmō, malade (= pali *gilana*) Fr 2,
 109 a^u, Fr 3, a^v
 [Cf *alaskemane* 'étant malade', Journ.
 As, 1911, n 121, et MSL xviii. 18]

aletsai, étranger, alienna. Forme oblique
 femmine de *alece*. Fr 2, 109 a^u
 [v *alyela*.]
 alyekā ([a] *lela*, Fr 3, a^u), autre (*anya*)
 Fr 2, 108 a^v
 [v Journ As, 1911, n 149]
 amplakante, participe, précède de la
 particule négative *an-*, de *plak*, de-
 mander, convenir Cf *plak* (= pali
anapucchā) Fr 1, b^u
 [v *plak*]
 andha(ce), emprunte au sanscrit *andha*,
 n pr Fr 2, 108 a^u
 ašim, ame, esprit Fr 1, b^v (*sa instrum*)
 [Cf lat. *animus anima* etc, et v
onolm]
 anepi, tons les deux (= *ulhaya*) Fr 2,
 108 a^v
 [v MSL xvii. 286]
 aramīe et aranīe (= *aranyaka*) Fr 2,
 109 b^u et Fr 3, b^u
 artsa, absolu de *ars* finir (= *anu*°) à la
 fin de Fr 2, 109 a^u
 ašiya, religieuse (= *bhiksuni*) Fr 2, 109 b^v,
 109 a^u (°tse)
ašiyat, forme oblique Fr 2, 109 a^u
ašiyana, cas régime plur Fr 2, 109 b^u
 ayasse, dos (= *asthaya*), adj. dérive au
 moyen de l'affixe °se, du mot *aya(s)* os.
 Fr 1, b^v
 ayato, convenable (= pali °*sappaya*) ou
 agréable (= sanscrit °*sampreya*) Fr 2,
 109 bⁱ

C

cai, cas sujet plur de *ce*, ceux-ci Fr 2,
 109 aⁱ
 caum, id de *ce*, démonstratif Fr 2, 109 b^v
 [v MSL xviii. 414]

¹ Les remarques étymologiques enfermées entre crochets, sont dues à M. Meillet. Fr = fragment.

ce, adj démonstr celui ci Fr 2, 108 b^v,
109 bⁱⁱ

[cf ser *tya-i*]

ceu, ce, cas régime du démonstratif ce
(= *iad*) Fr 2, 108 a^v (*ceu waitare*)
nomin sing Fr 2, 109 bⁱ, Fr 3, aⁱⁱⁱ
(*ceu aksasalle*), acc sing masc
Fr 2, 109 bⁱⁱⁱ

ceu (= *ceu*) Fr 2, 109 bⁱⁱⁱ

cwim (= *cwi*), cas régime du démonstratif,
+ m v MSL xviii 416 sq Fr 2,
109 bⁱⁱⁱ, Fr 3, bⁱ

E

ecce, adverbe correspondant au préfixe
sanscrit ā Fr 2 109 aⁱⁱ (**katmaskem*)

[Cf ser *ati* ou lat *ad*]

eñatke, **tse* Fr 2 108 aⁱ

eñcitr, 3^e pers sing prés de *eñc*,
enk prendre (= **ratgrh*) Fr 2, 109 bⁱ

[Cf gr *ἐνεγκέν* etc, v *enenka* et
ensanta]

enenka, excepte Postposition qui semble
bien s'analyser en *en* (= *a* privatif) et
enka absolutif de *enk*, prendre (littér^t =
nou compris) Fr 2, 109 aⁱ, Fr 3, a^{iv}

ensanta Fr 2, 109 a^{iv} (**ne*) Participe
présent de *enkáskau*, rac *enk*, au
féminin! ou 3^e pers. plur médio-passive
de ce verbe! cf MSL xviii 15

erats, 3^e pers. sing prés de *er* s soulever
Fr 2 109 a^v (**ne*)

[Cf gr *ἐρπαι*, *ἐρπω*, arm *yarnem*
(imp ari), etc, l'initial pent représenter
o ou pent-être *a*, l'élément *-s* est suffixal
v MSL xviii 28]

esuwacca, affamée, féminin de *iad*, *esu*
uacce formé de *e(n)* privatif, *suw*, manger
+ suff *ccc* Fr 2 109 a^v

[Sur la chnta de *n*, v MSL xviii 24]

I

ikam, vingt (= **imlati*) Cf *ikampikwa-*
lamñe

[v MSL xvii 290 et suiv]

ikampikwalamño, adj composé formé, au
moyen de l'affixe *mñe* (= *ññe*) de *ika*,

vingt + *pikwala*, années, plur de *piku*
(= **imlativarsa*) Fr 1, aⁱ.

ike, point, lieu (= *pada*) Fr 2, 109 bⁱⁱ
ista[k], aussitôt, ensuite Fr 2, 109 a^v,
Fr 3, aⁱⁱ

[Cf lat *statim*!]

K

kakakas, participe à redoublement de
kak, inviter (= **nimant*) Fr 2, 109 b^v

kakate, 3^e pers sing prés de *kak*, inviter
(= **nimant*) Fr 2 109 bⁱⁱⁱ

(k)ákauwa Fr 2, 108 aⁱ

kako, invitation Subst tiré de *kak*, inviter
(= **pravarana*) Fr 1, aⁱⁱ

Kalodaye, n pr emprunté au sanscrit
Kalodaya Fr 2, 108 aⁱ iv.

kāpassi, 3^e pers sing fréquent ds *kāp*
obtenir (= **labh*) Fr 2, 109 aⁱⁱ

kāltri, 3^e pers sing prés de *kāl*, se tenir,
s arrêter (= **stha*) Fr 1, a^{iv}

[Cf *kālatra*, 'tenir', qu'on hésite à sé
parer de *kall*, 'avoir', cf arm *kalay*
qui sert d'assisté à *unim* 'jai']

kālymi, bout (= *anta*) Fr 2, 108 aⁱ
[v MSL xvii 294]

kamate, 3^e pers sing présent de *lam*,
prendre (*ada*) Fr 2, 108 aⁱⁱ in

[Cf hom γεντο il a pris cypr ἀπογίμε
ἀφελαι et ὄγ-γίμος συλλαβη Hés gr γαγ
γαρον, filet (de pêche) ὄγμος javelle
γίμος, etc, ombr *gomia*, grandda, v al
zīmz, je presse etc]

Kapilavāstu, n pr emprunté au sanscrit
(*kapilavastu*) Fr 2 108 bⁱ (**ne*)

karyorttau, marchand (= *vany*) Fr 2
109 a^v, Fr 3, aⁱⁱ

[Cf ser *krynati* il acl ète, gr *πρίασθα*,
etc]

katkoš, partic. passé de lat *k* tomber,
passer (= **preke* = **tāle*) Fr 1, bⁱⁱ

[Cf lat *cado*, etc]

katmaskem, 3^e pers plur prés de *kat* m
arriver (= **gam*) Fr 2, 109 aⁱⁱ

[v *lekathau*.]

kauc, en haut. Fr 2, 109 a^v

kauññai, journée, dérivé de *laum*, 'jour'.
Fr 2 109 a^v

kea (cf *ka*), particule d'indéfini (*alyela*
ka=anyatama) Fr. 2, 108 a^v

[v MSL xviii 419]

kekatkau, nomin. sing masc du part
parfait de *lat* k, arriver a, tomber dans
(= *apad*) Fr 2, 109 b^v

[Cf lat *cado*, etc.]

kektse[fi], corps (= *laya*) Fr 2 108 a^v
(*ntsa*).

kem, terre (= *prthira*) Fr 1, a^u, Fr 2,
108 a^v

[Cf lit *zeme* v sl. *zemlja*, gr *χαμαί*, av
zam, et gr *χθων*, scr *ksam*, lat *humus*]
kemesse, de corne (= *tsanamanya*) Adj

dérivé au moyen de l'aff *esse*, du mot
leme corne Fr 1 b^v

[Cf un groupe de mots qui indiquent
des objets courbes av *kamara*, ceinture,
gr *καρπα*, route lat *camurus* *camerus*,
lit *kum̐pas* courbe, gr *καμπτος*, etc.]

keni, genou (= *janu*) Fr 2, 108 a^v (*sa*)

[Cf gr *γονι* etc Var *lenine sa*, meme
forme au duel issu de o]

keroye, palais Fr 1, b^u (*n ne*, loc)

[Cf got *gards*, maison, v angl *geard*,
enclos, v sl. *gradŭ*, enclos, ville, scr
grhāh maison etc]

kesta, faim famine (= *durbŭlisa*) Fr 2
109 a^u (*tee*)

[Cf la racine scr *ghas*, manger]

kikratsi, infinitif employé comme sub
stantif Fr 2, 108 aⁱ [repandre?]

[Cf gr *κεραυνμι*, etc.]

klausu, ouïe, portée d'oreille (*fruti* *frava*)
dérivé de *klyau(s)*, entendre Fr 1, a^v

[v *klyausam*.]

klautka, absolu de *klaut* k, tourner re-
tourner Fr 2 109 a^v

[v *kaklau*, Journ As, 1911, 1 460]

klaya, 3^e pers sing aor de *kl* tourner,
tournoyer, se trouver mal Fr 2 109 a^v

[Cf scr *cāratī*, hom *περιελλομενος* et
περιελλομενος v sl *kolo* etc, v *kaklau*,
Journ. As, 1911, 1 460 ou plutôt cf
lit *guliu* *gulti*, se concher, *guliŭ* *guleti*,
être couché, gr *βαλλω*, et surtout scr
glayati]

klū, bouillie de riz (= *odana*) Fr 2,
109 b^v

[Cf lat *glus*?, et ceci appuierait
l'hypothèse que l'u de *glus* est un ancien u]

klyausa, absol de *klyau(s)*, entendre
Fr 2, 108 b^v, 109 a^v b^v

klyausam, 3^e pers sing prés de *klyau(s)*,
entendre Fr 1, b^v

[v Journ As, 1912, 1 113, et cf
Mausa.]

krasiyate, 3^e pers sing prés de *krasiy*,
arriver Fr 2, 109 b^v, Fr 3, b^u

kraupāte, 3^e pers sing prés de *kraup*,
renoir Fr 2, 108 a^v b^v

kruŭ, si, quand (= *yadi*, *yada*) Fr 2,
108 b^u, 109 b^v

ksa (cf *ka*), un quelconque Indéfini masc
Fr 2, 109 a^v b^v Fr 3, a^u

[v MSL xviii 419]

kwasai, village (= *grama*) Fr 1, b^u (*ne*
loc)

[Cf got *gaur* region, osète *γau*
village arm *gaurar*, canton, sur ces mots
v Feist, *Etym Wort d got Spr* (1909)
s v *gaur*]

L

lamalle, verbal de *lam* s'asseoir, qui
doit s'asseoir Fr 2, 108 a^v (*sa*) Var
lamalye

[*Lam* est a analyser en *ly* + *m*, v inf
lyama et cf s v *stmausa*]

lamatsi, infinitif de *lam* s'asseoir Fr 2,
108 a^u

lante, roi (= *raja*) Fr 1 b^u

leswi Fr 2, 109 a^v

lipitar, 3^e pers sing prés de *lip*, oindre
Fr 3, aⁱ

[Cf scr *lip*, etc.]

lyakato, 3^e pers sing prés de *lyk*, voir
Fr 2, 109 a^v, Fr 3, a^u

[v Journ As, 1911, 1 462 et suiv.]

lyama, 3^e pers sing aor (?) de *lam*,
s'asseoir Fr 2, 108 a^v v

[v sup *lamalle*]

lyka, plur de *lyak*, voleur (= *caura*)
Fr 1, aⁱ

M

mā, négation (= *na*, *an*) Fr 1, aⁱ b^v,
Fr 2, 108 a^u, 109 b^v, Fr 3, aⁱ

[Généralisation, unique en indo-euro-

peen, de la négation prohibitive, indo-iran
mā, gr μῆν arm mī]

maka, beaucoup (= bahu) Fr 2, 109 a^{uu}
[Cf gr μέγας etc]

maksu, pron et adj indéfini, quiconque
(yah lašcut), nom sing Fr 2 108 b^v,
109 a^v

[La seule particule à laquelle on puisse
penser pour rendre compte de la particule
qui précède l'indéfini dans *ma lsu ma kte*
et qui se retrouve dans *masar*, et sans
doute dans *mantraka*, est gr μὲν, μᾶ,
scr sma v MSL xviii 419]

makte, comme (= yatha) Fr 2 109 a'

mala (l) Fr 1 b^u

mamt^o (manī), adverbe, ainsi (= eam)
Fr 1 a^{uu}

mañcak, emprunte au sanscrit *mancala*
banquette Fr 1, b^v

mantraka, ainsi (= eam) Fr 2, 109 b^{uu}

masa, 3^e pers sing aor., probablement
même racine que le verbe *mask* (= vīhar^o)
Fr 2, 108 a^{uu} v

masar, quiconque, quand. Fr 2 109 b^v

maskitr, 3^e pers sing pres du verbe
mask être Fr 2, 108 a^{uu} (= vīharati)
Fr 2, 108 b^u 109 a v b Fr 3 b^v

maskiyentr, 3^e pers plur pres (l) du
verbe *mask* être Fr 2, 108 b^u

massat, manque de respect (= anadara,
Fr 1 b^v

mem, affixe de l'ablatif Fr 1 a^{uu} Fr 2,
108 b^{uu}

meñ (cf meña) mois (= masa) Fr 1, a
(štwer meñsa)

[Cf gr μῆν etc]

meña (cf mēn) mois (= masa) Fr 2,
109 a^l (yvarca)

[Cf gr μῆν etc]

menki, adv moins (= una^o) Fr 1, a^l
[v Journ As, 1912, i 112]

menkisi, moindre (= unatca) dérivé
de *menki* moindre Fr 2, 108 b^l

[Cf Journ As, 1912, i 112]

myissam, 3^e pers sing pres de *my*
fraûler, nuire Fr 1, b^l

[Cf v h. a. mein faux trompeur v ul
mwa, dommage scr māśā tromperie
illusion etc]

mlamam (2^a pers imper de *mlamam*
(ml + mī cf s v lamalle) embrouiller!)

Fr 2, 109 b^v

mot, alcool (= madhu) Fr 1, b^u

[Cf scr mādhu, gr μέθυ v h. a
metu etc]

mpa, postpos du sociatif (= sardham)
Fr 1 a^l

N

nā, thème oblique du pronom de la 1^{re} pers
sing *nasa* (= mayā) instr Fr 2, 108 b^u

naś (= mā'yam) dat Fr 2 109 a

naksalye, blamable (= gar'ya) Partic
futur passif de *naks* blamer Fr 2 109 b^u
(^osa, instrum) *naksalye* cas sujet plur
Fr 1, a^l

[Journ As 1911 i 450]

naksate, 3^e pers sing pres de *naks*
blamer Fr 2, 108 a 109 a^v b^v, Fr 3 a^{uu}

Nande (*nanle*) n pr emprunté au sanscrit
(*nanda*) Fr 2, 108 b^{uu} u

naus, avant (= *purah*) Fr 1 b^u, Fr 2,
109 a^l (= *purvam*) Fr 3, b^u

nausa adj, antérieur, premier Fr 2
109 b^u

[Cf nai, un]

nautila, rue (= *rat'ya*) Fr 2, 109 a^v (^one).

ne, postposition indiquant le lieu P ex
Fr 1, b^l *kucasai ne*, dans un village
Fr 3 a b^v

[v MSL xviii 403]

ñem, nom (= *ama*) Fr 2, 108 b^l

[Cf gr ὄμα etc]

neeu, 1^{re} pers sing pres de *nes* être
(= *as^o*) Fr 2 109 b^l

ñis, nom du pronom de la 1^{re} pers. moi
(= *aham*) Fr 1 a

nūdam, emprunté au sanscrit *nūdana*
atte pour s'essuyer Fr 2 108 a l v v

no, particule d'opposition (= *tu*). Fr 2
108 a^v b^v, 109 a^l v v l v v

[Cf v al no et surtout nī mais scr
nu etc]

ñor, au-dessous (= *ad'as*) Postposition
(*stam n^o*). Fr 2 108 a^l

[Cf arm nerl'oy dessous en las gr
ὑπο, ὑπὸ, ὑπὲρ, ὑπερῶς etc]

āre, fil, frange (= *daśa*) Fr 2, 108 a^{vi}
(^omen), 108 bⁱ (^ota)

[Cf v h a *snur*, lien, cordon et *naan*,
coudre, gr *vev*, *vīpa*, lat *neo*, irl *snum*,
j'entrelace, *snathe*, fil, scr *snāyati*, il
entoure de licoz, il habille.]

ān, neuf (= *nava*) Fr 2, 108 b^{vi}

[v MSL xvii 289]

āumka, quatre vingt dix (= *narati*) Fr 2,
109 a^v

[v MSL xvii 289 et 291]

O

alyn, adverbe (= *uttaram*) Outre Fr 1,
aⁱⁱⁱ

[Cf v. lat. *ollus*, lat *uls*, *ultra*, etc., v sl
lani (de ^olani), i au passé, etc., et tout
le groupe de B, *alyek*, autre lat *alius*
etc.]

om, cela (= *tat*) ^one = *tatra* Fr 2,
108 a^{vi} b^v v, 109 aⁱⁱ b^v Cf *ompostam*,
ompalskoññe, *omsap*

[v Journ As, 1912, i 115]

ompalskoññe, extase (= *dhyaṇa*) Fr 2,
108 aⁱⁱⁱ

ompostam, après Postposition (*pañakte*
^o) Fr 2 108 a^v

omsap, cf *omssap*, en surplus (= *atirela*)
Fr 2, 108 bⁱ

omssap, cf *omssap*, en surplus (= *atirela*)
Fr 2, 108 b^v

onolme, creature (= *pudgala*) Fr 1, aⁱ

[Sans doute mot comprable pour le
sens à lat *animal*, cf scr *ānilah* vent,
et tout le groupe de lat *animus*, *anima*,
v *ānmi* souffle]

oppilamntsa Fr 2, 108 a^v

orotse, grand (= *maḥat*) Fr 2, 108 a^v

os, maison Forme abrégée, devant ^one du
mot *ost* Fr 2, 109 a^{vi}

[v Journ As, 1911, i 115, trace de
thème en -u dans *ostuwaice*? cf scr.
vāstu, *vāstu*, gr *fastr*]

oskai, à la maison, dérive de *ost* maison
Fr 2, 109 a^v

ostasi, les gens de la maison. C^{is} sujet
plur de *ostase*, dérivé de *ost*

ostuwaice, *ostuwaice*, famille (= *kula*)

Dérivé de *ost*, maison Fr 2, 109 b^v
Fr 3, b^v (^onta ne)

ot, alors Fr 3, b^v

[Cf lat *at*, etc.]

P

pañaktaññe, adj dérive de *pañakte*, le
Bouddha (= *saugata*), Fr 2, 108 b^v
(^oicasti), 108 b^{vi} (^oraso)

pañakte, le Bouddha Fr 1, bⁱ, Fr 2,
108 aⁱⁱ u u. iv v, bⁱⁱ u. iv v v; 109 a^v,
bⁱⁱ v, Fr 3, bⁱ

Parkarñe, longueur (= *dirghatra*) Fr 2,
108 a^{vi} (^osa), 108 b^{vi} (^olarññe sa)

[v Journ As, 1912, i 115]

parna, en dehors de (= *aññatra* pali) Fr
1, bⁱⁱⁱ

[Cf scr *paras*, allem *fern*, etc.]

parra, en silence (= *tumim*) Fr 1, bⁱ

Passoñca, partic près de *pa*, garder
(= *payantika*, du verbe *pa*, garder) Fr
2, 108 bⁱ *passoñcana*, nom plur (^opela:
kñenta) Fr 2, 109 aⁱ

past, adverbe et préverbe, ensuite, de
nouveau Fr 2, 109 a^v, *past asep*

[v MSL xviii 7, la forme est in-
teressante au point de vue phonétique,
past est la forme très abrégée, traitée
comme un mot accessoire, du mot qui sous
sa forme pleine est *postam* ou *pest*]

Patrai, emprunté au sanscrit *patra*, sébile
Fr 2, 108 aⁱⁱ

Pāyti, nom d'une catégorie de fautes
(= *payantika*, pali *pacittiya*) Fr 1 aⁱ
et pas

pelaikne, loi (= *dharma*) Fr 2, 109 bⁱ,
109 aⁱ (^onta, nom. plur)

[v Journ As, 1912, i 114]

pelayknessa, adj dérive, au moyen du
suffixe ^ose, du mot *pelaykne*, *pelaikne*,
loi (= *dharma*) Fr 1, bⁱ

[v Journ As, 1912, i 114]

pete, portion de nourriture, plat Fr 2,
109 bⁱⁱ v, Fr 3, bⁱⁱ *peti*, nom. plur
Fr 2, 109 aⁱⁱⁱ

[Cf scr *pituh*, lit *pitūs*, repas]

pi, particule de limitation Fr 1, aⁱ,
Fr 2, 108 a^v (*waikassa pi*), 109 aⁱⁱ

[Cf scr *api*, gr *et*, arm *et*, auzai],

v Smith, 'Tocharisch,' p 13 et aussi MSL xvii 285]
 pikul, année, plur *pikula* Cf *ikam-pikualamñe*
 pikwala, plur de *pikul*, année Cf *ikam-pikualamñe*
 pilsī, ? (à portée de ? = *upa*?) Fr 1, a^{iv}
 pimtwat, emprunté au sanscrit *pindaputa*, tournée d'aumônes Fr 2, 108 a^{iv} *pimt wata* *śca*, datif Fr 2, 109 a^{iv}
 pir, emprunté au sanscrit *piṭha*, escabeau Fr 1, b^{iv}
 pitkawe, bavard Fr 2 109 b^{iv} Cf *pitmaṇwālñe* = *pralapa*, dans Journ As 1911, n 128 et 130
 pkante, largeur (= *tiryak*) Fr 2, 108 bⁱ (°a), 108 b^{vi} (id)
 plaki, subet tiré de *plak* Convention (= *samvaidhana*) Fr 1, aⁱ (Cf *ampla kante*)
 [Cf lat *placet*]
 po, tout Fr 1 b^{iv}
 postām, après (= *paṣcat*) Fr 1 b^{iv}, Fr 2, 108 aⁱ (postposition *śetuvver postam* après le repas)
 [Cf lat *post* etc, v MSL xviii 7]
 postaññe, datif de *postaññe* (= *pravarana*) Fr 1 aⁱⁱ Le mot *postaññe* est tiré au moyen de l'afixe °ññ des abstraits de l'adverbe *postam* après parce que la cérémonie de la *pravarana* vient après les quatre mois du *varsa* (saison des pluies et de la retraite au couvent)
 Prarom, cas oblique pluriel de *prari* doigt (= *anṇṇi*) Fr 2 108 bⁱⁱⁱ
 prastrām, étalage Emprunté au sanscrit *prastarāna* 1r 2 108 aⁱⁱ
 prātimokṣa, transcription du sanscrit *prātimokṣa* Fr 1 aⁱⁱⁱ, b^{iv} (*prātimokṣa*)
 prātimokṣaṇṇo, adj formé, au moyen du suffixe °ṇṇ, du mot *prātimokṣa*, emprunté au sanscrit *prātimokṣa* Fr 2 109 aⁱⁱ
 proke, temps (= *kala*) Fr 1, bⁱⁱ
 prokeṇai, époque, raison, dérivé de *preke*, temps Fr 2, 109 aⁱⁱⁱ
 prekn, 1^{er} pers sing imper de *prek* d'insulser Fr 1, a^{iv}
 procer, frère (= *bhratar*) Fr 2, 108 bⁱ [v Journ As, 1912, i 111]

puḍgalyik, emprunté au sanscrit *puḍgalika* individuel Fr 1, aⁱⁱ

R

ra, particule d'affirmation, indiquant la suppression d'une formule déjà énoncée (= *ityadi*, *peyyala*) Fr 2, 108 bⁱ, 109 aⁱ [Journ As, 1912, i 114]
 raksane, participe de *rak* s'étendre Fr 2, 108 a^{iv} v [Cf gr *ῥα*, got *-rakhan*, etc, pour la formation, v MSL xviii 18]
 rano, aussi Fr 2 108 a^{iv} [v Journ As 1911, i 460]
 rapanam, 3^e pers sing prés de *rap* creuser (= *khan*°) Fr 1, aⁱⁱ
 rapatsi, infinitif de *rap*, creuser (= *khan*°) Fr 1, aⁱⁱ
 raso (cf *rio*) coudée (= *vitasti*) Fr 2, 108 a^{iv}, b^{vi} (°a), plur *rsonta* vide s v *rso*
 reki, parole (= *voc*) Fr 1, aⁱⁱ [A *rake*, v el *reko*, rect cf SS, 933 et suiv]
 rso, forme réduite de *raso* coudée cf *varsonca* *Rsonta* plur de *raso* Fr 2 108 b^{vi}

S

sa, postpos de l'instrumental Fr 1, aⁱⁱ
 śakso ? Fr 1, bⁱ
 sam (*suma* Fr 3 bⁱ) cas sujet masc du démonstratif *sa*, su avec *-m* (v MSL xvii 417) Fr 2 109 b^{iv} Cf *samp* infra [Cf scr *sā* gr *ś* et v lat *sum* *sōs*]
 sam, égal (= *sama*) Fr 2 108 b^{iv} [v Journ As, 1912 i 113]
 samane, cas sujet sing Fr 1, a^{iv} b^{iv}, Fr 2, 108 b^{iv}, 109 a^{iv}, Fr 3 a^{iv}
 samani cas sujet pluriel Fr 1, aⁱⁱ, Fr 2 108 bⁱⁱ, 109 b^{iv}, 1r 3, b^v
 Formes obliques
 samanetta, sing Fr 2, 108 a^v, 109 bⁱⁱ
 samanettae sing Fr 2, 108 aⁱ
 samaneṇa, plur Fr 1, a^{iv}, Fr 2, 109 a^{iv} (*saṇṇeṇa*) 1r 2, 109 bⁱⁱ
 samāṇem, plur Fr 2, 109 bⁱⁱ
 samp, autre notation de *sam*, *saṇṇa* 'celui-ci' Cf la note 1 de la page 13 Fr 2 109 bⁱⁱ

san, communauté Emprunté au sanscrit
sangha Fr 2, 108 a¹ b¹ Cf aussi la
 variante *sāṅk* Forme oblique *san ne*
 Fr 2, 108 b¹

sañ, pronom possessif de la 3^e pers (= *sa*)
 Fr 1, a¹

saña, adj poss Fr 2, 109 a¹
 [Cf lat *suos*, etc., pour le suffixe,
 v Journ As, 1911, 1 464]

sank, la communauté Emprunté au sanscrit
sangha Fr 1, b¹ Cas oblique *sankattse*.
 Fr 1, b¹

sanmya, passe passif de *sanm*, proclamer.
 Fr 2 108 b¹

[Journ As, 1912, 1 113]

sap, plns, dans *omsap*, q v
 sar, main (= *hanta*) Fr 1, a¹, Fr 2,
 109 a¹

sarma, cause (= *pratyaya*) Fr 1, b¹

sarsassi, 3^e pers sing opt de *sare*,
 ordonner (= *vyavatas*) Fr 2, 109 b¹
 Cf *Sarśamanenīa*

sarśamanenīa, partic fem sing de
sars ordonner (= *vyavatas*) Fr 2
 109 b¹ Cf *Sarsassi*

sañ, celle-ci, cas sujet fem sing du
 demonstr su Fr 2, 109 a¹
 [v *san* et v lat *sa-pa*]

śaulassoñca, voc plur de *śaulassu* (= *ayus*
mantā) Fr 2, 109 a¹

śaulassonca Fr 2, 109 b¹

[Sar *śaul*, vie, cf gr ζῷ etc, v
 Smith, 'Tocharisch', p 16]

śaulassu, vivant (= *ayusmat*), cas sujet
 sing Fr 2, 108 a¹

se, ce (= *idam*) Fr 2, 108 a¹ (*°yarma*)
 Fr 2, 109 b¹ (*°pelaikne*)

se, pron relatif (= *gaḥ*) Fr 1, a¹, v,
 Fr 3 a¹

[Cf scr *syā* v pers *hya*!]

sem, 3^e pers sing aor absolu de *km*
 venir Fr 2, 109 a¹

[v MSL xviii 3]

śosnuwer, avoir mangé (= *bhakta*), infinitif
 à redoublement de *śu*, *śuto*, *śuo*, manger
 Fr 2, 108 a¹

[Si *ś* repose sur gutturale, comme
 dans *śaula* vie, A *śol*, on est tenté de

rapprocher si *śhāt*, mâcher (prés. *śuṣ*
 et *śuṣṣ*), v h a *kuucan*, pers *javād*, il
 mâche]

śaksapat, prescription Emprunté au san
 scrit *śaksapada* Fr 2, 108 b¹

śilnantam, lire peut être *śilnanta*, qui
 serait le pluriel d'un mot *śilna*, dispute,
 querelle (= *śalaha*, *śvada*) Fr 1, a¹

śitmalyño Fr 1, b¹ (*sa*, instrum),
 infraction

skas, six (= *sat*) Fr 2, 108 b¹

[v MSL xvii 287]

skente, 3^e pers plnr pres de *s-k*, être
 Fr 2 109 b¹

[v MSL xviii 28]

sklokacce, confus, dérivé de *sklok*, con
 fusion Fr 2, 108 b¹ (*ces*, eas sujet
 pl)

śle, avec (= *sa*) Fr 2, 108 b¹ (*°yicareo*)

śmaññe, bouillie (= *śūpa*) Fr 2, 109 b¹

śno, femme, épouse (= *patni*) Fr 2,
 109 a¹

[v MSL xviii 25, note]

spa, et, copule enclitique Fr 2, 109 b¹

[v Journ As, 1911 1 460]

spak, a-saisonnement Fr 2 109 b¹

sportitr, 3^e pers sing prés de *sport*,
 fournir Fr 2, 109 a¹

[On peut songer au groupe très diversifié
 de gr σπείρω, lat *spargo*, etc, cf
spartalñe, Journ As, 1911, 1 149]

Śravasti, emprunté au sanscrit (*°ne*)

Fr 2, 108 a¹, 109 a¹ b¹, Fr 3 b

stam, arbre (= *vrkṣa*) Fr 2 108 a¹

[Cf v sax *stamm*, v h a *stam*, et irl
tamon, tronc]

ste, 3^e pers sing prés de *s*, être Fr 2
 109 b¹ v, Fr 3, b¹

[v *skente*]

Sthulananda, nom propre d'une religieuse
 emprunté au sanscrit *sthulananda* Fr 2,
 109 b¹

stmausa, participe féminin sing de *st m*
 se teur (= *stha*) Fr 2, 109 b¹

[l'm de *stam-* est un élément de forma
 tion comme dans *lyama*, v sup s v
lamalle et *katmaskem* ils arrivent a cote
 de *kekalkau* vu ci dessus on peut donc
 rapprocher le groupe du lat *stare*]

štvara (cf *štwer*) quatre (= *catuh*) Fr 2
108 b¹ 109 a

[v MSL xvii 287]

štwer, quatre (= *catuh*) Fr 1, a

[v MSL xvii 287]

su, pronom démonstratif (= *sah*) Fr 1 a¹
Fr 2 108 a^v (cas sujet masc)

[Cf scr *sā* gr o got *sa*, v le neutre
tu]

sucikar, emprunté au sanscrit *sucagra*
étui à aiguilles Fr 1 b^v

sutar (cf *sutar*) emprunté au sanscrit
sutra Fr 1 a¹³ v

sutar (cf *sutar*) emprunté au sanscrit
sutra Fr 2 109 a^u (*śtse* cas oblique)

śwatsi, nourriture aliment (= *bhakta*)
Fr 2 109 a^u (*śwatsanma* plur)

[v *śeswer*? Smith Tocharisch
p 17 rapproche *śau*]

śwatsi, infinitif de *śwa* *suro* manger
Fr 2 109 a^v v Fr 3 b^v

śwatsi datif de l'infinitif Fr 2 109 b^u

śwatsi datif emphatique de l'infinitif
Fr 2 109 b^v
[v *śeswer*]

T

takam, 3^e pers sing prés de *tak* être
Fr 1 a¹ v b

takau, 1^{re} pers sing prés de *tak* être
Fr 2 109 b^v

takoya, 3^e pers sing optat de *tak* être
Fr 2 109 b^v

tanapate, bienfaiteur Emprunté au
sanscrit *danapati* Fr 2 109 b¹ v

Fr 3 b¹ v

tanapatem cas régime Fr 2 109 b¹

ta ne, locatif sing du démonstratif *tu*
Fr 2 109 b¹

tay, cas sujet féminin sing du démonstra-
tif celle là Fr 2 109 a^v (*no*)

te, adj et pron démonstratif celui là
Fr 2 108 b^v (*yarma*)

tekse, 3^e pers sing aor de *tel* toucher
(= *grst*) Fr 2 108 a^v

[Journ As 1911 n 147]

trā(sa)lye, à croquer (= *khadani*, *ja*) partic
futur passif de *tras* Fr 2 109 a¹

trikolye Fr 1 b¹ [*sa*]

trite, troisième (= *tritya*) Fr 2 109 a^v
[MSL xvii 286]

tsa, affixe de dépendance Fr 1 a^u

tsainalye, à manger (= *bhojaniya*) Partic
futur passif de *tsal* Fr 2 109 b

tsamtsi, infinitif de *tsam* ajouter
Fr 2 108 a¹

tsankafie Fr 1 b¹ (*sa* Cf peut être
tsankak le matin)

tsenkekar, 3^e pers sing moyen de *tsenk* se
lever (= *uttha*) Fr 1 b

[Cf ht, *stengtes* s'efforcer v id *stinga*
piquer v h a *stanga* perche? en tout cas
un des mots du grand groupe de (*st*)-
être debout se tenir]

tsonkayk, le matin (= *pratar*) Fr 2
108 a^u

ttso, affixe du génitif Fr 1 a etc

tu, démonstratif neutre (cf *su*) cela
(= *tat*) tu Fr 2 109 a^u (accus)

Cas obliques

tu mem Fr 1 a^u Fr 2 108 a^v b
109 a^v v b^u

tu-sa Fr 2 109 b^v
[Cf scr *tāt* gr *to* got *bat* a v le
masculin *sa*]

tuyknesa, de cette façon, locution adverb
formée de *tu* démonstr + *yakne* façon

+ *sa* affixe d'instrum Fr 1 b^u

U

Uppalavarnāsa, nom d'une religieuse
emprunté au sanscrit *Uṭpalavarna* Fr 2
109 a^u

* W

wanksate, 3^e pers sing prés de *wankā*
donner apporter préparer? Fr 2 109 a^v

(*ne*)

warpanalle, partic futur passif de *warj*
accepter goûter (= *pālī sadī*, *o*) Fr
1 a

warpatar, 3^e pers sing subjunctif moyen
de *warj* accepter goûter (= *pālī sad*
ye, *ja*) Le présent fait *warpatar* Fr
1, a

[Cf *I erue celtique* 1913 (vol xxxiv)
142]

yarmamssu, ayant la mesure (= <i>pramanika</i>) Fr 2, 108 a ^{vi}	ynemane, partie moyen de <i>yn yam</i> aller Fr 2 109 a ^{iv} (femin) 109 a ^{vi} (masc) [MSL xviii 19 et 26]
yasi, nuit (= <i>ratri</i>) Fr 1, b ⁱⁿ (<i>sa</i> instrum)	yokam, 3 ^e pers sing prés de <i>yok</i> bore Fr 1 b ⁱⁿ
yatka, absoluif de <i>yat</i> , <i>yat</i> s'occuper a (= <i>bhavaray</i>) Fr 2 108 a ⁱⁱ	yopaa, 3 ^e pers sing aor de <i>yay</i> entrer (= <i>pravat</i>) Fr 2 108 a ⁱⁱ b ⁱⁿ
yesaṇi clair Fr 1, a ⁱⁱⁱ	ywarca (cf <i>ywarca</i>) demi (= <i>ardha</i>) Fr 2 109 a ⁱⁱ (<i>meṇa</i>)
yitmassam, 3 ^e pers sing prés de <i>yit m</i> <i>yat m</i> , entrer (= <i>pravat</i>) Fr 1, b ⁱⁿ	ywarca (cf <i>ywarca</i>) moitié (= <i>ardha</i>) Fr 2 108 b ⁱⁱ h
ynari, subst tiré de <i>yn</i> chemin (= <i>marga</i>) Fr 1, a ⁱ	

A BILINGUAL FRAGMENT IN CHINESE-KHOTANESE

Hoernle MSS, Nos 142 and 143 (Plate XXII)

INTRODUCTORY REMARKS

BY A F RUDOLF HOERNLE

THE two parts of this fragment, shown on Plate XXII, belong to two separate consignments, Part I to No 142 and Part II to No 143 which were forwarded to me from Simla, in May 1903 and January 1904 respectively. In the forwarding letter it was stated that they had been purchased from Badraddin, Aksakal of Khotan, and that they were believed to have been discovered in the Talla Makan Desert in some, not further specified, locality. Regarding the probable identity, however, of this locality, see the Introductory Remarks, on pp 2 and 85. That, in any case, they come from the same locality is shown by the circumstance that they make up a nearly continuous whole, as may be seen in Plate XXII. Either of the two parts, when received by me was broken in several pieces, as indicated by the dotted lines. Part I consisted of two pieces (*a* and *b*), Part II, of three pieces (*a*, *b*, *c*). Their material, in its present condition, is thin, hard, brownish, rather brittle paper, which has every appearance of its discoloration and brittleness being due to exposure to the heat of fire. They were first described by me in the Journal of the Royal Asiatic Society for 1906 p 696.

The total fragment measures 250×393 mm, or about $10 \times 15\frac{1}{2}$ inches. Its width of 250 mm, or about 10 inches is practically the same as that of the Chinese Roll, shown as No 1 in Plate 191 (p 176) of Sir Aurel Stein's *Ruins of Cathay*, volume II. That roll is inscribed with the complete Chinese version of a Buddhist religious text, and each column numbers seventeen Chinese ideograms. In our fragment, too, each complete column of Chinese writing contains seventeen ideograms. This agreement in both respects, is striking, and considering that the manuscripts come from different, widely separate, localities (the Chinese roll from

Tunhuang our bilingual fragment probably from Khadalik), it seems to suggest that there existed a kind of standard in the width of material and the number of ideograms in a column. On this basis it follows that our fragment must be a very small portion of a roll which originally must have been of very considerable size to accommodate the extensive text of the *Satasahasrika Prajñāparamita*. In its present condition the fragment does not permit of being bent or rolled, but its brittleness and discoloration indicates that this is due to its paper having, at one time being subjected to the action of heat which caused it to be scorched.

The term 'bilingual' is applied to this fragment merely to indicate that it bears on its two sides writing in two different languages and scripts—Chinese on the obverse, and Khotanese on the reverse. Whether the texts inscribed on the two sides are in any way related to each other remains to be discovered. Both obviously are portions of some Buddhist religious text. That on the obverse has been determined by its editors to belong to the *Satasahasrika Prajñāparamita*. Whether the portion inscribed on the reverse belongs to the same work has not yet been discovered. It is certainly not identical with the portion inscribed on the obverse, though, seeing that the *Satasahasrika Prajñāparamitā* is a rather extensive work, it may still turn out to be another portion of its text, which may have been either wholly in Khotanese, or (what is more probable, see below) in Sanskrit interspersed with Khotanese. On the other hand, it may also be a portion of a quite different religious work.

Immediately after receipt of the whole fragment, it was submitted by me to Professor Chavannes for the purpose of examining the Chinese text. His reading of it, and partial translation by Professor S. Lévi, were first communicated to me on February 3, 1904, but no identification of the text was at that date attainable. The late Dr. Bushell to whom the Chinese text was next submitted concurred (Feb. 13, 1904) with Professor Chavannes' reading, and at the same time pointed out that in Bunyiu Nanjo's *Catalogue of the Buddhist Tripitaka*, col. 199, there was enumerated a *Sūtra*, No. 874 which comprised in its title four of the ideograms of our Chinese text, viz. col. i nos. 14-17, col. v, nos. 13, 16, col. ix nos. 11-14. About two years afterwards the laborious researches of Professors Chavannes and Lévi were rewarded by the discovery of the source of the Chinese text in the Sanskrit Original of the *Satasahasrika Prajñāparamita* as explained by the former in the remarks introducing his edition of the text. Their joint discovery was announced in the *Séance of the Académie des Inscriptions et Belle-Lettres*, on May 25, 1906. Their edition, now published, was communicated to me early in June 1906.

The Khotanese text on the reverse of our fragment, on which I had been working myself was communicated by me in September 1908 to Professor Leumann

who had been already, with much success, turning his attention to the decipherment of the still almost 'unknown' Khotanese language (see *Journal of the German Oriental Society*, vol. LXII, pp 83 ff) He very kindly sent me, in October 1908 a provisional reading of the text with some valuable short notes That reading coincided, in the main, with my own provisional reading The revised reading, now published by me reflects, of course, the present state of our knowledge of the Khotanese language Those of Professor Leumann's annotations which are utilized in my edition are acknowledged by the addition of his initial (L)

The identification of the Khotanese text, owing to its very fragmentary condition, offers peculiar difficulties Nevertheless, the similarity of what is intelligible in it with certain passages of the text published by Professor Leumann in his *Zur nordarischen Sprache und Literatur*, pp 88 ff, suggests a certain probability That text is the original Sanskrit version of the *Adhyardhasatika Prajñāpāramita* interspersed, at certain points, with passages in Khotanese which commend the beneficial effects of reading that work, or hearing it read Our text clearly contains a similar commendation, and the conclusion suggests itself that the Roll, of which our fragment alone survives, contained the Sanskrit text of some religious work interspersed with Khotanese commendations of its religious efficacy That religious work may very well have been the *Satasahasika Prajñāpāramita*, and in that case we should have here a fragment of a more strictly bilingual roll Some of the Rolls of the Stein Collection, which have been examined by me, are inscribed on their reverse side with Khotanese texts, either *Sūtras* or *Dharmas* The latter, however, do not contain commendatory passages of quite the same description It seems more probable, therefore, that the text on the back of our Roll was, not that of a *Dharmā*, but of a *Sūtra* However, my suggestion of its having been the *Satasahasika Prajñāpāramita* is not intended to indicate more than a bare possibility

Obvers UN FRAGMENT EN CHINOIS DE LA SATASĀHASRIKĀ
PRAJÑĀPĀRAMITĀ

PAR ED CHAVANNES ET SYLVAIN LÉVI

Le texte qui nous a été soumis par M. Hoernle est tracé sur papier, les deux fragments dont il se compose appartenaient à une série continue de 23 lignes qui contenaient chacune 17 caractères, aucune des lignes n'est complète, mais les colonnes se juxtaposent immédiatement les unes à la suite des autres, sur cette étendue plus large que haute, on ne voit aucun indice de division par page, or, la pratique ordinaire des Chinois donnant à la page plus de hauteur que de largeur, il paraît évident que le passage entier n'a pu former une page unique, d'où il suit que ce texte n'était pas divisé par pages, mais était écrit sur un rouleau continu qui se développait de bout en bout, l'usage de ces rouleaux ayant disparu presque aussitôt après la diffusion de l'imprimerie au dixième siècle de notre ère, notre manuscrit ne saurait descendre à une époque plus basse.

D'autre part nous avons reconnu que le texte reproduit littéralement la version publiée en 659 p. C. sous la direction de Hsuan-t'ang¹. La date de ces fragments se trouve donc comprise entre la fin du septième siècle et le commencement du dixième.

Le contenu de ce passage est assez insignifiant, il eût été difficile d'en reconnaître l'origine, n'eût été la mention au vocatif de Subhūti 善現 qui figure au premier plan dans les multiples recensions de la Prajñā paramitā. Même avec ce précieux indice, il a fallu dépouiller le colossal *sastras* de la Pāramitā en cent mille stances formant quatre cents chapitres pour déterminer la provenance exacte de ces fragments. Nos efforts ont abouti et nous avons retrouvé notre texte dans le chap. cccxxv (éd. de Tokyo, 1881 vol. viii, fasc. 2, p. 62 v°).

La recherche du passage correspondant dans l'original sanscrit nous a conduit à une constatation qui n'est pas sans intérêt. La version chinoise, en cet endroit comme en bien d'autres s'écarte de la recension sanscrite provenant du Népal, nous avons comparé dans toute sa longueur le chapitre xxvi du sanscrit à la section correspondante (chap. clxxxii-clxxxiv) du chinois et partout nous avons remarqué la même divergence, le sanscrit est le plus court, ou, pour mieux dire, le moins prolixe. Nous ne pouvons donc pas mettre en regard de notre passage chinois un texte sanscrit rigoureusement équivalent, cependant de part et d'autre la ressemblance est assez complète pour que presque tous les termes chinois s'expliquent directement en sanscrit.

¹ On relèvera une singularité sans importance dans la colonne 20 de notre planche où le texte de Hsuan-t'ang ne fournit que 16 caractères au lieu de 17, peut-être le scribe avait-il répété par erreur un des mots qui devaient figurer dans la lacune.

	i	ii	iii	iv	v	vi	vii	viii	ix	x	xi	xii	xiii	xiv	xv	xvi	xvii
1	善	現	四	无	所	畏	清	淨	故	預	流	果	清	淨	預	流	果
2	清	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏
3	清	淨	若	預	流	果	清	淨	若	一	切	智	智	清	淨	无	二
4	无	二	分	无	別	无	斷	故	四	无	所	畏	清	淨	故	一	來
5	不	還	阿	羅	漢	果	清	淨	一	來	不	還	阿	羅	漢	果	清
6	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
7	淨	若	一	來	不	還	阿	羅	漢	果	清	淨	若	一	切	智	智
8	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
9	長	清	淨	故	獨	覺	菩	提	清	淨	獨	覺	菩	提	清	淨	故
10	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清	淨	若
11	獨	覺	菩	提	清	淨	若	一	切	智	智	清	淨	无	二	无	二
12	分	无	別	无	斷	故	善	現	四	无	所	畏	清	淨	故	一	切
13	菩	薩	摩	訶	薩	行	清	淨	一	切	菩	薩	摩	訶	薩	行	清
14	淨	故	一	切	智	智	清	淨	何	以	故	若	四	无	所	畏	清
15	淨	若	一	切	菩	薩	摩	訶	薩	行	清	淨	若	一	切	智	智
16	清	淨	无	二	无	二	分	无	別	无	斷	故	善	現	四	无	所
17	長	清	淨	故	諸	佛	无	上	正	等	菩	提	清	淨	諸	佛	无
18	上	正	等	菩	提	清	淨	故	一	切	智	智	清	淨	何	以	故
19	若	四	无	所	畏	清	淨	若	諸	佛	无	上	正	等	菩	提	清
20	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无	別	无	
21	斷	故															
22	復	次	善	現	四	无	礙	解	清	淨	故	色	清	淨	色	清	淨
23	故	一	切	智	智	清	淨	何	以	故	若	四	无	礙	解	清	淨
24	若	色	清	淨	若	一	切	智	智	清	淨	无	二	无	二	分	无
25	別	无	斷	故	四	无	礙	解	清	淨	故	受	想	行	識	清	淨

The unenclosed text shows the surviving portion of the text

Nous donnerons d'abord la traduction du texte chinois (cf. p. 391), sous chaque ligne nous ajouterons en italiques les équivalents sanscrits garantis soit par le passage original de la Śatasāhasrikā, soit par l'usage constant. Nous publierons ensuite la partie correspondante, quoique non identique, de la Śatasāhasrikā sanscrite qui est encore inédite

Ô Subhūti! Les quatre vaiśāradyas¹ étant purifiés, le fruit de srotaāpanna
Subhūte vaiśāradya viśuddhyā [srotaāpannaphalaviśuddhiḥ]
 est purifié, le fruit de srotaāpanna étant purifié, la qualité de science d'omniscient
srotaāpannaphala viśuddhyā sarvākaraṇātadvīśuddhiḥ
 est purifiée Pourquoi cela? Si les quatre vaiśāradyas sont purifiés, si le fruit de
iti hi vaiśāradyaviśuddhiḥ ca srotaāpan-
 srotaāpanna est purifié, si la qualité de science d'omniscient est purifiée, c'est
naphalaviśuddhiḥ ca sarvākaraṇātadvīśuddhiḥ
 qu'il n'y a là ni dualité, ni division en deux, ni séparation, ni coupure
c'advayam etad advaidhikaram abhinnaṃ acchinnaṃ ||

Les quatre vaiśāradyas étant purifiés, les fruits de sakrdagāmin, d'anāgāmin
vaiśāradyaviśuddhyā [sakrdagamy anagamy
 et d'arhat sont purifiés, les fruits de sakrdagāmin, d'anāgāmin et d'arhat étant
arhatphalaviśuddhiḥ sakrdagamy anagamy-arhatphalaviśuddhyā
 purifiés, la qualité de science d'omniscient est purifiée Pourquoi cela? Si
sarvākaraṇātadvīśuddhiḥ viśuddhiḥ iti hi
 les quatre vaiśāradyas sont purifiés, si les fruits de sakrdagāmin, d'anāgāmin et
vaiśāradya viśuddhiḥ ca sakrdagamy anagamy

¹ Les quatre vaiśāradyas sont énumérées dans la Mahāvīyūtpatti § 8 et dans les Dictionnaires numériques *Kiao tch'eng fa chou* (éd de Tokyo, vol xxxvii, fasc 3^e, p 74 v^o) et *Ta ming san ts'ang fa chou*, ib xxxvii, fasc 1 p 73 r^o. Ce sont 1^o l'intelligence directe de tous les dharmas sarvadharmabhisambodhivaiśāradya 一切智, 2^o la connaissance de l'épuisement de tous les écoulements sarvasarvaksayajñāna 漏盡, 3^o l'analyse décisive de la condition de ne pas être autrement pour les dharmas d'obstacle antarāyikadharmānanyathavāniscitāyakaṛaṇa 說障道, 4^o l'exactitude de l'introduction au moyen de sortir pour arriver à la perfection complète (en chinois pour mettre fin aux souffrances) sarvasampadadhigamāya nauryanikapratipattatthava 說苦盡道 — On remarquera que les Chinois ne traduisent pas littéralement le terme vaiśāradya, lequel signifie en sanscrit 'habileté, spécialement acquise par l'expérience', ils lui donnent pour correspondant l'expression 無所畏, qui traduit mot à mot, signifie 'il n'y a pas lieu de craindre'. Le Dictionnaire numérique *Ta ming san ts'ang fa chou* justifie cette équivalence par un passage du *Ta tche tou louen* où le Bouddha énumère les quatre vaiśāradyas et ajoute à propos de chacun d'eux 'C'est pourquoi j'ai obtenu la tranquillité j'ai obtenu de n'avoir pas lieu de craindre'.

d'arhat sont purifiés, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,
arhatphala visuddhiś cādāyām etad adrauidhikaram abhinnaṃ

ni coupure
acchinnaṃ ||

Ô Subhūti! les quatre vaiśarādyas étant purifiés, la Bodhi des Pratyekabuddhas est purifiée, la Bodhi des Pratyekabuddhas étant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si les quatre vaiśarādyas sont purifiés, si la Bodhi des Pratyekabuddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni

separation, ni coupure
abhinnaṃ acchinnaṃ ||

Ô Subhūti! les quatre vaiśarādyas étant purifiés, la conduite de tous les

Bodhisattvas Mahasattvas est purifiée, la conduite de tous les Bodhisattvas

Mahasattvas étant purifiée, la qualité de science d'omniscient est purifiée

Pourquoi cela? Si les quatre vaiśarādyas sont purifiés, si la conduite de tous

les Bodhisattvas Mahasattvas est purifiée, si la qualité de science d'omniscient

est purifiée, c'est qu'il n'y a là ni dualité, ni division en deux, ni séparation,

ni coupure
acchinnaṃ ||

Ô Subhūti! les quatre vaiśarādyas étant purifiés, l'anuttara samyak sambodhi

de tous les Buddhas est purifiée, l'anuttara samyak sambodhi de tous les Buddhas

étant purifiée, la qualité de science d'omniscient est purifiée. Pourquoi cela? Si

les quatre vaiśarādyas sont purifiés, si l'anuttara samyak sambodhi de tous les

Buddhas est purifiée, si la qualité de science d'omniscient est purifiée, c'est qu'il n'y
sarvākārajñatāvisuddhiḥ *cādayam*

a là ni dualité, ni division en deux, ni séparation, ni coupure.
etad aśvaiddhikāram abhinnaṃ acchinnaṃ ||

Derechef, ô Subhūti! les quatre pratisamvids¹ étant purifiées, la forme est
Punar aparaṃ Subhūte pratisamvidvisuddhya rūpavisuddhiḥ ||

purifiée; la forme étant purifiée, la qualité de science d'omniscient est purifiée
rūpavisuddhya sarvākārajñatāvisuddhiḥ

Pourquoi cela? Si les quatre pratisamvids sont purifiées, si la forme est purifiée,
iti hi pratisamvidvisuddhiḥ ca rūpavisuddhiḥ ca

si la qualité de science d'omniscient est purifiée, c'est qu'il n'y a là ni dualité,
sarvākārajñatāvisuddhiḥ cādayam etad

ni division en deux, ni séparation, ni coupure
aśvaiddhikāram abhinnaṃ acchinnaṃ ||

Les quatre pratisamvids étant purifiées, la sensation, la désignation, les
pratisamvidvisuddhya vedana samyā

composants, la connaissance sont purifiés
samskāra vyākāṇa visuddhiḥ ||

Satasāhasrikā Prajñāpāramitā, MS de la Bibliothèque Nationale, Dev 74¹,
 3^e partie, B (volume X de la collection), p 228^a

vaśīradya-visuddhyā rūpavisuddhī rūpavisuddhyā sarvākārajñatāvisuddhir iti
 hi vaśīradya-visuddhiḥ ca rūpavisuddhiḥ ca sarvākārajñatāvisuddhiḥ cādayam
 etad aśvaiddhikāram abhinnaṃ acchinnaṃ | vaśīradya-visuddhyā vedanāvisuddhir
 vedanāvisuddhyā sarvākārajñatāvisuddhir iti hi vaśīradya-visuddhiḥ ca vedanā-
 visuddhiḥ ca sarvākārajñatāvisuddhiḥ cādayam etad aśvaiddhikāram abhinnaṃ
 acchinnaṃ | vaśīradya-visuddhya samyāvisuddhiḥ samyāvisuddhyā sarvākāra-
 jñatāvisuddhir iti hi vaśīradya-visuddhiḥ ca samyāvisuddhiḥ ca sarvākārajñatā-
 visuddhiḥ cādayam etad aśvaiddhikāram abhinnaṃ acchinnaṃ | vaśīradya-visuddhyā
 samskāra-visuddhiḥ samskāra-visuddhyā sarvākārajñatāvisuddhir iti hi vaśīradya-
 visuddhiḥ ca samskāra-visuddhiḥ ca sarvākārajñatāvisuddhiḥ cādayam etad aśvaiddhikā-
 rāram abhinnaṃ acchinnaṃ | vaśīradya-visuddhyā vyākāṇa-visuddhir vyākāṇa-
 visuddhyā sarvākārajñatāvisuddhir iti hi vaśīradya-visuddhiḥ ca vyākāṇa-visuddhiḥ
 ca sarvākārajñatāvisuddhiḥ cādayam etad aśvaiddhikāram abhinnaṃ acchinnaṃ ||

Nous n'avons pas les mêmes raisons que les pieux scribes de la Prajñāpāramitā
 pour répéter indéfiniment la même formule. Elle est reproduite encore, *mutatis*
mutandis, avec les termes *caḥkṣā*, *śrotra*, *ghṛana*, *jāṭra*, *manah*; avec *rūpa* sa's

¹ Pour les pratisamvids et leurs équivalents chinois nous pouvons nous contenter de renvoyer à l'article de H. le H. *Ilan'ook of Chinese Buddhism*

*gandha rasa sparśa dharma avec cakṣurtyāna srotar j ana ghranav jnana jihva
tynana kayatynana manotynana avec cakṣuḥsa sparsa srotasa nsparsa ghrana
samsparsa jikṭhasamsparsa kayasamsparsa manahsa nsparsa avec cakṣḥsamsparsa
pratyaavedana srotasamsparsapratyaavedana ghranasai sparsapratyaave lana jihva
samsparsapratyaavedana kayasa sparsapratyaavedana manahsan sparsapratyaave
dana*

La même série est reprise ensuite avec le terme *pratisamr l* substitué au terme *raṣaradya* à commencer par

*pratisamvidvisuddhya rupavisuddhi rupavisuddhya sarvakarajñatavisuddhir iti
hi pratisamvidvisuddhis ca rupavisuddhis ca sarvakarajñatavi uddhis cadvayam
etad avaidhikāram abhūnam aecinnam ||*

Tout ce développement fait partie du xxvi^e parivarta de la Sataśahasrika qui occupe 258 pages du manuscrit de la Bibliothèque Nationale et que l'Astaśahasrika résume en deux pages (185-187 de l'ed de la Bibl Indica jusqu'à aṭha khalv ayaṁman Sāriputro bhagavantam etad avocāt i gambhīra bhagavan Prajñāparamitā) Les éléments de nos formules sont condensés en une page de l'Astaśahasrika (viii^e parivarta pp 186-87)

*ya Subhute rupavisuddhiḥ sa phalavisuddhiḥ ya phalavisuddhiḥ sa ru-
pavisuddhir iti hi Subhute rupavisuddhis ca phalavisuddhis cadvayam etad avaidhi-
kāram abhūnam aecinnam iti hi Subhute phalavisuddhito rupavisuddhiḥ ru-
pavisuddhitah phalavisuddhiḥ i evam vedaoa amjnasamskārah i ya Subhute vijnana
visuddhiḥ a phalavi uddhiḥ i etc ut s p*

*punar aparam Subhute yā rupavisuddhiḥ ca sarvajñatavisuddhiḥ ya sarva-
jñatavisuddhiḥ sa rupavisuddhir iti hi Subhute etc it sup*

Reverse A FRAGMENT IN KHOTANESE OF A BUDDHIST SACRED TEXT

By A F RUDOLF HOERNLE.

The Khotanese text of the fragment is written in the cursive type (p xiv) of the Gupta script. There are however some peculiarities in the present case which deserve notice. (1) Ornate forms of vowels or other marks occasionally alternate with the ordinary forms. Thus we have three times an ornate form of *a* in *hva* l 4 *sram* l 5 *ata* i l 13 by the side of the ordinary form of that type of *a* in *ana* l 4 *hva* l 8 *ha* and *ya* l 10 *ma* and *yam* l 15 *pra* l 16 *ha ya n* *pra* l 17 *ysam* l 18 19 *yam* l 21. Again we have an ornate form of *e* in *de* l 3 *e* l 6 *ḥe* l 8 *pve* and *ke* l 9 *ḥye* l 17 21 by the side of the ordinary form *e* in *ḥse* l 6 *me* l 9 *stem* l 16 *pe* l 18 and the ordinary forms of *a* in *drai* l 7 *na* l 14

jsai and *mai* (corr *mi*) l 17, as well as of *au* in *au* l 2, *ysau* ll 3, 5, 13, *pau* l 4, *syau* l 6, *hau* l 7, *ñau* and *tyau* l 10, *nau* l 16. With *ai* and *au* the ornate form never occurs. With the vocalic double dot, the ornate form of *a*, with a tailed second dot, is far more common than the simple form. Good examples of the tailed variety are *na* ll 3, 21, *ysa* l 4, of the simple variety, *da* l 5, *ma* l 7, of both, side by side, *dada* l 8. Sometimes the distinction is not so clearly marked. The ordinary form of the subscript 'apostrophe' (to use Professor Leumann's term in *Zur nordarischen Sprache und Literatur*, pp. 1, 58) appears here, not in the form of an inverted arc, which is used, e g in the calligraphic script of the Khotanese Vajracchedika (Plate V in *ka* 2 a¹, *ka* 2 a¹, &c), but in a form which closely resembles the ordinary Nagari sign of avagraha, e g in *ka* ll 2, 4, 14, 18, 19, *ka* l 16, *psa* ll 16, 17. But once, in *te* l 8, it occurs in an ornate form which practically duplicates the ordinary form.¹ It may be added that the long *u* is made in two ways: the ordinary form is seen, e g in *ysū* and *mu* ll 4, 11, but a second form occurs in *pyu* l 12, and this form is seen exaggeratedly in *tiu* ll 4, 9.

(2) The well known difficulty about distinguishing between the similar signs for *t* and *n*² is obviated in the present case by the attachment of a rightward slanting stroke to the left limb of the sign for *t*. This appendage is very prominent in *tari* l 13, *stari* l 18, and *tta* l 21, and somewhat less so in *sta* ll 2, 19, *ttau* l 4, *rrta* l 7, *tta* l 8. But it is sufficiently noticeable even in *tta* l 14, *tr* l 15, and *ttge* ll 17, 21.

(3) Interpunction is marked in two ways: either by the usual two parallel vertical bars, as in ll 1, 3, 7, 8, 10, 14, or by two dots disposed in the form of the *vir-ga*, as in ll 1, 12, 16, 18. Once the two signs are combined, in l 14, where the double dot is followed by the double bar in a much larger and ornate form, apparently in order to mark the end of a paragraph.

With regard to the language of our fragment, the alternations in the manner of spelling two words also deserve notice. We have the alternatives, *balysa** ll 2 (twice) and 9, and *laya** ll 2, 4, 18 (thrice), 19. Similarly there are the alternatives *ayamu* ll 16, 18, and *ayamu* ll 4, 11. Professor Leumann, in his Notes, points out that these alternative spellings point to two stages in the development of the literary language of Khotan, an older represented by *balysa* and *ayamu*, and a younger characterized by *laya* and *ayāmū*. The elision of *l* from the older

¹ The question of the interpretation of this subscript mark is fully discussed by M. Pelliot in *Un fragment du Suvarnaprabhāsa Sūtra en Iranien Oriental* (Paris, 1913), pp. 22 ff.

² See Professor Sten Konow's 'Zwei Handschriftenblätter in der alten arischen Literatursprache aus Chinesisch-Turkistan' in *Sitzungsberichte der kgl. Preussischen Akademie der Wissenschaften*, vol. xlix (1912) pp. 1129-30.

form of the word *balysa* is marked by the subscription of the 'apostrophe', or arc, below the syllable *ba*. For a fuller treatment of this subject by Professor Leumann, his dissertation *Zur nordarischen Sprache und Literatur* (Strassburg, 1912), pp 57-8, may be consulted. Our manuscript would seem to be referable to a period when the spelling usages of the Khotanese script were still in a more or less unsettled condition. There is, however, with regard to the use of that 'apostrophe' mark, some laxity, or blunder, in the usage of the scribe of our Khotanese text. In l 2 it is wrongly added under the syllable *ḡt*, and in l 17 it is wrongly omitted under the syllable *prā* of *praña*, which should be written *praña*, as compared with *prara* in the same line. In this connexion, also, the merely graphic variation of *ba* in l 3, and *baśa* in l 5, 13, 16 may be noticed. Also the rare occurrence of *rr* in the superscript position may be noticed in *varrtamma* l 7. For another instance of the superscript *rr*, in the Saddharma-pundarika, see pp 142, 147.

With regard to the execution of the writing in our fragment, it may be noticed that it is occasionally imperfect, when the ink did not take sufficient grip of the rough surface of the paper, or when it became blotted before it had fully dried. Thus in l 1 the downstroke of *r* in the akṣara *rū* of the first *aruva* is interrupted, as compared with the same *ru* in the second *arūva*. Similarly the upper portion of the initial vowel *a* at the end of l 3 has not formed. In l 7, *varrtamma*, the distinctive slanting stroke of the left limb of *t* has not fully formed. On the other hand in l 1, the visarga mark of interpunction after *mana* has become wiped into two parallel level strokes. Similarly, in l 11, the first of the double dot over *ya* has been wiped into a stroke. In this connexion it may also be noted that the cancellation of a letter is indicated by surrounding it with a circle of dots. Thus at the end of l 15, a badly shaped akṣara *da* has been cancelled, and thereupon re-written in better shape. For a similar practice, in the Sanskrit Vajracchedika, see footnote 5 on p 179, and footnote 7 on p 182.

TRANSCRIPT

1 *aruva jsa mana : da aruva-jsa (manā) u xx*

[25]¹

2 *au hastammyam balysafia balysaustam² varastī haysum(ñā)^{2*} aysmu
upeṭarā³* [20]

¹ The bracketed number indicates the number of dots, or lost akṣaras

² Read *balysaustam*.

³ Supplied from l 18

- 3 (d)amda ide ॥ biśamā sarva satvamnā uysnauramna ax
[23]
- 4 (hīā)ñia rāsa upauttana baysuñana 4 aysāmuna kbuburā amna tū
[21]
- 5 svum manī ttam buda baśamā sarva satvamna uysnauramna has[t]am
x [21]
- 6 (tam) jsvena mañiam xxxe x[n]lam mī ॥ biśyau 5 māxau
[25]
- 7 [na] varrtammā ॥ drai padya ttaradarāna tcabau padya (ba) sana drai
padya aysmuna 4 [12]
- 8 (na) ttam ſena tta dādāna ruvā 7 ॥ tta bvañia raśa kbū 6 x
[23] ba
- 9 lysamnā dam pveme kena ttu parahi nax
[28]
- 10 sam ॥ manā mahayamñiau tyau 8 sa b(ud)[y]au na lam
[28]
- 11 aysāmu pana [29] x x
taha xx
- 12 [32] xna pyuṣṭi yanamā 9
bāx
- 13 [17] na : Buddha dharma ba badna ātam
mna b iśa sarva satva uysnaura
- 14 [17] (h) v(ān) a rāsa tta mähā baysa hīma manā : 11
biya padā hvañia 11 cubura
- 15 [15] hīa 12 13 14 cu vañia vasta u sa namau
gambhīra paramarthī tryamni da 1 da

* The aksara *na* is a minute intercript having originally been omitted So also the double dot interpunction in l 14

6 Perhaps false for *biśyau* The original might also be read *viśyau*

7 This supplement is based on a MS of the Avalokiteśvara Dhāraṇī (5 = 16) of the Petrovski Collection. The sense of the whole context could be surmised with the help of Mahāvūtpatti No 91 [L]. See also Prof. Dr. Leumann's *Zur nordasiatischen Sprache und Literatur* p. 128 ll. 2-4

7 The original might also be read *vā*

6 Placed below the line

8 Probably read *tyau* The original might also be read *nyau*

11 *Araniya* restored on the basis of the verses quoted by Professor Leumann l. c.

12 So also *lau nasā* on the basis of l. 13 p. 90 l. 2

11 Cancelled

- 16 [16] (sa)m pvarā : vasvemua sam^{lanāna} s^{au} ¹⁰
 nauha na aysmuna baśā ustamñā saka
 17 [15] baysam^(na) mahayam da pvaññi tteye padamja
 jsaimi ¹² ana mara maha i hada pvarā pra
 18 [21] ba^{ysum}stam stā baysuññi aysmu
 upevarā : u baysamñā baysustamx
 19 [20] ba^{ysam}ñā baysuśta varasta xax uvara
 pram [7]
 20 [20] rx ¹³ i hada samba i
 [15]
 21 [21] ni vamna tteye tta drx
 [15]

The text is too fragmentary to admit of any consecutive translation. But see the Vocabulary for detached translatable phrases s i ana bya bwa drai hantamma namau pana pyusti tta cane

¹² Or *ma*: The original has both vowel marks *a* i as well as i the latter apparently correcting the former

¹³ Only the superscript *r* of a ligature survives

A BILINGUAL FRAGMENT IN TIBETAN-KHOTANESE

Hoernle MS, No 143 a (Plate XVII, No 2.)

INTRODUCTORY REMARKS

BY A. F. RUDOLF HOERNLE

THIS fragment belongs to the consignment, marked 143 a, forwarded to me from Simla in January 1904. In the forwarding letter it was stated to have been 'obtained from Badruddin, Alsakal of Khotan', and to have been found in a locality not specified, but 'certainly somewhere in the Takla Makan, not very far from Khotan'.

It is the surviving portion of an inscribed sheet of soft, coarse native paper. On the obverse the lower edge cuts through a line of Khotanese writing, showing that the lower portion of the sheet, of unknown size, is lost. The surviving portion is practically complete, and measures 263 x 170 mm, or $10\frac{1}{2} \times 6\frac{7}{8}$ inches. The only damage which it has suffered is a small hole in the middle, and two small pieces torn out along the left half of the upper edge. Neither damage affects the Tibetan writing, but the Khotanese inscription is injured. The fact that the hole comes right in the middle of the fifth line of the Tibetan writing without causing any loss, but only separating the two syllables of the word *ban-de*, shows clearly that the memorandum was written on the surviving scrap of the Khotanese document.

The obverse bears a document written in the Khotanese language, and in Cursive Gupta characters. On the reverse there is inscribed a Tibetan memorandum of seven lines, in what is known as the *U-can* type.

The term 'bilingual' is applied to this fragment with a like reservation to that explained on p 388 with reference to the Chinese-Khotanese bilingual fragment. Perhaps eventually the Tibetan Memorandum may turn out to be an official record of the execution of the order in the Khotanese document.

Obverse A KHOTANESE DOCUMENT

EDITED BY A. F. RUDOLF HOERNLE

This document is written in the Cursive Gupta script of the ordinary kind. The only point which deserves to be particularly noted is the shape which the

well known double dot (see p 221) takes in our document. It is never made in the form of a distinct pair of dots, but, curiously running into one, it occasionally (seven times) takes the shape of a simple arc (as in *busana*, l. 4), but more commonly (about twenty-six times) of an arc indented in the middle and sweeping downwards to the right of its consonant (as in *jsara*, l 5) In both shapes it may be seen side by side in *stammañā*, l 3 Written in this way, it is not uncommonly found in cursively written Khotanese documents such as those published by me in the Journal of the Asiatic Society of Bengal, vols. lxxi and lxx (Extra Number), of 1897 and 1901¹

It may be added that the shapes of the sub-script 'apostrophe' (as in *asiri*, l. 2), the consonant *t* (as in *batu*, l. 3), and the interpunctual vertical double dot (at the end of the address in l. 1), are the same as those in the Chinese-Khotanese bilingual fragment (p. 395). There is also a curious horizontal double dot which marks the commencement of the letter, before *asiri* in l. 2.

The black ink of the writing is on the whole very well preserved. In a few places it is much faded, though in most such cases the intended writing is unmistakable. These faded letters are marked by underlines in the transcript. Crabbed, and hence doubtfully read letters are printed in italics.

The contents of the fragment is a Khotanese *pidala*, i.e. writing, or script (from *pidā*, written) apparently an official communication². Its address would seem to have stood in the mutilated first line, and it seems to have had some reference to an *ayra* (Sanskrit *acarya*) or Buddhist monk, called Srendra. But its general purport is not yet intelligible, the meaning of many words being still unknown, and in fact, in some cases even the delimitation of a word being uncertain. Hence for the present no more than a provisional transcript can be offered. As far as possible however, the words with their ascertained or suggested meanings³ have been included in the Vocabulary p. 405.

TRANSCRIPT

1 * ttā dastau hīa[sty]au dyaṇi :
2 ksi a hvastyau puri pa . . āṣiri Suremdra

¹ In these early publications it was confounded with the mark of the vowel o to which it is not unlike. Its identity was first recognized by Prof Sten Konow and pointed out in JRAS, 1914 p 341. The medial vowel o in fact is of comparatively very rare occurrence in Khotanese. A similar cursive variety is the tailed double dot see p 396.

* A cursively written document published in my Report on Central Asian Antiquities (in JASB. vol lxx Ex. No. p. 37) ends with the statement *ṇ pidaka prammam kima kku ha Briyasa u Budaśam hamgusta tisturu*, i. e., this scrip is the guarantee with respect to which Briyasa and Budaśam are the contracting parties, or joint signatories.

^a For some of these I am indebted to the kindly help of Prof Sten Konow

- 3 dai velakā āmna audā gi-huri uvaysi hati-jsām ṣṭānimāfā gīstai u pajsū
 āvāysai himye kva drai jūmna ma ttu hastā hvai
 4 yiki⁴ drāma drāmā ahā busāna salā hve cu pūrā na-ni hā busidā
 sam estyai si kṣīra vaṣū bādā ṣṭi hvāṣṭyām
 5 ttām gvavārnna ni vistātai vañā ttāmi salī binuṁdara tsuāi si kirā-va
 yanīm khu pyamtsā-ṣṭa jve himi cu-va jsārā byaudai
 6 ime tvī tvī tī vāṣṭa hajsaudai uṣam-pūrā mara kṣīrārnna jā sux[ā]ṣīri
 hiya mijle hīyau sti khu-vā hinuṁdara ām-
 7 na ātū vara bīśā āmnaī byaudai crram⁵ pā hvarām dasta rrā nīśāfā-ye
 ī pā cī nīśātai tṭye mijle vavā ttāgu tṭyau-ja
 8 jampha pravā⁶ panata u paṁtsai bista serya thauna hājistāda u ṣraṣṭe⁷
 āṣṭi-yl viniya-bhatā gvārā nate pīdakā
 9 paderndā si cu-vā pracā⁸ panamānde aysī hvā gvaṣṭi ime ranām ttamdi
 drai kūsa gavain hauryaḍā u drai kūsa mau u ḍau
 10 bista chām u ṣi niḥā āṣṭi viniya-bhatā ttāgu chām hīrī pau hauda uṣam-
 pūrā Sudatta āṣṭi⁹ pūrā natūra¹⁰ ṣīrye
 11 ṣāteau yasga thauna ttāgu nai drai thauna haṣa stāmdā vañā
 hvāṣṭyāmpūrā vinau mau ksasta cyā mau hauda sturā jsārā
 kaī¹⁰ kūsa

Reverse A TIBETAN MEMORANDUM.

EDITED BY LIONEL D. BARNETT.

The text of the Memorandum, written in fairly good script of a somewhat cursive style of *dhwa-can* type, runs as follows

- 1 Om .i. ched po blon rgyal bzang gyi ḥam nou sa ṁdzad .palji.
 bag tsas gñus gyi gla¹

¹ Perhaps *gñu*, made² Perhaps *cram*³ Both readings seem quite clear in the original, still probably in both lines either *pravā* or *pracā* must be read⁴ With the exception of *stā*, all the letters are too indistinct to be read with any confidence, perhaps *da* and *ṣra* should be *chut* and *bra*⁵ Here spelt without the subscript apostrophe⁶ The second akṣara has a quite peculiar shape, *tā* is a mere conjecture.⁷ Perhaps *let* or *let*⁸ *gla* seems to be cancelled, but what probably happened is that the first line originally ended with the interpunktuonal *lar* after *gyi*. Afterwards *gla* was added across the *lar*, and a fresh *lar* inserted after *gla*, which means 'wage', and is an integral part of the sentence

- 2 pan de · cbed · po · stagi¹ · rgyal · mtsan · gi tshan · la phab · paḥi ·
myin smraḥi² nas · pbnl ·
- 3 lan lnaḥi par mog no · gehdra · sigḥi pan · de · no · gehdra · śilḥi
ban de · nog su · bol ·
- 4 ban de · galo · na · śe · chiḥi ban · de · nog · rgyu · bad ḥi mar śi ·
koñ bahḥi ban no ga chiḥi ban · de ·
- 5 nog śur dvajḥi ban · de · no gehdradraḥi ban · [hole] de · yi · śa ·
badḥi tshe · ya pahḥi li · suhe
- 6 sa · tsadzūgoḥi li gutsagḥi li sur³ dadḥi bog · ma · rgyanḥi li man bodḥi
sdud · sna · pan de
- 7 nog · su ber za⁴ bsdu · ste · bul ḥi

TRANSLATION⁵

As a fee [dñe] from fear of acting culpably against the mind of the excellent High *Blon rgyal*, the [following] names, having been clearly set forth, were entered at the office of the Bande the High *Tag gi rgyal mtsan*, and gifts made — five line were bestowed upon Bandes severally, viz *Par mog no gehdra sig*, *Bande no gehdra śil*, coats and caps, having been collected, were presented in various collections to Bandes severally, viz *Bande galo na śe chi*, *Bande nog rgyu bad*, *Mar śi koñ bah*, *Ban no ga chi*, *Bande nog śur dvaj*, *Bande no gehdradra*, *Bande yi śa bad*, *Tśh ya pah*, *Lī suhe*, *Sa tsadzūgo*, *Lī gutsag*, *Lī sur dad*, *Bog ma rgyan*, *Lī man bod*

NOTES

The circumstances of this distribution of gifts are not clear. The recipients may be either officials of state or ecclesiastical functionaries. The names *Blon rgyal* (Sanskrit *Mañtri-rajā*) and *Tag gi rgyal mtsan* (Sanskrit *Tyāghradhīrāja*) seem to point to state officers. Possibly the circumstances are similar to those mentioned in the Khotan tablet published by Professor Rapson, where an interpreter of dreams reports that further offerings of cows are necessary to propitiate a god⁶, or they may be proceedings in the administration of a garrison.

² The interpunctional bar is inadvertently drawn through the following *n*

³ Read li sur

⁴ Read ber za

⁵ I have to acknowledge with gratitude the help that I have received in the study of this document from the Rev A. H. Francke. Special observations by Mr Francke are marked by his initials.

⁶ See 'Specimens of the Kharosthi Inscriptions discovered by Dr Stein at Niya', N. 17 136, Large Wedge, l. 5, in the Report of the Fourteenth International Congress of Orientalists in Algiers, 1905

Line 1 *C'ed po* is apparently the classical *chen po*, contaminated with the adjective *che ba* and the substantive *c'ed*, possibly it is a mere error as in line 2 the *d* of *ched* is written in such a way that it seems half altered to *n*

Aon sa m'zad pah is for the literary *nons par m'zad pah* (A H F)

On *bag tsas* see Jaschke Dictionary, p 364 *gNis* apparently refers to the two components of the compound word *bag tsas* (A H F)

L 2 *sMral* is either for *smras* or for *spral* the causative of *lphral ba*, *spral chas* is used in the sense of 'distinct enunciation' (A H F) Possibly *smral* is a contamination of the two words *smra* and *spral* A like difficulty arises in line 3 *bol*, which (unless it forms part of a name) must have the same sense as *bul* in line 7 the vowel *o*, unless it is a mere vulgarity suggests contamination of *bbul ba* with *bbogs pa* Perhaps both *smral* and *bol* are instances of purely graphic abbreviation of compounds such as *smra spral* and *l bogs bbul* My m the modern *min* shows the same archaic *y* that appears consistently before *i* and *e* in the fragments and inscriptions of Enderé found by Sir Aurel Stein

L 3 *Nog* evidently has the meaning of *rname* but etymologically it is obscure Is it possible that it is an abbreviation—either dialectal or merely graphic—of *na tshogs*? Compare the Western *os* for *chos*

L 5 The vowel in the syllable *li* in all the four cases where it occurs here is denoted by the ordinary suprahinear vowel sign reversed in the same form as is commonly used to denote the vowel sound in the Sanskrit ऋ thus ॠ This appears to indicate a peculiar foreign pronunciation here and I have accordingly marked it by double dots

Minor dialectal errors similar to those found in the fragments and graffiti of Enderé appear in *gyi* for *gi* and *kyi* (lines 1 2) *mtsan* for *i ts'an* (line 2) *lan* for *glan* (line 3) *za* for *ia* and *bi* for *bbul* (line 7) besides the varying spellings *jande* and *banle*

KHOTANESE VOCABULARY

By A. F. RUDOLF HOFERLE.

(A and B refer to the Chinese Khotanese and Tibetan Khotanese fragments respectively, and the numerals to lines k = Prof Konow's 'Zwei Handschriften' latter aus Chinesisch Turkistan' in *Sitzungsber., Preuss. Akad. d. Wiss.*, 1912, p 1127, K' = Prof Konow's 'Fragments of a Buddhist work, in *Memoirs, ASB*, vol v, p 13, K Voc = Prof Konow's Vocabulary, ante, p. 330, L = Prof Leumann's 'Zur nordarischen Sprache und Literatur', P = M Pelliot's 'Un fragment du Suvānaphaḥārasūtra en Iranien Oriental' in *Études Linguistiques* Fasc. iv, K = Prof Pechelt's 'Das Nordarische' in *Indogermanisches Jahrbuch*, vol 1, 1913, Rep = My Report on the British Collection of Antiquities from Central Asia in *JASE*, vol lxx, 1901, Ex No, S = Baron von Stael Holstein's 'Tocharisch und die Sprache I' The references are to pages and lines in these publications)

A

aha, B 4, uncertain

ana, sitting, abiding, A 17, in the phrase
ana mara maha i hada ppara, staying
here from me on this day they hear also
spelled amna, A 4, B 3, 6, amnat, B 7,
K. Voc, L 105^w, but ana, K', P 116
translates 'ainsi'

aruva, loanword from Skr arupya, Pali
aruppa (Childers 58 a), formless, in
corporeal, A 1 (twice) See P 100

aśiri, titular designation of a Buddhist monk.
(syn Skr acarya) B 2, 6, 10, with yi, B 8
atammna, A 13 uncertain.

atu, B 7 uncertain

auda, till B 3, K Voc.

avaysai, B 3, uncertain

aysi, 1 pers pron, I, B 9 (i e aysa with
encl i), cf aysu K 1133, K MASB

aysmu, mind, thought (syn Skr citta)
nom. sing aysmu, A 18, instr sing
aismuna A 16, also spelled aysamu,
A 11, aysamuna, A 4 See drai,
hastamma, ttana, vāste.

B

bada, time B 4, K Voc.

badna, A 13, perhaps mutilated for ham
badna, fully (Skr sambhṛtena L 48^w)

balya, later baysa rendering the Skr
bhagavat, the blessed one grand one, lofty
one (cf Skr brhat) an epithet of Buddha,
nom. plur baysa A 14, gen plur baly
samna, A 9, in the phrases baysamna
dam preme lena, for the sake of hearing
the law of the Blessed Ones, and [bay
sam]na mahayana da ppaṇa to be heard
is the law of the Great Vehicle of the
Blessed Ones. For a full discussion of
this word see P 109 ff

balyasaṇa, A 2, or later baysaṇa A 18, 19,
der of balya or baysa, always preceding
balyaṇṇa A 2, or baysusta, A 18, 19,
unless it be a clerical error for baysamna
or balya^w a See hastamma.

balyusta (erroneously balyausta) A 2, or
later baysusta A 18 19, or baysumsta
A 18 der of balya or baysa grandness,
loftiness (cf Skr brhattra) See hastamma.

baśa, speech (cf Skr vacas) instr sing
baśana A 7 See drai

bati, B 3, uncertain

baysaṇa, der of baysa (balya, q v)
belonging to a grand one, acc sing
baysamna A 18, instr sing baysamana,
A 2 or baysaṇa a[na] A 2 See hastamma

bija, second (cf Skr dvitīya, Prak. biya),
second, A 14 In the phrase bija pada

hvañai, to be said a second time, or in another way

binumdara, B 5, 5, uncertain

biśa, all, B 7, gen plur *biśamnā*, A 3; instr plur *viśyau*, A 6, where the original text apparently has *biśyau* or *viśyau*, also spelled *baśa*, nom or ohl *baśā*, A 13, 16, gen plur. *bāśamnā*, A 5, in the phrase *bāśamnā* (A 3, or *bāśamnā*, A 5) *sarīa satramna uysauramnā*, of all beings, (i e) of all human beings

bista, twenty, B 8, *bista*, B 10

buda, much, many, apparently the same as *bura*, q v, comparative *budara*, K Voc, *budara*, K¹ 1134, K² (Skr *bahutara*), in *tām-buda* (= *tāmbura*, Skr *taiat*) so much, so long, A 5, plur instr *budyau* (†) A 19

Buddha, *Buddha*, A 13, with *dharma* q v *bura*, much, many, implying quantity, affixed to pronouns *khu*, *cu* q v *busau*, B 4, *busida* B 4, apparently a 3 plur pres with *sam*, as in *ida sam* p 274, 42a^u, uncertain

byaudai, found obtained, B 5, 7, K Voc K²

C

chām, B 10, uncertain

ci, conj if, B 7 K Voc

erram, rel pron, cf *erra* K Voc *errama* K² 27

cu, relative-interrogative pronoun, who, which, *cu*, A 15, *cu-bura*, quantitative (Skr *yavat*) as much, as many, nom sing *cūbura*, A 14 *cu-ra*, B 5 *cu-ra*, B 9

D

dā, law, religion (Skr *dharma*), nom sing *dā* A 1, 15, 17, perhaps *dau*, A 9 see *balysa*

dadana, A 8, perhaps connected with *di*, or *da*, to see, with *rūrā* figure, cf K Voc, L 105^u, 119^u

dāmda, A 3, uncertain, perhaps incomplete *×danda*

dasta, hand, B 7

dau, B 9, uncertain

dharma, loanword from Skr *dharma*, law, religion, A 13, with *buddha*, the Law of Buddha See *da*

drai, three, with *gumna*, threefold, B 3, with *kusa*, three drums, B 9, 10, with *thavna*, three garments, B 11, with *padya*, three ways, A 7, in the phrase *drai padya ttaradarana tcahau padya bāšana drai padya aysmuna*, in three ways by the body, in four ways by speech, in three ways by the mind See *Mahavyutpatti*, No 91 Cf *drarai*, K Voc, P 35 L 119, K² 28

drama, *drachme* (†), B 4, reduplicated distributively

E

estyai (with *si*) B 4, uncertain

G

gambhura, loanword from Skr *gambhira*, profound, nom sing *garibhira* A 15 See *namau*

gavam, B 9 uncertain

gistai, B 3, uncertain, perhaps a past part, cf K Voc *giti*

gvara, B 8, uncertain, also in Rep 37, doc 1 ll 4, 11

gvasci, B 9 uncertain, also in Pep 33, doc 5 l 3

gvavamna, apparently gen plur of *gvara* B 5, uncertain

H

ha B 4, *ha*, B 10 emph or expl particle

hada, day A 17 20 See *ana*

haysaudai, B 6 uncertain

hasta, elephant, B 3, K² 1135

hastamma (usually *hastama*, Skr *sattama*), best, excellent acc sing fem *hastammyam*, A 2 5, qualifying *balysūta*, in the phrase *hastammyam balysūta baly-sūtaḥ varanta balyamūḥ aymū upetara* 'they give rise to the grand thought of attaining the excellent grandness of the Grand Ones (Buddhas) repeated in A 18 with *ptā* for *varāta* See L 94^u 95^u 96^u, K² 1135, K² 30, cf instr sing fem *hastammina* (*kūṇna*) P 9

hatca, together with, B 11, apparently the same as *hamtsa*

hauda, past part, given, B 10, 11, *hauriyada*, B 9, cf K Voc *haur*.

humi, 3 sing pres of subst verb *hima* or *hama*, is, B 5, *himeye*, 3 sing past, was, B 3, perhaps also *himā*, A 14, also Rep 37, doc 1, l 10

humi, thing (f) B 10, cf L 54⁴, P 13, 14

hiya, belonging to, B 6, *hiyau*, B 6, cf K Voc *hiwi*

hvan, to say, declare, 2 sing imp. *hvañā*, say¹, A 4, 8 14, always with *sasa*, 3 sing opt. *hvanīya*, he may declare, A 15, see L 134¹², fut pass part *hvañai*, to be said, A 14, see *biya*. Perhaps connected with it, *hva*, B 9, *hvat*, B 3, *hve*, B 4

hvaram, dexter, B 7

hvastyam, B 4, 11, *hvastyau*, B 2, with *pura* perhaps pr n cf *hvasā*, K¹ 1135, K Voc, K¹ 31

I

i, obl form of 3 pers or dem pron *sa* cf L 63¹⁰, as loc eg, in this, A 17, 20, B 7 See *ana*.

imo, perhaps 1 sing pres of verb subst *ah* I am, B 6, *ime* B 9, cf L 116⁴, *ide*, 3 plur pres, they are, A 3 See K Voc, P 98, 101

J

ja, encl, B 6, *ja*, B 7, *ju* (in *jre*) B 5, cf L 114¹¹, Rep 37, doc 1, l 10

japha, B 8, uncertain, also in Rep 37, doc 1, l 10

jsa, obl. post posit on A 1 B 7, *jsam*, B 3, K Voc

jsami, A 17, uncertain

jsāra, 3 pl pres of *jsa*, they go (f) B 5, 11, also in Rep 37, doc 1, l 5, cf K Voc *jsa*, L 133¹⁵

jsvena, A 6, uncertain, cf *jsuka*, K Voc *juuna*, tune, fold (with *drai*) B 3, cf L 52¹¹

K

kens, for the sake of, A 9, cf *kina*, *kidna*,

kudena (Skr *kṛtena*), K Voc, L 134¹¹

On the vocalic changes, cf L 117¹², K Voc, *ttatana*, *ttatina*, *ttatena*

khu, as, how, B 5, *khu-ra*, B 6, *khu bura* (Skr *kīyat*, *yarat*) how many, as many, nom eg *khuburā*, A 4, (81)

kira, work, B 5, cf L 71¹¹, R 23, K¹ 32

ksa (or *ksi*), six, with *kusa*, six drums, B 11, perhaps *ksi*, with encl *i*, B 2, 11, cf K¹ 1136 *ksai*

ksasta, sixty, B 11, cf S 484

ksira, land, B 5, gen plur *ksirāmma*, B 6, cf L 113¹, K¹ 33

kusa, drum, B 9 (*bis*) 11, cf S 483, P 105

M

maha, obl form of 1 pers pron, from me, A 14, 17, cf *mulu* or *mulum* (*jsa*), K Voc See *ana*

mahayāmma, loanword from Skr *mahayāna* the Great Vehicle (of Buddhist doctrine) instr abl plur *mahayāmmāu*, A 10 (for *mahayāmmīyau*), also apocoped *mahayam* A 17, see *balya*

mana, emphatic particle, A 1 (*bis*) 5, 10, 14 Cf *man* K Voc

mañam, A 6 uncertain, K Voc

mara, adv, here, A 17, B 6, cf Rep 38, doc 5, l 2, K¹ 33 See *ana*

mau, B 9 11 (*bis*), uncertain

mi, obl form of 1 pers. pron (f) A 6, spelled *mā*, L 65¹¹, K Voc

myle, B 6 7, uncertain

N

na, emph particle even, A 14, perhaps B 4 See *raṣṣe*

namau, loanword from Sansk. *namo* hail¹, A 15, in the phrase *namau gambhīra paramārtha tryamni da*, hail to the profound highest truth, to the law of the three Vehicles.

nāte, 3 sing perf of *na*, he has obtained, B 8, cf L 116¹⁰, 120¹¹

nauha, moment (syn Skr *mulūrta*), obl *nauhu* A 16 or perhaps instr *nauhāna*,

in the phrase *lau nauha*, in one moment, as in L 95², cf ib 89², 93¹², 94¹² See *rase*

ni, neg particle, not, B 5, (with *hi*) B 4, (with *ha*) B 10, *na* R 11, or perhaps emph. or interrog, cf K Voc
niśaṇṇa, B 7, *niśatai*, B 7, apparently fut and past part. of *niśa* uncertain, cf L 71¹² ¹⁷

P

pā, foot, B 7, K Voc, R 24

pada, way, manner, or time, obl sing *pada*, A 14, see *bya*, obl plur *adya*, A 7 see *drai*

padai, B 2, uncertain

padamja, perhaps relating to, connected with A 17 in the phrase *tiye padamja* connected therewith Cf *padamgya* K¹ 1136 (L 52¹²) K² 34

pademdi, B 9 uncertain, cf L 102¹¹ *padinde*

paṇsu, B 3, uncertain

paṇtsai, in front, B 8, with : encl cf K Voc

pana, fragment of a word meaning 'giving rise to' in the phrase *aysumu pana* giving rise to the thought A 11

panata, he arose B 8 *panamande*, they arise (?) B 9 cf L 122¹ K² 35

parāha, virtue piety (syn Skr *śīla*) obl sing *parahi*, A 9 See L 6¹² 122¹⁶ K VASB

paramartha, loanword from Skr *para mārthaka*, greatly significant, containing the highest truth obl sing *paramartha*, A 15 See *namau*

pidaka, scrip document B 8 also in 1 ep 36 doc 1 1 1, from *pidā*, written, L 134¹¹

praca, B 9, or *prata* B 8 with *pana*^o, uncertain

pura, son, B 4 6 10 (*bis*), *pur* B 2

pyāṇa (corr *pyāṇa*) part fut pass of the verb *pyuṣ* to be heard A 17 see *balysa*, 3 plur pres *pyura*, they hear A 16 17, see *ana*, part past pass *pyuṣṭi* heard A 12, in the phrase *pyuṣṭi yamama*, we make (it) heard See L 118, K² 36
pyāra, see *prāṇa*

pveme (corr *pveme* ?), abstr noun hearing A 9, see *balysa* Cf *pvena*, P 98, and *pvāma*, K Voc

pyamtsa-sta, in future, B 5, also in Rep 36, doc 1, 1 3, cf K Voc

pyusta, see *pvāṇa*

R

rana, jewel gen pl, *ranam*, B 9, cf L 50¹², K Voc *ramna*, P 114

rasa, A 4 8, 14, uncertain, always after *hriaṇa* q v apparently a vocative, for *rasa*, cf K Introd ante p 233

rra, king (?) B 7

ruva, loanword from Skr *rupa*, form figure acc sing *rūvā*, A 8, K Voc, P 117

S

sa, emph particle (?) A 10

saka, A 16, uncertain

sala, year B 4 *sal* B 5

sam, with *ḍunda* B 4 cf K Voc

samba, A 20 uncertain

sampura, B 6 10, pr n (?) See *usampura*

samtana, loanword from Skr *samtana* continuous train of thought, instr sing *samtanana* A 15 The reading is uncertain though the tail of *t* is just visible See *rase*

sarva, loanword from Skr *sarva* all always with *satva* q v

satva, B 11 uncertain

satva, loanword from Skr *sattva*, a being nom plur *satva* A 13 gen plur *satva* A 3 5 always with *sarva* and tautologically with *bīsa usamāra* See *bīsa*

sau, numeral one A 16, with *naṇha* q v *ṣṇa*, A 8 uncertain, perhaps connected with *ṣ*, second, other, K Voc, L 135¹² ¹⁷

serya, B 8 uncertain in *serya-thauna*, perhaps under garment cf Pers *zer*

ṣi, dem pron, this, that B 10, in *ṣi luri* that much B 3

st, after a verbal form (?) B 4 5, 9, cf P 117

ṣiryo, good (?) B 10, cf K Voc *ṣiru* 1 101 *ṣirye*

sta, B 7, *sti*, B 6, *stada*, B 8, *stamda*, B 11, forms of auxil verb
 sta, standing (upon), consisting (in), B 5, 11, *sti* B 4, *sta*, A 18, with *laysu-*
stam, q v See *hastamma*
stammaña, B 3, loc sing of *stama*, stand-
 ing, condition (1 Skr *sthitī*)
stura, B 11, uncertain
Sudatta, B 10 proper name
Suremdra, B 2 proper name

T

tcāhau, numeral four, A 7, short for *tea-*
haura. Cf R 25 See *drai*
thauna, garment, B 8, 11 (*bit*), cf L 131ⁿ,
 R 23, 30, see Rep 38, doc 5, 1 2,
penmina thauna, woollen cloth (Pers
pašmina)
ti, emph, B 6, cf L 107ⁿ v
tryamni, loanword from Skr *tri yānikā*
 consisting of three vehicles, A 15, K Voc
 See *namau*
tsuai, he went (with emph a), B 5, cf
 P 122, R 25
tta, this, that, oblique form of the dem.
 pron *ta*, with i encl *tti*, B 5, cf L 64^r,
 acc sing masc *ttu*, B 3 *ttu*, A 4, 9,
 nom-acc. sing neut. *tta*, A 8 (*bit*), 14,
 also adverbially, thus (Skr *etam*), instr
 sing masc-neut. *ttāna*, A 4, in the phrase
ttana laystūñāna aysamuna khuburū
amna ttu, with that grand thought as
 many as being that, loc sing *ttami*,
 B 5 (l), gen. loc sing *ttye*, A 17, 21,
 B 7, acc. plur *ttā*, A 21, instr plur *ttiyau*,
 A 10, B 7, gen. plur *ttam*, A 5, B 5
ttagu, B 7, 10, 11, uncertain
ttaradara, body, instr sing *ttaradarūna*,
 A 7. See *drai*.

U

u, and B 3, 7, 8, 9, 10
upau, A 4, uncertain, perhaps separately
u pau.
upevara, 3-plur pres of verb *upre*, they
 give rise to, A 18, L 108ⁿ. See *has-*
tamma
uṣampūra (l), see *ṣampurā*

ustamña, der from *usta*, birth (syn Skr
jati), A 16, K Voc See *rase*
uvara, loanword from Skr *udara*, exalted,
 A 19 See P 97, 98
uvaysi, B 3, uncertain.
uysnaura, a human being nom plur
uysnaura, A 13 (constructed with sing
bāsa, hence read either *bāsa uysnaura*, or
bāsa uysmaura), gen plur *uysmauramna*,
 A 3, 5 See *bisa*. Cf K Voc, P 121.

V

vaña, here, A 15, B 5, 11, K Voc
vara, there, B 7, cf Rep 37, doc. 1, 1 9,
 doc 5, 11, 1, 2
varasta, what is attained, attainment,
 ohl. *varasta*, A 2, 19 From the verb
varas, to attain, K Voc See *hastamma*
varttamma, apparently 1 sing pres of an
 uncertain verb, A 7
vasta, loanword from Skr *vasu*, thing, A 19,
 but reading uncertain, perhaps *vasa*
vasta, 3 sing pres. of verb *ras*, he reads,
 A 15
vasta, B 6, uncertain
vaśu, bad, B 4, K Voc
vasve, pure, instr sing *vasvenna*, A 16 in
 the phrase *vasvenna sam[itañāna f]au*
nauha na aysmūna basū ustamñā with
 pure sustained contemplation even for one
 moment with (his) mind in all birth-
vava, B 7, uncertain
velaka, B 3, perhaps pr n of locality
vinau, Vinaya or without (l), B 11, cf
 L 66ⁿ, 43ⁿ, K¹ 1139 *vinai*
vinaya-bhata, loanword from Skr *vinaya-*
bhṛta, maintenance of one who may become
 a convert, of an 'enquirer', B 8, 10, cf
 Dvy 36ⁿ *vinaya-prabhṛta*
viśyau, see v *bisa*

Y

yanim, 1 sing pres of verb *yan*, I do,
 B 5, *yanama*, 1 plur pres, we do, A 12,
 see s v *praiū*
yāmna, loanword from Skr *yana*, vehicle,
 A 21
yasga, B 11, uncertain
yo, encl particle, B 7, *yī*, B 8, cf K Voc
y

LIST OF ADDENDA

P 23, l 8, Add 'see also *Dīgha Nikāya*, Text vol 1, p 37, Translation (*Dialogues of the Buddha*), pp 50 ff'

P 34, l 27, in stanza 5, read 'Blameless One' for '(white) elephant' Also cancel footnote 9, and substitute as follows —

.⁹ *Naga*, blameless Its etymology, as a compound of *na* and *agas*, is explained in the *Sutta Nipāta* (PTS ed, p 96) where verse 518 asks *nāgo ti katham paruccati*, 'why is he [Buddha] called *nāga*', and verse 522 replies *agum na karoti kiñci loke, nāgo tadd paruccate tathatta*, 'he commits nothing blameable, for that reason such a one is called *nāga*'. The form *nāga*, for *nāgas*, is analogous to, e g, *Mrgasira*, a hy form of *Mrgasiras*, &c., and the form *agum*, in verse 522, is analogous to, e g, Pali *agga* for Sanskrit *adyas*, &c (see Professor Muller's Pali Grammar, p 6) In early Buddhist writings the word is not infrequently used as an epithet of Buddha and his bhikkhus Thus it occurs five times in the *Sutta Nipāta*, in verses 421, 518, 522, 573 1058, and in the *Paṭimokkha* xiii (as quoted in P Dy, p 255), &c In the latter place, Childers translates 'chief', so also Fansboll in verse 421 (see SBE x 68), but there the correct translation is 'I [the King who speaks] adorning the army, house will [there] give [thee, i e Buddha] at the head of the congregation of [thy] Blameless Ones (i e the bhikkhus) wealth (*nāga-saṅgha purakkhato*)' The other word *naga*, 'elephant', is used as an epithet in the sense of 'eminent', but in that case always at the end of a compound, see *Amarakośa*, lh iii, śl 59, *uttara jade kṛsthārtha-gocaraḥ*, so also the *Sabdakalpadruma*, quoting the *Medinikośa* In the Buddhist acceptation, the word *nāga* does not appear to be noticed in any Sanskrit *kośa* or dictionary

P 35, footnote 12, add the reference *Sutta Nipāta* (PTS new ed), verses 518 and 521

P 203, between the entries *naga* and *nadda* insert 'Nāga Blameless One, an epithet of Buddha, H 6a⁴³'

CONTRIBUTED BY DR THOMAS

Pp 88-92 I have succeeded in tracing this passage in the Tibetan *Bkaḥ bgyur* (*Ido* vol 2 (X), foli 1-115, of the India Office copy), where the work is entitled *Pratyutpanna-buddha-sammukha avasthita-samādhi-nama mahāyāna-sūtra*, though the colophons, all except the last, present the title *Bhadravajra-pariprecha samādhi* The passage occurs on foli 65^{lin}-68^{lin} in chapter (*kyā*) 14, entitled *Dharma-lhānaka* there is also a division into *lam* parts of which No 4 contains the passage The first part of the text is much fuller in the Tibetan, so that it is not practicable to cite all the divergences The following points of reading may be noted —

Olv II 6-7, *kāḥ pratyuto* (sic) *smos kyan ci dgos*

l 8, probably read *eka* for *cun* and translate 'like taking one from the san ls of the Ganges' — *Corih* for *ghorah* 'him thieves injure not'

l 9, *nara na heṣṭenti pralutsa-citta* in place of *na sukaro*

l 10, *pravarṭita bhare* is rendered *kyug bye!* 'set on foot'

Rev I 1, *evamāśas teṣṭaya aranye galasya sahayatā* i *sevanā ca kurtvanti* 5) *āśas* i *janic it teṣṭayatinah bhay mān ih*

l 2, *jāṇu* = *śya* *zau* *kyōh* 'jealous' — *bhare* i *virāṇam* — *Na karmāṇo* = *ca karmāṇo* i *ca*

ll 3, 4 *gatyāṇa*, &c, as in l 2, om *areṣṭham* and *hantam*

- Rev 1 4, Translate (verse 9) 'Devas, Nagas, Kusmandas, Asuras, Mahoragas protect him, even the wicked have faith in him'
 ll 4-5, 5-6 6-7, 'who knowing by heart teaches to others'
 1 7, *tatha* for *atka* — 'In his mind is not disturbance or hunger, (*bhres*)'
 1 8, *acintika tasya guna bhavanti*
 1 9, 'except for the ripening of former karma (*rina virakena puranakena*)'
 1 10 *asturasutra*, and *carime ksavari* (te?)

Pp 93-97 The Mahāparinirvāṇa-sūtra is to be found in the *Bksh hgyur* vol 3 (VIII) fols 1-231 of the India Office copy, and the passage occurs on fols 209^b - 211^a. The following points of reading arise —

- Obv 1 2 *yatad adya aham* ll 4-5, *trpyate* (sic)
 1 6, *antardhanasya anyany api nimittan*
 1 7, *upācittaya* *apakra yalārthan* [*megha*]
 Rev 1 1, om *usmam* 1 2, *megha varānti tatah* 1 3, *raupulya*
 ll 3-4 *tad anan ayas sutralabhas tathāgatayñe jam ugatah* 'the obtaining of this Sūtra has passed into the knowledge of (only) the Tathagata', cf *ayaya* in 1 2 1 5 *tathagata pratyekabuddha*
 1 6 *prabhutarya*, 'large' 1 7, *devata* *pūja* [*nim ttari*]

Pp 100-103 The Ratnadhvaja appears in the Tibetan *Bksh hgyur* *Ido*, vol 8 (X) fols. 301-455 under the doubtless more correct title *Mahāsambhūta ratnaketa dharaṇī*. The passage is found on fols 326^b - 327^b, in chapter (*lam po*) II, entitled *Paravṛtta*, where we may note the following points of reading —

- Obv 1 3, add 'in the great kalpa *Sian ba tchan ba* (*Prakha dhara Pralusa dhara*?) when the life of creatures was 68 000 years'
 1 4 add *cūlacarana-sampannah sūgatah lokarid sattra damya sarathih anuttarah deva nara-tenlah* [*buddho bhagavat*] which is implied by the *yata* of the fragment — *Pancakeniya kale* (*bug-ma lna ni dus na*)
 1 5, *sariyena* [*caturdipen trah cakravarti*] [*raya*]
 Rev 1 1, add *nana dhupelhyah*
 1 2, om *aparimita punar api*, and read *trah pra lakṣmīkṛtya*
 1 3 *surabhujagādī-guṇubhijupita* om *kale saptaśāhanair jagat hita kara*
 1 4 *śīlmatih* (by error 'for 'i'), *sarenyajalī tamohara prasama pradipa kara*, *marana jara jati roka-jetr* 1 5 om *sarva, tr*
 1 7, *satpurnsa* [*odhuvattik*] [*harati*] [*kantrini*] [*adhyasayena*, *asadrika*] [*duhlla*?

Pp 108-116 Of the *Suvarṇaprabhāsa* the Tibetan *Bksh hgyur* presents in the Berlin copy (— see Dr Beck's catalogue) three versions of which the first is from the Chinese. The two first recur in the India Office copy namely in *Rgyud* vol. 3 (XII), fols 1-208 and 208-385 respectively. The rendering from the Chinese is naturally of less value than the other for textual comparison, 1 at it is by no means useless.

(1) This passage is to be found on fol. 288^a - 298^a (= 91^a - 92^a) at the end of chapter VIII (*Haranyāvatī parivarta*) and beginning of chapter IX (*Sūnyata parivarta*). The following points of reading may be noted —

- Obv 1 2, Both renderings begin 'Then the Bhagavat, having uttered that Dharani again for the benefit of these Bodhisattvas, Mahāstāvas, Devas, men, &c., assembled round him, in order to show the nature of the excellent, true Sūnyatā at that time uttered these verses'
 1 6 *sangrama* (not so the Chinese)
 Rev 1 2 *aparāya* (*r*) (*reg pr-dog-la*), *asatīkṛntah* = *prastuḥ*
 1 3 *sa ṅrama* (not so the Chinese)

- Rev 1 4 'as a bird, attached to the six indriya's, knows the visaya's of the indriya's, so the mind, &c But the Chinese does not here bring in the bird
- 1 5, Both versions give *yatra ca yatra*, (*dhāy po gan gan du*)
- 1 6 'makes its own the knowledge of that indriya' (no negative), Chinese, *niśrīta* (*see med*) for *niśceta*, *aśhula* = *asrabhata*, *parikalpa-samu* [*dbhara*]
- (2) This passage occurs in fol- 354^a - 354^b (= 167^b - 168^b), being the end of chapter XXI (Su-ambhava, Chinese Rāja Sū-ambhava), and the beginning of chapter XXII (Deva yakṣa-parirakṣana kṣetra dharanī) The following readings may be noted —
- Obv 1 1, *saddharma*
- 11 2-3, om *atha*—*amantrayamasa* (which, however, occurs in the Chinese)
- 1 5, *parijunitu* 11 5-6, the Chinese adds *nigame* and *partale*
- Rev 1 2, *ya rechet* 1 3, the Chinese omits *tiḥaraṇī lenam era ca*
- 1 4, *guna sogaram* (not so the Chinese)
- 1 6, *prateṣṭatya* (Chinese, *rotatya*)

LIST OF ERRATA

- P 19 left col, 1 3 from bottom, read *pratīlari-* for *pratīlari*
- P 62 footnote 10 read *parivurita*, p 39
- P 90 11 1 2 probably read [*eka grhṇato na tapam a*] *gnih kurute na sastrāḥ*
- P 90 1 4 in place of the crosses, read *te tasya te [jena]* as confirmed by the Tibetan
- P 90, 1 7 in place of the crosses read *naga atha yakṣa rakṣasa te tasya tejo na*, from the Tibetan
- P 95 footnote 14 read *der* for '*des*'
- P 99 footnote 17 add *Utrasta* &c, with a single *t*, however, are regular Pali
- P 103 11 16 and 20 insert '*I* before '*ev* [*spellings*']
- P 106 1 3, read *sthama* *lalatan*,
- P 113 1 14, read *sa* for *ra*
- P 120 1 10 from bottom, read '*banner* for '*flag*
- P 120, 1 17, from bottom insert comma after '*renunciation*
- P 124, 1 4 read *asa la* for *astā*
- P 125, 1 4 read '*Rishis* for '*Rishis*
- P 127, 1 2, read '*Dr* for '*dr-*'
- P 128 right col 1 7 read *Driḥa* for *Dhṛdha*
- P 129, footnote 27, add '*also allowed by the Tibetan*'
- P 130, right col 11 2, 3, read *a* [*yam*], and [*sa laṣṭi* for *sa laṣṭi*]
- P 131, right col, 1 3, read *sarcarac-cakras*
- P 132, 1 5, for '*the world with its*' read '*and the whole circle consisting of the*
- P 134, right col 1 9 from bottom, read *mahāsattra* [*world of*]
- P 196, read '*a gacchati* with asterisk
- P 207, read *Mahāyāna* for *Mahāyāna*
- P 214 1 3 read '*Stein MSS Ch 00275 and Ch xlv 0012 A*'
- P 289 1 4 read '*Stein MS, Ch xlv 0015*'
- P 331, right col, 1 5 dele comma before *Saḥṣa*
- P 365 1. 11, read $\frac{1}{2}$ and $\frac{1}{2}$

ॐ नमो भगवते वासुदेवाय ॥ अथ श्रुत्वा तस्मात्पुनरुच्यते ॥ १ ॥
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1 HOERNLE MS, No 149, PRAVARANA SUTRA, FOL 132 REVERSE

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ॐ नमो भगवते वासुदेवाय ॥ अथ श्रुत्वा तस्मात्पुनरुच्यते ॥ १ ॥
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2 HOERNLE MS, No 149, CANDRÔPANA SÛTRA, FOL 23 REVERSE

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3 HOERNLE MS, No 149, SÛKA SÛTRA, FOL 56 REVERSE

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ॐ नमो भगवते वासुदेवाय ॥ अथ श्रुत्वा तस्मात्पुनरुच्यते ॥ १ ॥
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 ॐ नमो भगवते वासुदेवाय ॥ अथ श्रुत्वा तस्मात्पुनरुच्यते ॥ १ ॥

4 HOERNLE MS, No 150, MAHAIRATYANGIRA DHARANI FOL 6 OVERSE

Scale a

ॐ नमो भगवते वासुदेवाय ॥

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तत्तु यत्किञ्चिद्विदुः श्रेयसाय ॥

1 No 149, Obverse

HOENLI MSS OF THE SANKHĀ SŪTRA

Scale about 1

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यत्किञ्चिद्विदुः श्रेयसाय ॥

तत्तु यत्किञ्चिद्विदुः श्रेयसाय ॥

अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥

3 No 149, Obverse

HOENLI MSS OF THE SANKHĀ SŪTRA

4 No 149, Reverse

Scale about 1

अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥

यत्किञ्चिद्विदुः श्रेयसाय ॥

तत्तु यत्किञ्चिद्विदुः श्रेयसाय ॥

अथ श्रीकृष्णार्जुनसंवादे श्रीकृष्ण उवाच ॥

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2 HOLLAND MS, No 149: ŚATTAŪCASAHIKA STOTRA OBVERSE

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
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 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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Handwritten Tamil script, likely a religious or philosophical text, written in a cursive style.

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
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 श्रीगणेशाय नमः ॥ ४ ॥
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 श्रीरामाय नमः ॥ २४ ॥
 श्रीलक्ष्मणाय नमः ॥ २५ ॥
 श्रीसिते नमः ॥ २६ ॥
 श्रीहनुमताय नमः ॥ २७ ॥
 श्रीगौरी नमः ॥ २८ ॥
 श्रीकल्याणाय नमः ॥ २९ ॥
 श्रीसुखाय नमः ॥ ३० ॥

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一、此書之內容，係根據作者多年之經驗，
 而編纂成此，其內容之豐富，實非他書
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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहादेवाय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसुग्रीवाय नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीकालिकाय नमः ॥ १४ ॥
 श्रीदुर्गाय नमः ॥ १५ ॥
 श्रीकामाक्ष्याय नमः ॥ १६ ॥
 श्रीललाटे नमः ॥ १७ ॥
 श्रीचण्डिकाय नमः ॥ १८ ॥
 श्रीतारकाय नमः ॥ १९ ॥
 श्रीकालिकाय नमः ॥ २० ॥
 श्रीदुर्गाय नमः ॥ २१ ॥
 श्रीकामाक्ष्याय नमः ॥ २२ ॥
 श्रीललाटे नमः ॥ २३ ॥
 श्रीचण्डिकाय नमः ॥ २४ ॥
 श्रीतारकाय नमः ॥ २५ ॥
 श्रीकालिकाय नमः ॥ २६ ॥
 श्रीदुर्गाय नमः ॥ २७ ॥
 श्रीकामाक्ष्याय नमः ॥ २८ ॥
 श्रीललाटे नमः ॥ २९ ॥
 श्रीचण्डिकाय नमः ॥ ३० ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णाय नमः ॥ २ ॥
 श्रीगुरुभ्यो नमः ॥ ३ ॥
 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
 श्रीशिवाय नमः ॥ ६ ॥
 श्रीब्रह्माय नमः ॥ ७ ॥
 श्रीमहादेवाय नमः ॥ ८ ॥
 श्रीनारायणाय नमः ॥ ९ ॥
 श्रीरामाय नमः ॥ १० ॥
 श्रीलक्ष्मणाय नमः ॥ ११ ॥
 श्रीसिते नमः ॥ १२ ॥
 श्रीहनुमताय नमः ॥ १३ ॥
 श्रीगौरीय नमः ॥ १४ ॥
 श्रीकल्याणाय नमः ॥ १५ ॥
 श्रीसुखाय नमः ॥ १६ ॥
 श्रीसौख्ये नमः ॥ १७ ॥
 श्रीसन्तोषाय नमः ॥ १८ ॥
 श्रीसन्तुष्टे नमः ॥ १९ ॥
 श्रीसन्तुष्टे नमः ॥ २० ॥

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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 ॐ नमो भगवते वासुदेवाय ॥ २ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ३ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ४ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ५ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ६ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ७ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ८ ॥
 ॐ नमो भगवते वासुदेवाय ॥ ९ ॥
 ॐ नमो भगवते वासुदेवाय ॥ १० ॥

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ॐ नमो भगवते वासुदेवाय ।
 श्रीकृष्णाय नमः ।
 श्रीरामाय नमः ।
 श्रीलक्ष्मणे नमः ।
 श्रीबाले नमः ।
 श्रीहनुमान् नमः ।
 श्रीगौतमीयै नमः ।
 श्रीअष्टांगयोगे नमः ।

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ॐ नमो भगवते वासुदेवाय ॥ ॐ नमो भगवते वासुदेवाय ॥
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ॐ नमो भगवते वासुदेवाय ॥ १ ॥
 श्रीकृष्णार्चनम् ॥ २ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ३ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ४ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ५ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ६ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ७ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ८ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ ९ ॥
 श्रीगुरुभक्त्यारवन्द्यम् ॥ १० ॥

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இவ்வகலாபார்த்தகாலகருவிகளையெல்லாம்
உவமைபெயர்ச்செய்துரைத்த
கருவிகளையெல்லாம் உவமைபெயர்ச்செய்துரைத்த
கருவிகளையெல்லாம் உவமைபெயர்ச்செய்துரைத்த

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 ১৮৮৩ খ্রিঃ ১০/১১/৮৩
 ১৮৮৩ খ্রিঃ ১০/১১/৮৩

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1. இவ்வாய்வு இரண்டு பகுதிகளாகப் பிரிக்கப்பட்டுள்ளது. முதல் பகுதி கிராமப்புறங்களில் உள்ள பள்ளிகளில் படிக்கும் மாணவர்களுக்கு, இரண்டாம் பகுதி நகர்ப்பகுதிகளில் உள்ள பள்ளிகளில் படிக்கும் மாணவர்களுக்கு. இரண்டு பகுதிகளிலும், மாணவர்களுக்கு கல்வி கற்கும் வாய்ப்பு உண்டு.

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 ১৯৩০ সালের ১৯ই আগস্ট তারিখে
 ১৯৩০ সালের ১৯ই আগস্ট তারিখে

ॐ नमो भगवते वासुदेवाय ॥ १ ॥
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 श्रीगणेशाय नमः ॥ ४ ॥
 श्रीविष्णवे नमः ॥ ५ ॥
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 श्रीरामाय नमः ॥ १९ ॥
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၁၉၄၆ ခု ဇူလိုင်လ ၁၀ ရက်နေ့တွင် ဦးစီးအရာရှိကြီး ဦးစိုးမိုး
 ကိုယ်တိုင် ဦးစီးသော အစည်းအဝေးတွင် အောက်ပါအတိုင်း ဆုံးဖြတ်
 ပြဋ္ဌာန်းခဲ့သည်။

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1. 1990年10月，中共中央、国务院作出《关于进一步加强和改进知识分子工作的决定》，提出“尊重知识、尊重人才”的方针，强调知识分子是工人阶级的一部分，是社会主义现代化建设的重要力量。

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1. 1990년대 초반부터 시작된 '문화산업'의 부상
 2. 1990년대 후반부터 시작된 '문화산업'의 성장
 3. 2000년대 초반부터 시작된 '문화산업'의 발전
 4. 2000년대 후반부터 시작된 '문화산업'의 성숙
 5. 2010년대 초반부터 시작된 '문화산업'의 다양화
 6. 2010년대 후반부터 시작된 '문화산업'의 글로벌화
 7. 2020년대 초반부터 시작된 '문화산업'의 디지털화
 8. 2020년대 후반부터 시작된 '문화산업'의 융합화
 9. 2030년대 초반부터 시작된 '문화산업'의 지속가능화
 10. 2030년대 후반부터 시작된 '문화산업'의 혁신화

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၁၂၃၄၅၆၇၈၉၁၀၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉၁၀၀၁၀၂၀၃၀၄၀၅၀၆၀၇၀၈၀၉၁၀၁၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉၁၀၀၁၀၂၀၃၀၄၀၅၀၆၀၇၀၈၀၉၁၀၁၁၁၂၁၃၁၄၁၅၁၆၁၇၁၈၁၉၂၀၂၁၂၂၂၃၂၄၂၅၂၆၂၇၂၈၂၉၃၀၃၁၃၂၃၃၃၄၃၅၃၆၃၇၃၈၃၉၄၀၄၁၄၂၄၃၄၄၄၅၄၆၄၇၄၈၄၉၅၀၅၁၅၂၅၃၅၄၅၅၅၆၅၇၅၈၅၉၆၀၆၁၆၂၆၃၆၄၆၅၆၆၆၇၆၈၆၉၇၀၇၁၇၂၇၃၇၄၇၅၇၆၇၇၇၈၇၉၈၀၈၁၈၂၈၃၈၄၈၅၈၆၈၇၈၈၈၉၉၀၉၁၉၂၉၃၉၄၉၅၉၆၉၇၉၈၉၉

$\frac{d}{dt} \left(\frac{\partial L}{\partial \dot{x}} \right) = \frac{\partial L}{\partial x}$

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* 이 조항은 1948년 12월 31일 현재 미군정하에 있는 조선민주주의인민공화국의 영토에 대한 미국의 주권을 인정하는 조항이다. 이 조항은 1948년 12월 31일 현재 미군정하에 있는 조선민주주의인민공화국의 영토에 대한 미국의 주권을 인정하는 조항이다.

Fol II

10
 For
 10

[illegible][illegible][illegible]

Գրողները անալիզի են արժանացնում հայկական գրականության հարմարագույն և անհարմարագույն հատկությունները, համեմատելով հայ գրականության հետ արևմտաեվրոպական գրականությունը։

Fol 18

Handwritten text in Burmese script, likely a list or inventory, with some lines underlined.

Fol 10

Handwritten text in Burmese script, likely a list or inventory, with some lines underlined.

STHAN MS C 1 N 1 V 0015

VARINHAU I SUTHA

S ale abo 11

Handwritten text in Burmese script, likely a list or inventory, with some lines underlined.

REVERSE

HOHNE MS No 143 a

KHONTANSE THILAN OFFICIAL DOCUMENT

OBSERV

S ale abo 11

Handwritten text in Burmese script, likely a list or inventory, with some lines underlined.

Handwritten text in Sanskrit script, likely a manuscript page. The text is dense and covers most of the page area.

Scale about 4

I SILIN MS D III / VAJRACHEDEKA IN SANSKRIT I OLIO 14 /

Handwritten text in Sanskrit script, likely a manuscript page. The text is dense and covers most of the page area.

2 HOENLI MS No 143 SA 4 MAHAIRINIVANA SUTRA RVLESI Scale about 4

Handwritten text in Sanskrit script, likely a manuscript page. The text is dense and covers most of the page area.

3 HOENLI MS, No 143 SA 16 SUVARNARABHASOTTAMA SUTRA RVLESI Scale about 4